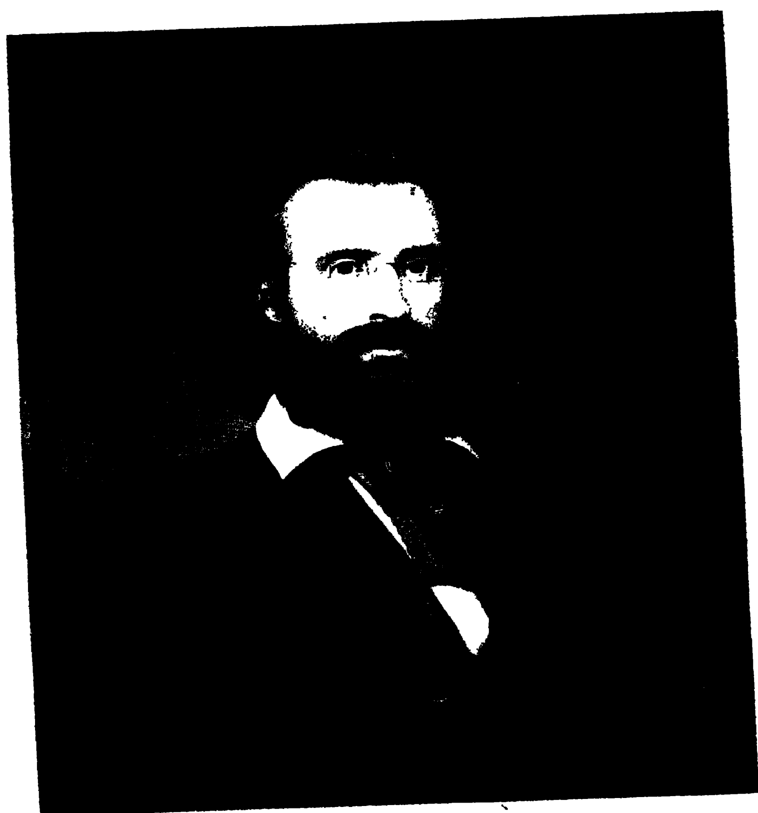


Andrew Jackson Davis



PRINCIPLES OF NATURE,

HER DIVINE REVELATIONS,

AND

A VOICE TO MANKIND.

BY AND THROUGH

ANDREW JACKSON DAVIS,

THE "POUGHKEEPSIE SEER" AND "CLAIRVOYANT."

IN THREE PARTS.

PART FIRST.

Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error.

PART SECOND.

Reason is a flower of the spirit, and its fragrance is liberty and knowledge.

PART THIRD.

When distributive justice pervades the social world, virtue and morality will bloom with an unmistakable [illegible] while the Sun of [illegible] will arise in the [illegible] of [illegible], and [illegible] all the [illegible] of peace, plenty, and human happiness.

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SCRIBE'S INTRODUCTION.

BIOGRAPHICAL SKETCH OF THE AUTHOR, AND HISTORY OF THE PRODUCTION OF THIS VOLUME.

A WORK of unprecedented character is here presented to the world. It consists of the consecutive reasonings and revelations of a spirit freed, by a certain physical process, the philosophy of which is explained, from the obstructing influence of the material organization, and exalted to a position which gave access to a knowledge of the structure and laws of the whole material and spiritual Universe. It treats upon subjects of the profoundest interest and of the most unspeakable importance to the human race: and as its claims are confessedly of the most startling character, and its professed disclosures, with the phenomena attending them, are in some respects unparalleled in the history of psychology, it is certainly no more than just that the world should be furnished with a plain, concise, yet circumstantial account of the author of the book, with a history of its origin and production, and with the means of either verifying or refuting what is said concerning the *source* from which it sprang, and the means employed in its production. A few preliminary remarks, however, are deemed proper as introductory to the statements herein to be submitted.

It is obvious to every intelligent mind that the condition of the human race, socially, nationally, mentally, and spiritually, is continually *changing*. There is at present no civilized nation upon the globe which does not present a totally different aspect as to manners, customs, social structure, science, art, religion, and all the conventionalisms of life, from any nation existing upon the earth four thousand years ago. Every period of human history shows, upon the whole, a distinct *progress* in the condition of mankind beyond that of previous periods. Instances of apparent retrogression, as in the cases of the various catastrophes that have occurred at different periods during the geological history of the earth, only exhibit the apparent disorder incident to a transition from a lower to a higher state of development. In passing through the uncouth semi-barbarism of the early ages to the refinements and intellectual and artistic attainments of the nineteenth century, the race has of course passed through every *intermediate* stage of cultivation; and a close observation and analysis will prove that every decided stage of human progress has been accompanied by new and distinct mental and social *wants*; and in order that these might be duly supplied, *new resources* have been invariably opened, and *new instrumentalities* have been instituted.

It would require but little argument, therefore, aside from the fact that change is perpetual, to prove that the mental and social wants of the present differ essentially from those of any previous generation. Perhaps at no period in the world's history so little characterized by revolutionary violence, has the general mental and social condition of mankind undergone changes so marked and conspicuous as during the last century. In respect to all matters of *science*, particularly, has there been an immense unfolding; and the mechanical and economic arts have been correspondingly improved. The *seven* seals of the great geological book have been broken, and its rocky leaves have disclosed the physical history of the earth for millions of years. Powerful telescopes have penetrated the abysses of space, and the grandeur and harmony of the Universe have been unfolded to an extent far transcending all previous conception: and the researches in the departments of chemistry, physiology, and comparative anatomy, are constantly proving more and more conspicuously that all things are but parts inseparably connected in one grand System. All these sublime results of science tend to expand the mind beyond the narrow circle of which *self* is the centre, and to unite the soul with those things which it beholds, contemplates, and admires. Man is thus made deeply sensible that he is a mere *atom* in infinite space, surrounded by beings and creations unspeakably more important than himself; and as he contemplates the wide-spread fields of creation, teeming with tokens of impartial favor, a flame of philanthropy is enkindled in his soul that consumes all narrow prejudices and selfish inclinations, and he sympathizes with universal Man as the great Body of which he is a mere *organ*.

Such are the moral and social tendencies of the science of the age, even considering the same in the more abstract point of view. But from the same source more important influences indirectly arise. From the materials of science the busy hand of mechanism is forming filaments to bind together the extremities of each nation, and is developing the resources, exchanging the commodities, and harmonizing the interests, of every clime. Iron steeds, nerved by the stimulus of the expanding vapor, are plunging through the ocean, measuring the distance between the two hemispheres by the lapse of a few days, or prancing to and fro in the earth, facilitating exchanges and promoting friendly intercourse between all communities and people. The imponderable elements have been laid under contribution, and, by the subtle agency of the electric fluid, man converses with his neighbor at the distance of a thousand miles with the same facility with which two would converse a few rods apart. The veins, and arteries, and nerves, of the great *Body* of humanity, are thus being developed, in the form of steamships, and railroads, and magnetic telegraphs, and its muscles and sinews are being unfolded in the form of labor-saving and productive machinery. And all science and art tend powerfully to extend the fibres and channels of communication thus being unfolded, throughout the whole earth, and thus to form of the whole race one harmonious *Body*, possessing one common spring of action, one common social and theological system, and bound together with one chain of sympathy running through all its diversified parts.

Such, we say, are the conspicuous and powerful tendencies of all the scientific and artistic attainments of the age. But to these tendencies there exist the most powerful obstructions, which have thus far defied all attempts of phi-

lanthropists and reformers to remove. These obstructions consist in the local prejudices, and the social, national, commercial, and theological *antagonisms*, that prevail throughout the whole earth. All men and communities are anxious for the establishment of a more intimate unity in the race, but each desires that this unity should be founded on the basis of his own peculiar system. The Calvinist would have the whole world form one harmonious brotherhood, possessing one faith, one hope, and one baptism, but then he would have them all Calvinists; the Arminian desires the same union, but only on the basis of his own theological system. The Catholic desires that all should become Catholics, and only on this ground will he consent to a union with others. The Jews desire a unity of the race, but they desire first to be restored to the land of Palestine, and then that all Gentile nations should unite as their subordinates under the reign of their expected Messiah. The intelligent Mohammedan desires the establishment and perfection of the universal brotherhood, but he demands that every man should first devoutly exclaim, "Allah is God and Mohammed is his prophet." And the same remarks might with equal propriety be extended to all parties, sects, denominations, and religionists throughout the whole earth. All are equally sincere in their opinions and equally zealous in their proclamation, each believing that his own system is sanctioned by the Deity; though as the devotees of all social, national, and especially theological systems derive their opinions from the fortuitous circumstances of birth and early education, it is impossible that more than *one* out of the thousand can be right, and the extreme probability is that *all* are wrong. And while the followers of each system pray fervently and labor diligently for the conversion of the whole world, all are mutually and *purposely* obstructing the efforts of each other; and the obstruction creates impatience, jealousy, bigotry, fanaticism, and every species of hostility and persecution that now so unhappily distract the human race, and array brother against brother and community against community, causing the truly philanthropic soul to weep in hopeless despondency.

It is clear to every mind that so long as these diversified antagonisms in society exist throughout the world, so long that universal peace, brotherly love, and social and national unity so devoutly to be desired *can not possibly* take place. The all-absorbing desire of the enlightened philanthropist, therefore, is that these antagonisms may be removed by the institution of some grand and universal System of thought and action based upon the nature of things and the true relations of men to each other. This, therefore, should be considered as the true and great leading *want* of the human mind at the present more than at any previous age of the world; and who shall judge *a priori* that in the unvarying laws of the All-Wise Being, provisions may not have been made to supply *this* as well as all real wants of the human race at all previous ages? And when to the foregoing remarks is superadded the consideration that neither reason nor any previous revelation authorizes the belief that the channels of spiritual communication with this lower world have been permanently closed, may we not expect a respectful attention to the following statement and remarks, and also such a candid perusal of the volume herewith submitted, as may enable the reader properly to judge what relation (if any) the same bears to those very demands of the age which are of all others the most pressing?—

ANDREW JACKSON DAVIS, the youthful author of this book, is, while in his normal state, distinguished by no mental or physical peculiarities that would be likely to excite the particular attention of any merely superficial observer. He is of the ordinary stature, with a well-proportioned physical frame, possessing a bilious-sanguine-nervous temperament. His features are prominent, and his head is of the medium size, and very smoothly developed, especially in the frontal and coronal regions. The base of the brain is small, except in the region of the perceptives, which are prominent. The head is covered with a profusion of jet-black hair. The expression of his countenance is mild, placid, and indicative of a peculiar degree of frankness and benevolence: and from his eyes beams forth a peculiar radiance which we have never witnessed in any other person. This is especially the case in his moments of interior meditation and mental expansion. His inferior passions are only moderately developed, and are completely under the control of reason and the moral sentiments. During daily intercourse with him for eighteen months, we have never known him to manifest the least degree of anger or impatience, though we have known him to be severely tried. He is very fond of congenial society, though he is peculiarly sensitive to what are in his book called the "spheres" of certain individuals, or the influence or *atmosphere* emanating from them. Thus he is instinctively either attracted to or repelled from a man on first coming into his presence, and from the same cause he generally forms a judgment of human character at first sight, which, as to accuracy, we have seldom if ever known to fail. This sensitiveness to *spheres* forms a striking trait in his character. He has a most ardent and devoted attachment to his friends. He recognises no enemies, though the presence of some persons, especially of those who are conceited, bigoted, or dogmatical, seems to give him pain; and such he accordingly avoids. To congenial spirits he is inclined to be communicative; and his address is natural and easy, though devoid of all artificiality. His disposition is characterized by an equanimity and cheerfulness which apparently no circumstance, however depressing, can disturb. His mind acts with vivacity, and he is rather strongly inclined to mirthfulness, though he informs us that this latter characteristic is often assumed in order to counteract a natural tendency of the mind to *abstraction*, which forms another *marked* trait in his character. His imaginative faculties are well developed, though not so as to form a prominent trait in his character. A supreme *love of truth* is the central point around which all his moral faculties revolve. Hence he holds himself entirely open to conviction from all sources of information, and is ever ready to abandon preconceived opinions, however ardently cherished, the moment he finds they are erroneous. It is from this cause that he manifests the utmost unconcern when his pretensions are attacked. His *benevolence* is very active and steadfast, and is not confined to friends, associates, party, or sect, but extends to all classes of mankind. He thus takes the utmost pleasure in relieving distress and in bestowing favors whenever opportunity affords, though his bestowments are always graduated by an acute discrimination of the capacities of the individuals to appreciate and profitably employ them. His perceptive and reflective faculties are well and evenly developed; and the most prominent point in his intellectual character is an easy and instinctive comprehension of great general principles and laws that govern Nature and Mankind. His intellectual harmoniously blend with his moral fac-

ulties to form a perfectly-balanced character; and as all his faculties are in a *nearly* equal state of development, he is remarkably free from exaggeration or "angular forms of thought," and is disposed to give to each subject which he comprehends, all the importance which *really* and *naturally* belongs to it, but no more. Hence his judgment is matured to a degree seldom witnessed in those of a more mature age; and what, perhaps, is still more remarkable than all is, that all his leading mental operations and outward actions appear to be governed by a species of *interior prompting*. Upon the whole, therefore, he may be considered as a most amiable, simple-hearted, truth-loving, and unsophisticated young man, being disconnected from all sects, parties, creeds, and denominations, and governed solely by his own *intuitions*.

Such is a description of his character while in his normal state, as it has appeared to us during daily intercourse with him for the last eighteen months. And it is owing to his peculiar physical and mental constitution that he has been enabled, by the assistance of magnetism, to abstract himself from the gross tangibilities of the outer world, and enter that state of exceeding spiritual exaltation and mental expansion that has enabled him to dictate the book now submitted to the world.

But the mind given mainly to sensuous processes of reasoning, in order to feel justified in reposing full confidence in the authenticity of this book, will require some account (such as he may either verify or refute) of Mr. Davis's past history, of his acquirements by ordinary processes of education and mental discipline, and of the origin and production of this book. This reasonable demand shall be gratified to the extent of our present ability; and the main facts shall be substantiated by the testimony of disinterested persons.

A singular instance, showing Mr. Davis's indifference to things of no practical importance, consists in the fact that he did not until recently know where he was born. At the earliest period to which his recollection extends, he resided with his parents in the township of Hyde Park, Dutchess county, New York; and during two summers of his residence in that township, he was also employed by Mr. W. W. Woodworth in the capacity of a keeper of cattle. But his father recently informed us that he was born in Bloomingrove, Orange county, New York, and that on the 11th of August, 1847, he will be twenty-one years of age — according to which he must have been born on the 11th of August, 1826. From Hyde Park he removed with his father to Poughkeepsie, on the first of September, 1838, after which, for some eighteen months, he worked with his father at his trade. Immediately after this he was engaged in the grocery of Mr. Nicholas Lawrence, which store his father subsequently purchased, and in which he continued until the spring of 1841, when he bound himself as an apprentice to Mr. Ira Armstrong.

His father is a simple-hearted unsophisticated man, who follows the respectable occupation of a shoemaker; and so far as this world's goods are concerned, he has always been very poor. His mother (long since deceased), we are informed, was one of those gentle beings whose supreme delight it is to mingle in scenes of sickness and sorrow, and to administer to the relief of suffering humanity. Neither father nor mother was particularly inclined to intellectual pursuits, and hence they felt no anxiety to bestow an education upon their son extending beyond the simplest rudiments that may be acquired in a common school. Owing to this fact, in connexion with the straitened financial

circumstances of the parents, the boy's school tuition was confined to about five months, during which time he learned to read imperfectly, to write a fair hand, and to do simple sums in arithmetic. From early youth, therefore, until he entered on his clairvoyance career, he was mostly kept at such manual employments as were adapted to his age, during which time his little earnings and affectionate attentions contributed greatly to the support of his immediate family connexions. With these duties and responsibilities constantly pressing upon his mind, he had neither desire nor opportunity to study and inform himself even upon the simplest branches of science, history, or general literature. During the intervals between his hours of employment he was never known to frequent public libraries, and was seldom known to take up a book; and his very limited reading was confined to a few juvenile productions, fugitive essays, and light romances, not, perhaps, comprising over four hundred or five hundred pages at most; and even this little reading was pursued in the most desultory manner. The frankness, openness, and sincerity, which have characterized the boy from infancy to the present moment, and the probabilities arising from his youth and inexperience in the arts of the world, forbid entirely the suspicion that he could have been pursuing in secret any sinister designs upon the credulity of the world; and the restrictions which poverty imposed upon his mental exertions, and the ten thousand incidentals connected with a daily and hourly intercourse of some one or more persons with him, absolutely forbid the possibility of his having in *secret* carried on a design of this kind, even had he been *morally* capable of a fraud so palpable.

The foregoing facts are gathered from incidental and free conversations with different persons who were familiarly acquainted with the young man from early youth up to his forming a connexion with Dr. Lyon, and removing to New York, in August, 1845 To these statements we will add the following testimonies from respectable citizens, the first of Hyde Park, the next three of Poughkeepsie, and the last from Rev. A. R. Bartlett, now of Chicago:—

HYDE PARK, *January* 2, 1847.

DEAR SIR: In answer to yours of the 30th December last, asking some information respecting A. J. Davis, I can only say that he was born in this town* of poor but respectable parents. His father, during the period of his (A. J.'s) early youth, was in my employ some three or four years, during which time I saw the boy almost every day. There was nothing remarkable in him, unless it might have been an inquiring disposition, which, however, was not remarkable to a very great extent. He was of good moral character. His only facilities for obtaining an education were such as are afforded by a district school, which he was not much disposed to attend. As to his natural talents, there was nothing that I ever saw to induce the belief that they were either above or below mediocrity. In short, he was what might have been called an ordinary, civil, well-disposed boy.

Yours, respectfully, JOHN HINCHMAN.

POUGHKEEPSIE, *January* 2, 1847.

FRIEND WM. FISHBOUGH: Thine of the 30th of last month is received, requesting of me to give thee what information I am in possession of in relation to the character, habits, &c., of A. J. Davis while a resident of our village.

The first I knew of him was when about sixteen years of age, while he was an apprentice to the shoemaking business; and from that time I saw him very frequently until he left the place, which was from two to three years after, I think. As to his character and habits, I always believed them to be good; and his opportunities of instruction, if he had any, were very limited. I believe him to be an uneducated young man, and of very humble parentage.

Very respectfully thy friend, E. C. SOUTHWICK.

* That is a mistake, according to the statement of his father, mentioned above.

POUGHKEEPSIE, *January* 21, 1847.

DEAR SIR: In complying with your request, to write you an account of what I know, whether favorable or otherwise, of the character, habits, education, &c., of Mr. A. J. Davis, permit me to express my satisfaction at being enabled to render you an account which is favorable. I have enjoyed a personal acquaintance of three years with Mr. Davis, under circumstances favorable to obtaining a correct knowledge of his character, &c.; and so fully persuaded am I of his moral worth and integrity, that I would not hesitate to place implicit confidence in him under the most trying circumstances. From seeing and conversing with him almost daily during the first year of our acquaintance, and from the frequent subsequent intercourse we have had, I have the assurance to think I know him as well as any other person; and such is the opinion I have formed of him. His honesty, his frankness, his veracity, his sensibility—in short, his virtue to the fullest extent in which this word can be understood, are worthy of all praise. Of his education (that which he obtained at school or from books, I mean), I am constrained to say it is of a very limited character, he having never received more than about five months' schooling, as he has often stated to me; which statement is corroborated by the testimony of those who have known him from his childhood. His reading has also been limited, and of a character calculated to yield him no great benefit. It has served as a mere pastime—a mere gratification for the moment. Indeed, he seemed to have no higher end in it than amusement for the time being.

Yours, very respectfully, S. S. LAPHAM.

The following letter from Mr. Armstrong, to whom young Davis was an apprentice for about two years, is deserving of particular attention:—

POUGHKEEPSIE, *January* 9, 1847.

DEAR SIR: Your letter was received a few days ago, but I have lacked time to answer it before now. The world, you say, may yet ask, Who is A. J. Davis? To this question, so far as I am able, it shall have a frank and truthful answer. With the early life of A. J. Davis I am altogether unacquainted, except from his own account of it, sustained by the testimony of others. His father was in exceedingly straitened circumstances; so much so, that Jackson was in very early life, and long before I knew him, compelled to toil and watchfulness to aid in supporting his father's family. I have often thought that it was this circumstance more than any other which gave him habits of steadiness and sobriety far beyond his years. He was, I think, near fifteen when I first became acquainted with him. I had occasion for the services of a boy somewhat acquainted with the shoe-trade, and employed him for a fortnight to assist me. During this time, I was so much pleased with his good sense and industry, that, upon his own solicitation and the wish of his father, I took him as an apprentice. His education barely amounted to a knowledge of reading, writing, and the rudiments of arithmetic. His reading was exceedingly limited, and confined to that of a light and juvenile description. During his two years of apprenticeship, he established a character for faithfulness and integrity not to be surpassed, and which is seldom equalled. There was no probability that we should have parted before the conclusion of his apprenticeship, for we were mutually satisfied with each other. But Mesmerism stepped in between us; and Jackson being thought a prodigy in prescribing for and curing disease, we parted, with the understanding that our separation was to be but temporary. But circumstances have made it perpetual, so far as apprenticeship is concerned.

Yours, IRA ARMSTRONG.

Rev. A. R. Bartlett, now of Chicago, and author of the following letter, was formerly a settled and esteemed pastor in Poughkeepsie:—

CHICAGO, *March* 31, 1847.

MR. FISHBOUGH: You ask me for a frank statement of what I know of the mental and moral character, opportunities, acquirements, &c., of A. J. Davis, during the period of my intercourse and acquaintance with him. In reply, permit me to say that I first became acquainted with A. J. Davis in Poughkeepsie, N. Y., early in the year 1842. At that time, and until his services were wholly absorbed by the mesmeric art, he was engaged in the business of shoemaking. He had no mother living; his father was very industrious, but poor. Hence, at a tender age, the subject of this sketch was thrown to a great extent, if not wholly, upon his own exertions for the means of support and progress. This, at least, was his condition when I formed his

acquaintance. What his earliest opportunities may have been, I can not testify from personal knowledge. But at the date of our intimacy, no one could resist the conviction that his advantages had not been sufficient to give him common proficiency in the simplest elements, of the English language. Decided disadvantages were all around him, and so continued, so far as obtaining an education was concerned; for during my acquaintance with him, which was most intimate from A. D. 1842 to 1845 (and continued by correspondence till recently), he had not an hour's schooling, nor could he have afforded it consistently with his circumstances. Yet he possessed an inquiring mind—loved books, especially controversial religious works, which he always preferred, whenever he could borrow them and obtain leisure for their perusal. Hence, he was indebted to his individual exertions for some creditable advances which he made in knowledge. He became a good thinker. Still, his natural method of communication at times tended to obscure his thoughts, through a misuse of words. His orthography and syntax were often faulty.

The singular powers claimed for Mr. Davis were first brought into public notice by the experimental assistance of Mr. William Levingston, by whom he continued to be mesmerized for many months. This was not far from October, 1843. In his natural appearance, deportment, or opportunities, no change was observable at this or any other period of my acquaintance with him. There was nothing in his general deportment or character that would attract the attention of those who were not his intimates, except it might be the fact that he had few associates of his own age, and preferred the society of more experienced men: though a few companions suited him better than many. He was always fond of asking questions, but had no power to conceal his object in proposing them; very communicative to those whom he regarded as friends—moderately so to others. His veracity, so far as I have been able to observe—and I have criticised him closely—could be depended upon. I know that he would suffer much inconvenience rather than descend to untruthfulness. He was always cheerful and pleasant, and at times rather inclined to levity through the natural exuberance of his spirits. Over the latter, however, he held a strong control. He was rather devotional in his feelings, with very strong sympathies in behalf of the struggling and suffering; an ardent temperance man; and his moral character was worthy of general approbation. Indeed, I fully believe that he aimed to be governed by high and holy principles. That I am qualified to make the above statements you can easily judge, when I tell you that, as long as opportunity allowed, we were intimate almost without reserve, and the mutual confidants of each other.

A. R. BARTLETT.

Many more testimonies of like tenor with the above might be collected, but these are deemed sufficient, at least for the present.

We will now present a brief history of Mr. Davis's career in clairvoyance, including an account of the origin and production of this book.

In the autumn of 1843, a Mr. Grimes delivered in Poughkeepsie a number of lectures on Animal Magnetism, performing during his course a number of illustrative experiments. Among the persons on whom Mr. Grimes essayed to operate was young Davis; but in this instance his most powerful efforts failed to produce any apparent effect. By his lectures and the successful experiments accompanying them, however, considerable excitement was created in the village concerning this important branch of psychological science; and among others who were induced to test their own powers in producing the magnetic phenomenon, was Mr. William Levingston. Young Davis happening into the tailor-shop of Mr. Levingston during the general excitement, the latter gentleman proposed a trial to magnetize him. The experiment which followed succeeded; and the boy exhibited powers of clairvoyance which were truly surprising. A great variety of tests were submitted, such as requiring him to visit and describe places which he had never seen, to read from a closed volume with his eyes bandaged, &c.; and the result was to establish his power of interior sight beyond dispute. This experiment took place about the first of December, 1843.

From that time forward the boy was frequently thrown into the abnormal state, and Mr. Levingston's house was for months the common resort of the curious who were indiscriminately invited to come and witness the experiments. But after submitting for two or three months to all species of tests for no other purpose than that of gratifying curiosity and establishing the reality of the clairvoyant state, the boy, while in the latter state, protested against being longer subjected to any tests, except such as might involve matters of practical utility — informing Mr. Levingston that the great object of his powers in the stage of development to which they had then attained, was to enable him to examine, and prescribe for, *the diseased*. Shortly after this, he left Mr. Armstrong, to whom he was an apprentice, and entered, with his magnetizer Mr. L., into the exclusive employment of treating the diseased, in which employment, as it appears from all the testimonies we have received, he was surprisingly successful. Not long after this, and by progressive stages, his *scientific* powers became immensely unfolded: and there was no science the general principles and much of minutiæ of which he did not seem to comprehend while in his abnormal state. He also from time to time presented many novel and highly-interesting ideas concerning the nature and powers of the human soul, seeming to demonstrate an intimate connexion between the present and the spirit world.

On the 7th of March, 1844, he fell, without the assistance of the magnetic process, into a strange abnormal state, during which phenomena occurred of the most surprising character. For the greater part of the time during two days he seemed to be entirely insensible to all external things, and to live wholly in the interior world. Possessing, however, an increased power over his physical system, he travelled a long distance during this time, without any apparent fatigue. It was during this extraordinary state of his mental and physical system that he received information of a very general character, of his future and peculiar mission to the world. The process by which this information was received, with many other things of intense interest, shall be made public after questions by which the phenomena may be rationalized shall have been more thoroughly discussed on independent grounds. By minds duly prepared, it may now be conceived on reading the portion of this volume which treats on the Spiritual Spheres.

The reader is now requested to observe that, according to the foregoing statements (which are open to refutation if false), the first magnetic experiment performed on Mr. Davis by Mr. Levingston was manifestly suggested by the prevailing excitement growing out of Mr. Grimes's lectures and experiments — it was apparently the casual prompting of a momentary thought, and not the result of a long-premeditated and ingeniously-arranged plot. Let it also be observed that on the performance of this first experiment, the boy Davis *suddenly* became a general object of interest such as he had not been before, and was freely visited and tested by numerous persons while he was (*professedly* at least) under the influence of magnetism. Now unless the reality of *some* strange abnormal condition is admitted, some more rational explanation should certainly be given of this uneducated, unsophisticated young boy thus *suddenly*, and to all appearance *accidentally* being brought out from obscurity, and becoming a public wonder on account of his strange and inexplicable powers. But if an actual abnormal and inexplicable condition is admitted, the reader

should reflect before deciding against the possibility of anything that is claimed as growing out of that condition in a due state of development.

If, from the time the boy was first magnetized until the time he left Mr. Armstrong (which was some three months or more subsequently), the former had made any considerable effort by *reading* to inform himself upon anatomical, physiological, astronomical, geological, or psychological subjects, the latter would certainly have discovered the fact and mentioned it in his letter which we have inserted above. Besides, the proficiency in these subjects which could have been made under those circumstances by such a boy, could have been but little even with the most diligent efforts.

Up to this time, therefore, his education, according to Mr. Armstrong, "barely amounted to a knowledge of reading, writing, and the rudiments of arithmetic" —and "his reading was exceedingly limited and confined to that of a light and juvenile description." At this period (which was in March, 1844) we find him entering on a career of medical practice, in which he sustained himself to the utmost satisfaction of all patients who gave him a fair trial, until April 10, 1847, after which time he ceased to be magnetized for an indefinite period.

During Mr. Davis's exclusive connexion with Mr. Levingston (which was from March, 1844, to August, 1845), his opportunities for acquiring information by external processes were but little if any more extensive than they had been before. Mr. L. having for the previous part of his life been absorbed in the respectable occupation of a tailor, had not been able to store his mind with that scientific and philosophic knowledge which could have qualified him to impart any important instruction to the young man. Nor did he even *understand* many of the anatomical and medical technicalities which the clairvoyant would frequently use in his examinations and prescriptions. Nor did Mr. L. possess a *library* from which the young man could have derived any important aid in developing his mind to the immense extent necessary to the composition of this book. Thus the Rev. Mr. Bartlett, in his letter above inserted, whose intimate acquaintance with Mr. Davis, according to his own statement, extended from early in 1842 to 1845, says of the latter, in speaking of the first few months of his clairvoyance-career, "*In his natural appearance, deportment, or opportunities, no change was observable at this or any other period of my acquaintance with him.*"

Mr. Davis's connexion with Mr. Levingston continued for some eighteen months, during the fore part of which period their associate labors were confined mostly to Poughkeepsie, but toward the latter part they made frequent excursions to Danbury and Bridgeport, Connecticut, in all of which places they had more or less patients. And wherever Davis went he was an object of intense curiosity, and his movements were as a consequence *closely observed*, not only while in his abnormal but while in his ordinary state. In each of those places, therefore, he was well known by numerous persons; and no one among them has ever observed any reliable indication on his part of a studious habit: or if they have, they will give forth, not their vague *surmises*, but the *tangible facts susceptible of proof*, and *so far* our statement will be considered as refuted. Indeed, the desultory life which he led during this period was very unfavorable to study, especially to *that kind* of study which could have afforded any assistance in the production of the book now before the reader. When not travelling, he was on an average thrown into the abnormal state twice a day for

the purpose of attending to the diseased; and most of the time while in the ordinary state, he spent in some light manual exercise, in walking, or in visiting his friends; and he spent little or no time in solitude.

The writer of this first became acquainted with Mr. Davis in July, 1844, being at that time on a professional visit to Poughkeepsie. He was then nearly eighteen years of age, appeared to be of rather slender constitution, and exhibited some of the marks of delicate health. We then had a long conversation with him, during which he appeared very communicative, and unbosomed himself with great simplicity; and from the thousand little indications incidentally connected with his manner, pronunciation, use of language, the form and character of his thoughts, &c., we were irresistibly impressed that he was a young man of very little school education, having almost no acquaintance with books, and totally uninstructed in the arts and conventionalities of the world. His mind, however, indicated a delicate susceptibility to impressions, and a capacity to comprehend natural principles which we had witnessed in but few of his age. Still his unique style of expression irresistibly proved that his own heart within, and the invariable indications of Nature without, were almost the only books which he had perused.

We also at the same time heard him examine a number of patients while in the clairvoyant state. While in the latter state he appeared as if metamorphosed into a totally different being. The human system seemed entirely transparent to him, and to our utter astonishment he employed the technical terms of anatomy, physiology, and *materia medica*, as familiarly as household words! Our surprise was equally excited by the *exceeding clearness* with which he described and reasoned upon the nature, origin, and progress of a disease, and concerning the appropriate means to employ for its removal. From infallible indications presented, we saw that there could be no collusion or deception, and no such thing as receiving his impressions sympathetically from the mind of the magnetizer. From that time we neither saw nor heard any more of young Davis until the next May.

In February, 1845, Mr. Davis being (with his magnetizer) in Bridgeport, Connecticut, attending to such patients as required his services, formed an acquaintance with Dr. S. S. Lyon, the magnetizer connected with him during the delivery of this book, and who was at that time a successful medical practitioner in Bridgeport. Dr. Lyon had previously been an unbeliever in clairvoyance, but the evidence of its truth, as presented in the case of young Davis, proved too powerful for him to resist; and under a deep conviction of its importance, he did not hesitate to render it his open encouragement, and to avail himself of the clairvoyant's advice in the treatment of some difficult cases of disease then under his charge.

In the following May, the writer of this happening to be at Bridgeport, accidentally fell in with Mr. Davis and Mr. Levingston, who were then at that place on business connected with their occupation. During a most interesting consultation which we then, in company with Rev. S. B. Brittan and several other gentlemen, enjoyed with the clairvoyant, in respect to various scientific and spiritual subjects, we learned for the first time that he was soon to commence a series of lectures and revelations upon subjects such as are embraced in this book. But not until about thirty hours previous to the commencement of these lectures, as will hereafter be shown, had we the least anticipation of being connected with him as his reporter.

About the first of the following August, Mr. Davis, while in the clairvoyant state, *voluntarily* chose Dr. Lyon to be his magnetizer during the delivery of this book, this choice neither having been solicited nor in the least degree anticipated by Dr. L., until it was announced. In obedience to the direction of the clairvoyant, Dr. Lyon immediately relinquished a remunerative and increasing practice in Bridgeport, and removed to New York, in which city the clairvoyant decided that the revelations should be delivered. The object of so early a removal to that city was, to establish, before the lectures commenced, a medical practice that might in some measure assist in sustaining them while said lectures were in progress.

During the three months which Mr. Davis spent in New York previously to the commencement of this book, he was thrown into the abnormal state at an average of twice a day, at least four hours of each day being thus consumed by the duties of his occupation. Being, as usual, an object of great curiosity, he received the calls of many persons who sought his acquaintance, both while in the normal and abnormal state; and the intervals between his sittings for the treatment of disease were known to be occupied chiefly in conversation, in writing to his friends, in playing on his accordeon, or in walking; and all evidences conspired against the idea that he was habitually inclined to books. *He remained, then, up to the commencement of his lectures, the uneducated, unsophisticated child of Nature, entirely free from the creeds, theories, and philosophies of the world: and up to this day, he has never been inclined to seek the society of scientific men, but has rather avoided them.* If the foregoing somewhat circumstantial history of his life is untrue in any particular essentially involving the object for which it is here presented, it will, considering the *immense interests* that are at stake, *certainly be refuted*; for we have thus unreservedly laid open the subject to the investigation of the whole world.

On the 27th of November, 1845, residing at the time in New Haven, Connecticut, we received per mail a note from Dr. Lyon, stating that we had been appointed by Mr. Davis, while in the clairvoyant state, as the scribe to report and prepare for the press his lectures which were to commence immediately. This appointment was entirely unsolicited (we will not say undesired) by ourself; and so far from anticipating such an honor, we were then busily engaged in making arrangements to remove to Massachusetts. The next day, however, we embarked for New York, and in the evening wrote Mr. Davis's first lecture at his dictation — subsequently agreeing to write and prepare the whole for the press.

Before Mr. Davis commenced his lectures, he voluntarily, while in the abnormal state, chose the three witnesses mentioned in his address to the world, to be present as their circumstances would allow, at the delivery of the lectures, in order to be able to testify of the medium through which they were given. Rev. J. N. Parker has since removed to Boston; Theron R. Lapham resides at present at Poughkeepsie, New York; and T. Lea Smith, M. D., is in Bermuda. The twenty-three *incidental* witnesses mentioned in the note on page 2 of the address to the world, are all still living, except James Victor Wilson, and he has left his testimony behind.* Either of the living witnesses is open to con-

* A few days before this esteemed and highly-worthy young man departed to the other world, he published an interesting pamphlet entitled "Magnetism and Clairvoyance explained, inculcated, and applied," in which he says, "The world will be

sultation; and each will testify to portions of the book being delivered in his presence by Mr. Davis while under the influence of magnetism — to the original manuscripts of which portions (which are carefully preserved) they may find their signatures attached.

The number of witnesses whose names are mentioned were deemed sufficient: if their testimony is not received, especially when it is ascertained that they (or at least as many of them as we are familiarly acquainted with) are men of irreproachable character, it is not probable that that of a thousand others would share a fate essentially different. During the delivery of each lecture the clairvoyant required that the utmost tranquillity, both mental and physical, should be preserved in the room. While in the sphere of the body (a phrase hereafter to be explained), excitement of any kind always disturbed him, as did also the presence of persons whose "spheres" were uncongenial. Hence an indiscriminate admittance of persons to the lectures would have been as impracticable as it was unnecessary. Yet such applicants as were actuated by a supreme desire to know the *truth* irrespective of their *previous opinions*, were generally admitted to a number ranging from one to six, whether they were believers or unbelievers in Clairvoyance, and such persons were always instantly distinguished by the lecturer while in his superior state.

Shortly after the lectures commenced, and several times during their progress, accounts were, in various journals, published of the same, and of the nature of some of the developments, and investigation was invited from all persons who might feel disposed to inquire into the facts stated. Our rooms, when the clairvoyant was not lecturing, were freely accessible to *all* persons, from seven o'clock in the morning until ten o'clock in the evening, including the hours of medical examinations. All questions were promptly and candidly answered, and the clairvoyant's manuscripts were always open to the inspection of the curious; and if any *responsible* person, among the thousands who called on us from all parts of the United States, during the fifteen months while the book was in progress, discovered at any time the extensive tomes and paraphernalia of a profound student into the mysteries of *the whole material and spiritual Universe*; or if Mr. Davis was ever discovered in the act of receiving scientific or philosophical instruction from those capable of one half the range of thought, and of consistent and consecutive argument displayed in this book,

shortly apprized of a triumph of Clairvoyance through the celebrated Mr. Davis, which millions will be totally unprepared for. During the past year, this uneducated, unsophisticated, and amiable young man, has been delivering verbally, day by day a comprehensive, well-planned, and extraordinary Book — relating to all the vast questions of the age, to the physical sciences, to Nature in all her infinite ramifications, to Man in his innumerable modes of existence, to God in the unfathomable abysses of his Love, Power, and Wisdom. No human author, in any department of literature or science, has ever electrified mankind to the degree that the eloquent yet simple reasonings, the lofty and sublime disclosures, will, that constitute this great compend of universal philosophy. Perhaps over four thousand different persons who have witnessed him in his medical examinations or in his scientific disclosures, live to testify to the astonishing exaltation of mind possessed by Mr. Davis in his abnormal state. The two new planets of our system recently conjectured were described in Davis's manuscripts fourteen months ago [March 15 and 16, 1846]. I have seen him discoursing in a most angelic manner for more than four hours in succession."

he will of course make the same known to the world by proof on which the public may rely, always being careful to distinguish properly between vague imaginings and tangible fact. And if it is even admitted that a youth of twenty years, with five months' school tuition, and having been subjected throughout his life to the most unfavorable circumstances, could, unknown to his most intimate associates, have famaliarized his mind, by any *external* process, with all important writings extant in *all languages*, upon the subject of cosmogony, astronomy, geology, ethnology, archæology, mythology, theology, psychology, history, metaphysics, &c., &c., &c. — the *wisdom* with which *gleanings* have been made from all these, the ability displayed in their classification, the bold and familiar criticism displayed in reference to them all, and especially the soaring flights of mind into regions not previously explored by any earthly being, will constitute a phenomenon still demanding explanation.

The fact is, however, it is known to an absolute moral *certainty* to Mr. Davis's most intimate acquaintances, that he was, while in his normal state, totally uninformed on all the great leading subjects treated in his book, *until he perused the manuscripts of his own lectures.*

The question whether Mr. Davis may not have received much of the contents of this book by sympathetic influx from the minds of those associated with him, we would prefer to have discussed by others, if, indeed, such a question can possibly occur. Suffice it say, that, for the best of reasons, *we know* that such a thing could not be. Many facts, principles, and theories, are presented in this volume which were before totally unconceived and unbelieved by either of Mr. Davis's associates, especially on cosmological, theological, and spiritual subjects. One of Mr. Davis's associates, at least, has been truly pronounced as in a merely "rudimental state" (see page 3 of the author's address to the world); and the other we presume would have as little difficulty in proving that his mind has not been overburthened with knowledge upon the subjects herein discussed. Should it be necessary, the evidence touching this point will be presented hereafter, though this may not be the most gratifying to the personal vanity of him upon whom may devolve the task of setting it forth to the world.

If this law of sympathetic influx, however, is *admitted*, it should be duly *explained* and *defined* before the conclusion is formed that it may not, under favorable circumstances, be a medium through which *spirits* of the higher world may transmit their knowledge to mankind on earth. Certainly the sympathetic transmission of a thought from one person to another, while both are in the body, is quite as inexplicable as would be the transmission of the thoughts of a disembodied spirit to a person rendered duly susceptible to sympathetic influx. As touching this subject, however, see the author's remarks on Animal Magnetism, Clairvoyance, and the source of his impressions in the forepart of this volume, in which the nature and ground of his claims are duly set forth.

If the foregoing statements concerning Mr. Davis's past life, opportunities, acquirements, &c., are correct, then it irresistibly follows that his book must have been dictated by some other and higher source of information than that accessible to the physical senses. That source of information we claim to be the Spiritual World. The evidence of this will be apparent on a perusal of the whole volume, and especially of that portion of it which is comprised between pages 33 and 57.

We will now proceed to describe the process of the production of this book, and the phenomena connected therewith:—

In the first place, the magnetizer and magnetizee are seated in easy positions facing each other. The ordinary manipulations are then performed, from three to five minutes being required for the completion of the process. A sudden convulsion of the muscles, such as is produced by an electric shock, indicates that the subject is duly magnetized, immediately after which his eyes are bandaged to protect them from the light. He then remains speechless for some four or five minutes, and motionless, with the exception of an occasional sudden convulsion of the muscles. One of these convulsions at length brings him to a state of external consciousness, and gives him perfect command over the muscles of the system and the organs of speech. He next assumes a position inclined either to the right or to the left, and becomes cold, rigid, motionless, and insensible to all external things. The pulsations become feeble the breathing is apparently almost suspended, and all the senses are closed entirely to the external world. This condition, according to his own explanation, corresponds almost precisely to that *of physical death.* The faint vital forces still remaining in his system, are only sustained sympathetically by the presence of the magnetizer, whose system is by an ethereal medium blended and united with his own. If while he is in this condition the magnetizer should by any means lose connexion with him, the vital movements of the body would cease, and the spirit would be incapable of re-entering it, as he himself has informed us. In this respect he is different from any person we have ever seen while under the magnetic influence. His mind is now entirely freed from the sphere of the body, and, consequently, from all preconceived ideas, from all theological isms, and from all influences of education and local circumstances, and all his impressions are received from the interior or spiritual world. His perceptions, conceptions, and reasoning powers, are now immeasurably expanded. His spiritual sight, freed from its material obstructions, now extends to worlds and systems innumerable, and he feels that he has almost ceased to be a member of the human family on earth, and is a member only of that great Family of intelligent beings which inhabit universal space. He is thus elevated above all the narrow, local, and sectarian prejudices that pervade the earth. His philosophy is only that which is involved in the laws and principles which control the Universe and mankind unerringly, and his theology is only that which is written on the wide-spread scroll of the heavens, in which every star is a word, and every constellation a sentence. He associates familiarly with the inhabitants of the spirit-world, and the diversified knowledge cultivated by them is rendered accessible to his mind. The associated spirits and angels of the "Second Sphere," are, as one grand Man, in sympathetic communication with him to transmit knowledge to mankind on earth, which they perceive the latter are for the first time prepared to receive. Thus exalted, he gives forth his impressions of truth as it actually appears to him, without reference to any of the beliefs, philosophies, theories, or sectarian prejudices, that exist in the world.

Having thus access to all the knowledge of the Second Sphere combined with that of the first, such truths as are appropriate to communicate flow spontaneously into his mind, these being at the same time arranged according to a natural order of sequence. As soon as a distinct impression is thus received, the

spirit returns again to its material habitation, and employs the organs of speech to communicate it to those present. A few words only are uttered at a time, which the clairvoyant requires to be repeated by Dr. Lyon, in order that he may know that he is understood. A pause then ensues until what he has said has been written, when he again proceeds; and the passage into and out of the spiritual state occurs at an average of about once every sentence.

His diction is of the most direct and simple kind, and his ideas seem usually to be clothed in those words which first present themselves. His phraseology is not a subject of interior direction except when nice distinctions are to be drawn and great precision of expression is required. His style is much such as he would use in his normal state if a knowledge were imparted to him on the subjects on which he treats while in his elevated condition. His grammar is therefore defective; and although, when it is necessary in order to properly embody an idea, he employs technical terms, and even *foreign* words and phrases, with the greatest facility, he sometimes *mispronounces*, yet not in such a way as to obscure his meaning. Correctness might have been attained in all these particulars, yet the labor on his part would in that case have been immensely increased, by making all those minutiæ matters of interior investigation. His great object was simply to present the *idea*, leaving the *niceties* of the *verbal clothing* to be adjusted by myself, with the restriction that the corrections should be such as not to destroy the peculiarities of the general style and mode of expression.

His enunciation was characterized by a peculiar breathing solemnity as though every word gushed from the depths of the soul; and his simple, pure, and unaffected manner, was impressive in the extreme. If we were to say it seemed that the very atmosphere of heaven surrounded him, and that angels were continually breathing their thoughts through his organs of speech, the expression would appear to be prompted by a heated enthusiasm: yet a phrase less expressive would fail to convey an adequate idea. This remark applies also to all his philosophical and spiritual conversations while in the abnormal state.

The time occupied in the delivery of a lecture varied from forty minutes to about four hours, and the quantity of matter delivered at a sitting varied from three to fifteen pages of foolscap closely written. There were one hundred and fifty-seven lectures in all, the first being delivered November 28, 1845, and the last (viz., the "address to the world," which comes first in the book) was delivered on the 25th of January, 1847.

On closing the address to the world, the author immediately proceeded to give general directions as to the corrections of the manuscripts, and the preparation of the work for the press. These directions (preserved in writing and subscribed by a witness) I have scrupulously followed to the best of my ability. With the exception of striking out a few sentences and supplying others, according to direction. I have only found it necessary to correct the grammar, to prune out verbal redundancies, and to clarify such sentences as would to the general reader appear obscure. All *ideas* have been most scrupulously preserved, and great care has been taken to give them to the reader in the precise aspect in which they appeared when received from the speaker. We have, also, conscientiously abstained from adding any ideas of our own. Also all comparisons, and technical and foreign terms and phrases, and all peculiarities

of expression, are exclusively the speaker's. When we have found it necessary to reconstruct sentences, we have employed, as far as possible, only the verbal materials found in the sentence as it first stood, preserving the peculiarities of style and mode of expression. The *arrangement* of the work is the same as when delivered, except that in three instances contiguous paragraphs have been transposed for the sake of a closer connexion. With these unimportant qualifications, the work may be considered as paragraph for paragraph, sentence for sentence, and word for word, as it was delivered by the author. The *notes* interspersed through the book, except that on page 593, were composed by ourself.

Furthermore, the work was originally proposed by the clairvoyant himself; the time of its commencement was fixed upon by himself: and all the instrumentalities connected with its production have constantly been under his authoritative direction. He has spoken only as directed by his interior promptings, and no portions of his work have been elicited by the interrogatories or suggestions of another. When he has spoken he has spoken spontaneously: and at such times as his interior perceptions were not duly expanded, he has refused to proceed with his dictations. All persons around him connected in any way with the production of the book, were therefore moved by *him;* he was not in the least degree moved or influenced by any of *them;* and it is owing solely to influences from the interior world as operating on his mind, that the book now makes its appearance.

In connexion with the above, one fact may now be stated which must appear to all reasoning minds as of powerful significance: Immediately after giving general directions as to the correction and publication of the work, he voluntarily, in the presence of a witness, and contrary to the expectation of every one, *renounced all claim, direct and indirect, to any portion of the copyright, and the proceeds of the sales of the work,* simply claiming a reasonable compensation for the time he had been employed in its delivery.

Concerning the *character* of the book we offer no remark further than what is involved in the foregoing. It speaks for itself, and is its own interpreter. We also abstain (for the present at least) from all *defence* of its contents, from a profound conviction that these need no defence. It will be observed, however, that as the work advances from the commencement toward the close, the style and diction gradually improve — which fact is to be explained by the law of *habit* applicable to the mind in *every* condition in which it is capable of being placed.

The question will perhaps occur to many minds, "Is this work, professing, as it does, to be a *new revelation,* to be considered as *infallible?*" The answer is involved in the teachings of the work itself: It recognises infallibility, in the unrestricted sense of that term, as belonging to no being save the Deity himself. If this or any other work embodied in human language should claim for itself infallibility, the mind nevertheless would be unable to receive its teachings only as the reasoning powers could digest and assimilate them; and this the reason would do with more facility if no such claims were preferred. But the moment any teachings, artificially expressed, are forced upon the mind under the plea of infallibility, that moment Reason and Nature are thrown aside, and the standard of belief becomes entirely arbitrary. *Belief* in this case is nothing more than *superstition;* and those who are sufficiently frank and dignified to

avow a rejection of the "infallible standard" from the incoherence of its teachings with the dictates of enlightened reason, are subjected to the indignation of "the faithful" who demand unconditional credence in that which they suppose to be of more authority than all reason and natural consistency, and which, if the mind receives, it can not either comprehend or practically apply. Thus have arisen all the superstition, bigotry, and sectarian hostility, that ever have cursed the human race; and it is impossible that the Deity could ever have designed the establishment of an "infallible standard" that could tend to such results.

Reader, do not consider this book as a standard so infallible as to relieve you from the exercise of your own reason. Remember that although it is the production of a mind immensely exalted, and having access to the knowledge of a higher world, it is still the production of a *human mind;* and if the work will not stand upon its own *intrinsic* merits, *let it be rejected.* If, however, its contents on due investigation commend themselves to the approbation of your interior being, let them be considered as true, even *infallibly* so, at least until they are proved otherwise. And in this connexion we may remark that the work, as to all its essential principles, is the product of great care on the part of its author. At each entrance into the abnormal state for the purpose of lecturing, he was capable, by an effort of a few moments' duration, of reviewing all the manuscripts of his previous lectures. Hence it is not probable that any serious error would have long escaped detection, had such, through inadvertence, been even liable to occur. And to this, again, it may be added that the clairvoyant never lectured when from physiological causes or surrounding circumstances he was rendered incapable of that perfect disconnexion from the darkening influences of the material world, which was necessary to the full development of his mental susceptibilities. Inasmuch, however, as the author establishes the principle that "*particulars* and *minutiæ* can not be depended upon as connected with any great general principle," it can scarcely be expected that the *many* particulars and minutiæ involved in this work of eight hundred pages are in every individual case nicely accurate. But whatever inaccuracies of this kind, apparent or real, may be discovered (and the *real* ones will be few if any), these can not have any effect upon the great *general* principles and truths which it is the only aim of this work to establish, and on which alone it must stand or fall.

This book is not put forth to the world without a definite conception of the obstacles it will have to contend with, and the influences that will be favorable to the general dissemination of its principles. There are three general classes of minds to which it makes its appeal. The *first* of these consists of those who are strongly attached to hereditary customs and modes of thought, and who are averse to the unfolding of any truths in the departments of science and theology which conflict with that which they have been taught to believe and cherish as sacred. These will oppose this work, not by dignified and manly argumentation, giving a fair and candid representation of its contents, but by the most unqualified denunciation, and calling it all kinds of opprobrious *names;* by representing it as most revolting in its teachings and dangerous in its tendencies, and cautioning all minds to abstain from reading it, *lest they be led astray;* by seeking to throw contempt and distrust upon the source from which it came; and by raising the cry throughout the land, "Great is Diana

of the Ephesians!" But the truthfulness of the author's motto can not but be apparent to every reflecting mind, that "Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error." Twenty years ago, the obstructing influence of this class of minds would have been effectual, and hence this work was not at that time given. But *now* a different state of things has obtained. New truth is now beginning to be regarded as more sacred than old error; and hereditary impression, which has from the infancy of the race led almost all the world astray, is beginning to be abandoned as an unstable foundation. Everything betokens the approach of a mighty revolution in the affairs of the social and religious world; and the influence of old and venerated customs and forms of thought, in obstructing the progress of any truthful principles that may be embodied in this work, can last but for a day.

The *second* class of minds to which this work makes its appeal consists of those who have no decided affection either for any established customs, existing institutions, or prevailing modes of faith, but are willing to become the servants or opposers of any as their social or financial interests may dictate. Many among these, being moved by the popular current, will peruse this volume, not for the purpose of truly understanding its teachings, and adopting them so far as true, but for the purpose of criticising, reviewing, and obstructing its influence. Such will distort passages from their proper connexion, force upon them a meaning which the author did not intend, and thus hold up the work to the ridicule and execration of the world. But as minds of this class have no fixed principles, truth has nothing permanently to fear from their influence, though they may succeed in slightly obstructing its progress for a season.

The *third* class consists of those who are governed by the supreme love of truth and the practical results to which it leads. Such neither favor nor oppose any institution, creed, or philosophy, either because it is old or new. They consider everything according to its own *intrinsic merits*, irrespective of all collateral circumstances attending. They are open to conviction from all sources, but will neither receive nor reject a thing unexamined. They are upon the broad ocean of universal investigation, content to be moved only by the winds and tides of evidence, confiding in the efficacy of these to waft them to the haven of some grand system of truth and righteousness based upon the nature of things and universally applicable. Thousands of such minds are now already in the field of action, and their number is daily increasing; and there are tens of thousands *naturally* belonging to this class among all parties, sects, and denominations, throughout the land. Such are the minds which are ascending the throne of the world, and by these all inferior classes must be directed and *elevated*. To such this book more particularly addresses itself; and from such the utmost fairness may be expected in the investigation of its contents. From such, therefore, the work, if true, has nothing to fear, but everything to hope.

With the foregoing statements and remarks this book is submitted to the world with the utmost confidence that it is all it professes to be, and with the most entire reliance upon its intrinsic power to accomplish its proposed work. For its pure and elevated morality, for its high and holy principles, for its unspeakably sublime and consoling truths, we are willing, if absolute

necessity should require, to sacrifice all things earthly and even life itself. In this we rejoice to know that we are *not alone.* We would, then, simply ask that this volume may be perused with a candor and seriousness which the nature of its contents demands; that decision may be pronounced for or against it, according to the preponderance of evidence, and that corresponding action may be prompt, decided, and energetic. We await the result with the most cheering anticipations.

WILLIAM FISHBOUGH.

WILLIAMSBURGH, N. Y, *July*, 1847.

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PART II.—THE REVELATION

PART III.—THE APPLICATION

* Our table of contents for the present is designedly brief and very *general*. What is given we trust will not in any case tend to divert the mind of the reader to particular *parts* in such a way as to prevent that progressive and consecutive perusal of the *whole* volume, which alone can insure a proper understanding of the *parts*.

AN ADDRESS TO THE WORLD.

Brethren: Fear not, for Error is mortal and can not live, and Truth is immortal and can not die! Duty demands serious analysis and investigation of all conspicuous subjects. Truth may be found in the following Revelation: if so, *Nature* must be the standard by which all men may judge whether the truths therein contained are pure, practical, and elevating. No arbitrary or external standard shall be recognised as suitable to test the truth of what is herein presented, or the *character* of the truths which may be herein contained. The verdict of *Nature*, and not of *men*, is required. Inasmuch as all terrestrial creations are the spontaneous productions of the Divine mind, no truth is lessened by disbelief—no error is made true because the learned receive it as such. Nothing can be changed that is unchangeable, by man or his actions. Then press onward! Exercise your choicest gift, which is *Reason*—and fear no corruption from truth, though new; and expect no good from error, though long believed.

I have been impressed to speak the things contained in the following pages, not because truth was before undiscovered, but in order to give it a new and attractive form, and a power to instruct, purify, and elevate the race.

The First Part, or Key, presents a general view of theories that exist, and unfolds the foundation of the philosophy that is presented in the Second Part, which is the soul or basis of the whole superstructure. The Third Part, or Application, consists of an analysis of human society, and an application of previously-revealed principles to it, in order that a reformation like unto a new heaven and a new earth may legitimately flow therefrom.

The physical and mental organization of man enforces the conclusion that there are no possible limits to social progress and spiritual attainment and elevation: for man is a *microcosm*, or a combined

expression of all the perfections contained in the Divine essence that animates and preserves the harmony of the Universe. Upon the constitution of man, who is a type of Divine wisdom, are based those important principles which, when duly comprehended, will construct of the whole world one Brotherhood.

Moreover, I was impressed to select THREE WITNESSES, who should be present at the lectures, so that the world through them might know from what source these revelations flow.* The number corresponds to a trinity, everywhere manifested in Nature and her productions; and was fixed upon for the purpose of having as many specific degrees of perception and qualification. And also a SCRIBE was necessary to preserve these sayings, and to prepare and present them to the general mind. And it was impossible, without a qualified MANIPULATOR, to enter the sphere of wisdom which was necessary to enable me to relate these things.

The first witness chosen was Rev. J. N. PARKER, whose physical and mental structure predisposed him to external observation and investigation. He was inclined to perceive and understand the nature and qualities of all exterior movements—had the ability to comprehend the things related—but was inclined to outward and general

* Besides the witnesses specially chosen, the following persons have witnessed respectively a greater or less number of the lectures:—

Israel Kinsman, New York.	Joseph Haight, New York.
H. G. Cox, " "	Rev. S. B. Brittan, Albany, N. Y.
J. H. Bailey, " "	S. W. Britton, Troy, N. Y.
C. C. Wright, " "	Benajah Mallory, Bridgeport, Conn.
B. S. Horner, " "	James Victor Wilson, New Orleans.
Henry J. Horn, " "	Isaac S. Smith, M. D., Detroit, Mich.
Pendleton Lapham, " "	Dr. Thomas Lowerec, Newark, N. J.
Dr. A. Johnson, " "	Joseph H. Goldsmith, Southold, N. Y.
Albert Brisbane, " "	John Landon, Factory Point, Vt.
Rev. T. L. Harris, " "	Abner Howe, Syracuse, N. Y.
James Taylor, " "	Hervey K. Haight, Bridgeport, Conn.
William L. Burdirt, " "	

There were one hundred and fifty-seven lectures in all. To the original pencilled manuscripts of one hundred and forty of these, I find attached two hundred and sixty-seven signatures as witnesses—one or more of the names of the above persons, including the witnesses specially chosen, being subscribed to each lecture The number of lectures witnessed by any *one* individual, ranges from one to seventy-three. There is here and there a lecture (amounting to seventeen in all) which does not contain any signature as a witness; but the identity of the source of these with that of the others will not be doubted by any one on proper investigation.

A few persons, not named above, were present at particular lectures; but as their names do not appear upon the documents, it is unnecessary to mention them.

observation. Therefore he was qualified to take cognizance of each physical phenomenon—and thus corresponds to the principle of LOVE, which the sequel will define.

The second witness chosen was THERON R. LAPHAM, who is physically and mentally qualified to perceive external manifestations, and to enter deeply into the interior of the subjects revealed. He is naturally inclined to critical investigation of the various subjects tending to unfold the mind and elevate the race. He is qualified, by a combination of experiences, to comprehend the truth and practicability of each subject familiarly treated upon. He can feel the applicability of these principles to society, being personally conscious of their truth, and naturally though silently desirous of beholding their perfect work. Therefore he was chosen because he corresponds to the principle of WILL, or *executive power*, which also the sequel will define.

The third witness chosen was Dr. T. LEA SMITH, who was in a transition state between the artificial doctrines and philosophies of the world, and those high and more important truths which *Mind* only is capable of perceiving and associating with. He is naturally inclined to interior meditation, and qualified to feel the force of any high and interior truth when presented to his mind. He is inclined to spiritual association, displaying at all times a purity of intention and earnestness of devotion. Therefore he corresponds to the principle of WISDOM, which also the sequel will unfold.

The SCRIBE who was chosen is WILLIAM FISHBOUGH, who is physically and mentally constituted so as to preserve a harmony and dignity of outer, and a purity and goodness in his inner being. He is by nature inclined to associate with those high and elevating truths, a knowledge of which proceeds from the sublime manifestations of Nature and the Divine mind. He has an interior desire to search and comprehend all useful natural and spiritual truths. He is mentally disposed to seek the higher spheres, and to repose confidence in their unfailing revealments. He is generally qualified to preserve a harmony in the movements of natural life, and a purity in respect to the teachings of divine things; and he has a sense of justice not to be purchased by natural interests. Hence he is chosen to act in this capacity, because he corresponds to LOVE, WILL, and WISDOM, combined. Though these are still in a rudimental state, yet they are sufficiently developed to produce their natural results, the nature of which the sequel will describe.

The MANIPULATOR, Dr. SILAS SMITH LYON, is physically con-

stituted so as to be able to impart a congenial influence to the system of the speaker, whereby the transition of the natural faculties to the spiritual sphere has been accomplished. He is mentally inclined to perceive and comprehend elevating principles, and to apply them to his life and general actions. He is earnestly engaged at all times in doing what those principles demand, desiring justice and a general good to all; and he is thus mentally qualified to understand all spiritual truths which are the subjects of interior meditation. Hence he is naturally opposed to all dissimulation, and will present those things which form a part of his mind, not in *speech*, but in general deportment and *action*. Therefore I was impressed to seek this outer association as the primary means of assisting the mind to obtain and reveal these things.

Being thus situated, surrounded by witnesses earnest, desirous, and qualified to receive the truth; a scribe spiritually absorbed in the things related; and a manipulator to govern the action in delivering these things, I have been impressed without obstruction to present these disclosures.

Of the physical and mental structure of the speaker, the world will know by a different process—one which will be suggested to the scribe, by whom all useful information concerning these things will be presented to the world.

Such, brethren, were the *external* means by and through which this book has made its appearance. Your duty is to *search*; and after searching, ask Nature and your own superior judgments how much practical truth there is herein revealed. In doing this, you will display the dignity of your natures, perform your highest duty, receive the most unbounded interior approbation, and obtain MENTAL HAPPINESS!

PART I.

THE KEY,

OR

THE PRINCIPLES OF NATURE.

§ 1. REASON is a principle belonging to man alone. The office of the mind is to investigate, search, and explore, the principles of Nature, and trace physical manifestations in their many and varied ramifications. Thought, in its proper nature, is uncontrolled—unlimited. It is free to investigate, and to rise into lofty aspirations. And the only hope for the amelioration of the world is free thought and unrestricted inquiry. Anything which opposes or tends to obstruct this sublime and lofty principle, is wrong.

The mind can not be chained! It will leave its resting-place, and explore the fields of science; and, not satisfied with the investigation of terrestrial things, it has soared to the heavens and counted the stars. It has familiarized itself with the motions of the planets, given names to laws that control the universe, and has proved the existence and qualities of these laws by mathematical analysis and demonstration. The mind is naturally unrestrained in its actions and thoughts—free from all shackles and bonds of the external world. Yet man has not been allowed to express sentiments irresistibly flowing into his mind. Ignorance, superstition, and bigotry, have wielded a tyrannical sceptre, and sectarianism has usurped the dominion over the human soul!

Man has rights founded in principles of Nature. These rights have been perverted, crushed, and prostrated. Folly has reigned in

the place of reason; imbecility has reigned instead of thought; vice has reigned instead of virtue; ignorance has reigned instead of knowledge, and bigotry has reigned instead of benevolence! Thus the highest, holiest and sublimest powers of man have been repressed and distorted by the degrading shackles of superstition and false imagination.

The office of the mind is to hold dominion where the above evils have reigned. It is to become unchained and free from the prison of sectarian darkness, and ushered into the light of truth and the atmosphere of liberty. The tall monuments of ignorance which have existed, may be interrogated by generations yet unborn.

Man has not been permitted to enjoy the free and uncontrolled exercise of his powers and intellectual endowments. He has not had the liberty to express thoughts gushing from the depths of his mind, but has been compelled to restrain and repress them for want of an atmosphere of light and liberty. The few who have dared to express themselves freely, have done it at the immediate risk of their physical destruction. Truths that are eternal have been conceived of, yet smothered by the hand of a dominant and tyrannical Ignorance.

This ignorance still exists; this bigotry and superstition still exist; and where is the responsibility for the *cause* of their existence? Sectarian usurpation must bear the charge. It has, in its long career, crushed and prohibited the free exercise of moral and intellectual attainment. It has obstructed the progress of human knowledge. It has obscured the main features and manifestations of truth, and thrown a mantle of ignorance and fanaticism over the world. It has covered and concealed from the mind of man the real and only principle which constitutes his peculiar dignity. It has sapped the foundations of human happiness. It has produced a schism in the race, and a wasting prostitution of human powers yet uncorrected and uncontrolled. The true interests of mankind have thus been perverted to those of vice and misery. Wisdom has not existed, but folly has usurped her throne. Knowledge has been limited, while ignorance has been universal. Happiness has been crushed to the ground, while misery has everywhere raised her hideous head. Persecution, incited and sustained by ignorance and party prejudice, has destroyed thousands of human beings. The mind of man has thus become enslaved, and no principle or power of truth and virtue has been able to break its chains!

Deplorable have been the results of ignorance and vice. With a ruthless hand they have grasped and held the interests, affections, and mental associations of men, until the voice of Nature had no power to speak and tell of the victim's fate! Thus most melancholy has been the condition of generations past. The cause is vividly reflected on our minds: and the reflection induces the conclusion that such conditions shall not again exist. Reflection on things past and present show to the inquiring mind that the *institutions* which have existed have been in direct opposition to the interests, feelings, and affections, of human nature. Those institutions can not exist to the extent to which they have, because the mind of man has become nearly un-shackled, and free to act and investigate, and boldly to express its earnest and serious convictions. And these investigations will remove the foundations of illiberal institutions, which are based upon impure motive, and not on true principle—which are sustained by motives of individual interest, and not by the interest and good of mankind.

The world is existing on wrong foundations. The interests of one person are in direct opposition to the interests of another; and what is one man's interest results in another's misfortune. The interests of individuals are centred in their isolated and distinctive principles and pursuits; and the corrupt condition of society and the world is owing to the great amount of individual absorption from the common rights of humanity. It is from this cause that the world, instead of harmonizing in all its parts and ramifications, is in a disorganized state; and, from the fact that each part is obstructed in so many ways from communicating and harmonizing with others, the whole has become disunited and confused.

As the world is situated, those elements that *are* united become absorbents from those which *are not;* and hence, instead of an harmoniously-organized condition of the world, one part is extraneous and excrescent to another. Hence, instead of being united, the world is disunited; and instead of harmonizing, it is confused. Instead of universal peace and good-will, war and devastation have prevailed; and instead of the happiness and interests of one man consisting in the happiness and interests of the whole, the interests of each one are in direct opposition to the interests of others. This can not and shall not much longer exist. Its causes are becoming revealed; and this revelation arouses the feelings, interests, and crushed affections of man, to one vast rebellion against the domin-

ions of vice and misery. Truth, in her mighty power, shall prevail over ignorance; and all her enemies shall be crushed, to rise no more! One principle, one foundation, one faith, one interest, one universal and eternal asylum, shall exist for the whole world of mankind! This result rises above the utmost conceptions of the mind; and this will usher in that light which has been hid so long from the world. This light is happiness and peace; and this, too, is the light which, when once it expands, can not contract. And this is the resurrection from moral and intellectual degradation!

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§ 2. The general principles of Nature and of human rights demand this amelioration. Interests in the form of *sectarian desires* have prostrated the energies of the freeborn mind, and the moral principles have become enslaved and imprisoned in the darkness of fanaticism that has covered the intellects of men. Not only have the true principles of the nature of man become obscured and vague, but their legitimate workings and manifestations have been misrepresented. Dispositions, feelings, and affections, which man never possessed, have been thought to compose his nature; and this mistaken idea has led to the conclusion that man can hold situations which are in direct opposition to his interests.

But he is immorally situated, whose interest tells him one thing, while his conscience and duty tell him another. He is immorally situated, whose *interest* it is to withhold knowledge, when his *reason* tells him that the same should be extensively disseminated. He is immorally situated who is obliged to withhold from the world his feelings and affections, and to suppress the general principles of his nature, in order to preserve his individual interests. It is thus that the true principles of man's nature, and the true source of human happiness, are concealed; and when there is a correct manifestation of these, it passes away before the eyes of the world as a mere apparition, and appears fleeting and evanescent as the thoughts of the last generation.

Circumstances are thought irresistibly to control the world, both collectively and individually; and, under this impression, man has consented to be controlled by them. But man holds the power to *destroy* those circumstances which are unfavorable to his happiness and peace; and by exercising this power, he will sustain and co-operate with the principles of Nature. These fleeting circumstances being destroyed, man will be controlled only by the operations of

general law. This, however, has not yet been done, because man *individually* can not do it.

No one principle of government, unvarying in its nature, could be made to manifest its proper results, as applied to an isolated and detached community. Those who have founded, and put forth efforts to sustain, communities, have been persons who have striven to familiarize the laws, which governed them, to their feelings and affections. The condition of society and of the world has become repulsive to their feelings and sentiments; and their movements are but the outbreaking and gushing forth of those desires that have been so long concealed.

A knowledge of the natural laws which govern society should have been before understood; but the sources of knowledge which exist in the world have been perverted from their legitimate object and use. Institutions for the diffusion of knowledge are founded on an artificial basis. It is the interest of every institution to confine its knowledge to itself; whereas, it *should* be both the principle and interest of all such to cause their knowledge to become universal. Moreover, people who have not the capacity to comprehend the sciences, should not be educated for, and compelled to hold situations, where such knowledge is absolutely required.

The situations of *professional* men are exceedingly corrupting and vitiating. Those who *would* be honest, *can not;* for their interests oppose. The condition of these and of other members of society at this time, is an artificial representation of the circumstances by which the world is controlled. Generations that are past have neglected the great light of the knowledge of these truths. Their time and talents were engaged in the upbuilding of sectarian and denominational casts; and in protecting these, nations have warred against nations. Destruction and devastation were the legitimate results; and, neglecting the general and personal good, man lost his happiness by these inhuman proceedings. No man could utter a thought, or express himself in any respect, contrary to the prevailing sentiment.

This vice, misery, illiberality, and uncharitableness, with all their legitimate moral and intellectual results, still exist; and man has lost much of the light and knowledge which he would now possess, if the *real* had existed in place of the *artificial.*

Free and unrestrained inquiry is necessary to moral and intellectual progress, and therefore should be encouraged. Truth is an eternal principle; and any institution, creed, denomination, or any influence

of a sectarian character, that opposes in any way the free and unrestrained investigation of truth, must evidently be founded on ignorance, superstition, and bigotry. And, moreover, anything which tends to restrict the spirit of inquiry, openly manifests its own error. Every principle opposed to free and unrestrained investigation shows distinctly the fear of light and knowledge. Light upon any subject of a moral nature should be received free from interests or local prejudices; and if free investigation or the most unlimited exercise of the human mind, is obstructed, the obstruction proclaims its author's own condemnation: for this is the condemnation, that light is come into the world, and men choose the darkness of bygone ages, and foster it, rather than light, because their institutions and actions *are evil.*

Appeal is now made to the feelings, desires, and the understanding: Is it consistent with the natural promptings of true moral principle that the interests of mankind should be distinct and conflicting, or that man's interests should be in direct opposition to his sense of justice and right? Is it right that man should suppress thought, rather than let it have its free course? Is it right that man should mistake things that exist for things which do not exist? Is it right that man should be so situated as that his interest must conflict with his duty? Is it right that sectarian usurpation should hold the sway over the mind of man, rather than that man should be allowed to reason understandingly? Is it right that the morals of man should be supplanted by the prevalence of vice and misery? Is it right that one idea should constitute the scope of the minds of any class or community, rather than free, universal thought and action? Is it right that truth and its results should be crushed and subdued by error? Is it right that happiness and peace should be expelled from the world, to give place to wretchedness and imperfection? Is it right that the free and unpolluted atmosphere of light, truth, and liberty, should be contaminated by the impure elements of ignorance and folly? Language is inadequate to set forth the importance of these questions and their answers!

Association, when based upon true and natural principles, is proper and highly advantageous; but when perverted and arbitrarily formed, it is exceedingly evil and vitiating. It is the nature of man to seek an association, wherein he may breathe an atmosphere of light and liberty; and it is his nature to appreciate the associations which

he forms from the spontaneous impulses of his affections and inclinations. But though it is natural for man to form attachments, these, in order to be genuine, must be governed altogether by his *internal* sensibilities and affections. The *sphere* of one man can approach that of another only in accordance with the laws of a natural congeniality; and impressions upon the man *internal*, though received through the senses, are governed and sanctioned by one universal law of Nature. For man possesses a visible form, which serves as a medium through which he associates with things *invisible* and *eternal*.

Thus man has the power to comprehend and analyze the important features of *truth*, which is invisible and eternal; and if he had rightly used this power, he would not feel that he is existing among uncontrollable and foreordained *circumstances*, but would display his true nature and dignity by investigating and removing the *causes* of which these *circumstances* are the *effects*: and if these causes were removed, the effects themselves would cease. But a protective policy has prevailed throughout the world, destroying the power and disposition to change these circumstances. The *cause* of these has been *universal ignorance*: and man can change this cause only by becoming *free* and *intelligent*.

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§ 3. Inasmuch as man is governed by *interest*, *this* is in reality his *principle*; and the general object to be aimed at is to *change* his interests to the interests of the *whole*. He should feel that what is his good, is the good of all; and that what governs and controls his actions, should control and govern the actions of the world; and that what constitutes his happiness and peace, should constitute the happiness and peace of all mankind. He should feel that what it is his interest to explore and investigate, should in like manner be related to the interests of all; and he should feel that what contributes to his comfort and improvement, should administer to the comfort and improvement of the race. And he should feel that the highest and only good of his own nature comports with, and is conducive to, the highest and only good of all his species. This principle *will* be recognised; but not until the shackles of sectarian usurpation are stricken off, and the mind of man becomes free to think, express, and act out, what he and the whole world receives with approbation. Then will man manifest his true nature and dignity, and then will he manifest his intrinsic worth. Then will he be actuated by the great moral principles which were designed to govern his being. Then

will be made perfect the beauty of virtue; then will man be governed by the immutable laws of kindness and affection; and then he will be man in the highest and holiest acceptation of that term! Then righteousness, justice, and equity, will be the inevitable characteristics of his thoughts and actions. Then patience, perseverance, and the guidance of his mental nature, will be manifested in all his moral and intellectual enterprises. Man has the promise that all these results shall be attained. The sun of moral light will dawn through the clouds of his past history; and, by the aid of past experience, light, warmth, and virtue, shall be spread with universal diffusion!

But it is necessary to set forth to view more distinctly the vice and misery which have been experienced in generations past; for experience is the only true monitor, which, by reminding men of former errors, may lead them into the paths of right. And it is man's province to learn by experience dearly bought, and by errors past detected by him, to practise righteousness.

Institutions which have been founded upon the artificial demands of a dominant ignorance, cast at this time a mantle over the world which prevents unrestrained and free inquiry. To defend these institutions, man has been forced, against his nature and duty, and to the entire sacrifice of justice, his feelings, and his conscience, to take the sword against his brother. War, persecution, vice, and misery, have thus reigned. The moral, social, and intellectual nature of man, has been thus crushed and prostrated! Mohammedanism has wielded her tyrannical sceptre, and in her career she has crushed thousands to the earth. The sympathetic tear, and the gushing affections and feelings of man, have been repressed in the madness of fanaticism, thought to be religion. Man at that time was not man in his feelings, desires, or actions; as the distinctive characteristics of his nature were smothered by the inexorable hand of persecution and distress. Legislation was at that time unrestricted by any principle of human rights. The social principles were no longer cared for by those who founded institutions. Thoughtlessly and fearlessly was this high-handed destruction of the morals and peace of the world carried on. Man at that time was oppressed by all temporal and external power, and was not at liberty to express even a desire to be free from his degraded condition. His moral, intellectual, civil, and social rights, were completely prostrated. His utmost

energies were inadequate to produce a revolution in the condition of mankind. A reorganization, such as would give scope to his powers and faculties, was impossible. A restitution of his crushed rights was even beyond his conceptions; for his mind was not free to expand, if it would, or even to hope for a resurrection. Inquisitorial institutions, without control or restriction, spread over the nations like a great flood; and at that time, as is yet the case, the mind was not free to think and to reveal its inward convictions. No principle of justice or of nature was any longer recognised as a propelling power to prompt man in his actions. These were all perverted, and man was forced to stand at the stake, where, amid the burning flames, the instinctive principles of his nature would gush forth, and he would stand unmoved and unchanged! But the world has not been so vitiated as to destroy the *principles* of some noble characters which have lived.

Men have become degraded, not only from darkness and ignorance, but they have become still more degraded and depressed by the martyrdom of their physical and mental natures. Many have passed the fiery trials which ignorance, and vice, and inquisitions, could subject them to, and have suffered not only the loss of their physical and mental freedom, but have sacrificed their very lives. All this mental slavery is caused by a perversion of man's natural inclinations, and of the principles of Nature.

•And there are beings now existing as perfect as any others in size, symmetry, and physiological structure; governed by the same feelings, affections, and natural associations; manifesting the same instinctive and genuine affections and desires for their physical freedom —beings who form a part of mankind, though they are not quite the same as others in their external complexions—and over these you have assumed a control which it is not your office to exercise. And by an abandonment of all sense of justice and righteousness, you have enslaved these, and thus held a part of your *own species* in physical and legal servitude! The *mental* slavery of generations past bears a resemblance to the *physical* slavery of the present.

The only hope for the physical and mental amelioration of mankind, is based upon a slow but steady mental progress; and this must be the result of a steady, patient, but firm and decided investigation of the *causes* of the existence of present evils. And the experience of the errors of ages past will serve as a monitor for our future proceedings.

The condition of society at this time prevents the exercise of true moral principles, and the justness of human action. It is the object and interest of institutions to keep knowledge confined within their own limits, and to withhold what little they may possess from the general mind; for if knowledge were universal, these institutions would be useless. Professional men also feel it *their* interest to withhold knowledge relating to their distinct spheres of pursuit. The physician feels it his interest to have but little knowledge prevail concerning the physiological and anatomical structure of the human system: for if the knowledge of this and of the law which controls physical organization were generally diffused in the world, each person would know the result of organic violation, and would avoid it. And men would be *morally* as well as *intellectually* informed; and hence they would not only prevent disease, but would individually abstain from violating the laws of society. And in proportion as the knowledge of this science exists in the community or the world, man's individual interests become absorbed in the general good. The physician therefore feels that his interest consists in the amount of ignorance, vice, and consequent disease. As a physician, he will tell you so; as a man, he will utterly disapprove and abhor this state of things. Similar in this respect is the situation of every man in society.

Another vice may be mentioned: The *distiller's* interest consists in the amount of *inebriacy* that prevails in the world; and the degradation of man through ignorance, adds to his profits by promoting unrestrained indulgence in beastly gratifications. Hence *intemperance* has prevailed to an alarming extent. And this state of things, too, is sanctioned by the highest civil laws of states and nations; and each legislative body has given its approval, while its best feelings, sense of justice, and consciousness of duty, abhorred the act.

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§ 4. Society is thus existing on wrong foundations—is based upon a mistake and misconception of the real principle which actuates man. It seeks *isolated* rather than the *general* good; and a destruction of the morals and peace of society and the world has followed.

Is there, then, liberty for the unrestricted exercise of thought and expression? Is man irrecoverably lost to his true nature, in the circumstances and condition of things which have placed him where he is? Is there any one who would oppose the free investigation of the principles which govern his being? And is there a being in the

world who would not readily apply all his mental force and energy to produce a revolution and reorganization of society? And instead of society and the world existing in a disunited and disorganized state, depending wholly upon external circumstances, and being subjected to the immediate rule of artificial laws, would it not be better to understand and recognise the law that controls Nature and man with an undeviating and unchangeable government? Would it not be better to have those laws understood whose results can at all times be depended upon, so that, in accordance with their demands, the whole actions and interests of mankind may be made generally reciprocal, and each individual interest to harmonize with the interest and happiness of the race? Would it not, we repeat, be best to have the world exist upon these immutable laws? Then existence would be emblematical of the brightness and beauty of Eden! Then that great Tree which has been so long concealed from the mental view, but whose roots have existed eternally, founded only in that great system of Nature of which we are the subjects and the effects, would grow and progress in glory, beauty, and perfection. It would assume the true form and display the ennobling qualities legitimately belonging to its nature. It would branch, bud, and bloom, in beauty, and its fruits would be the united interests of mankind. It would diffuse the fragrance of a general benevolence, brotherly kindness, and charity. Its branches would wave over the world, and generations yet unborn would repose in its invigorating shade. Such would be the delicious fruits of the great Tree of KNOWLEDGE!

Its *opposite* has existed. It has been permitted to grow upon the mistaken and misdirected minds of men, and upon *supposed* principles, such as never did compose the nature of mankind. Upon all these superficialities has been permitted to germinate the roots of the tree of *evil*. And now understanding the foundation on which this tree is permitted to grow, it becomes your duty, your interest, your highest and greatest good, to undermine and overthrow it; and then to establish mankind, both socially and mentally, in the various natural spheres and organizations of existence. And then will be seen towering above, and completely transcending the highest conceptions of man, that great tree whose foundation is in Nature, and whose growth depends upon the fertility of your minds and just actions. And its legitimate effect will be to send through the world one universal fragrance of affection, which will bind the interests, feelings, and associations of men, in one united mass; and the race will be perfect,

even as was its representative, the man Adam! Then this earth will be one grand and universal garden, the true Eden of existence; and then, too, will mankind, as one nation, be like their representative, standing perfect in this garden, without spot or blemish. And then this great Tree, whose growth has been so long depressed and retarded, will germinate and spread its branches over the nations of the world, whose interest will be one interest; whose morals will be one vast and universal stream of light and righteousness. All parts will be joined to compose one vast harmonious whole; and then will be the *true millennium!* Then, too, will the united voices of each succeeding generation repeat that grand and holy exclamation which is now smothered, yet unrepealed—"Peace on earth, good will to men!"

These prophetic thoughts are not merely the result of a heated imagination; but they are conclusions arrived at by direct appeals to cause and effect—inductions drawn from a comparison of past and present generations. A synopsis of this reasoning is as follows: *Truth is a positive principle:* Error is a *negative* principle; and as truth is positive and eternal, it must subdue error, which is only temporal and artificial. And as knowledge is a direct and ever-unchangeable result of Truth, it must overpower and subdue its opposite—ignorance, superstition, vice, and misery. The first is eternal; the second is temporal. One is founded on the unchangeable laws that control the Universe and all organic beings, and the other is founded on the misdirected, crushed, and perverted understanding. And as that which is eternal must and does prevail, that which is temporal and terrestrial can not prevail: and Truth will gain the ascendency. Ignorance, which has been, and still appears to be, inexorable in its influences, must be destroyed by the annihilating hand of Truth and Wisdom, which are omnipotent.

Man, who has now approached to some degree of knowledge, feels sustained by surrounding beings who wonder at his indulgence. He becomes lofty, dignified, and vain. He assumes a spirit of arrogance, and with an air of pomposity takes the stand of a foolish critic. He will complain of the great laws which compose and govern the Universe, and dare to suggest alterations and improvements in their operations. He will laugh at the appearances which the world manifests, and assume the ground which nothing but ignorance can prompt him to maintain—daring to sneer at the great laws which govern this

and other worlds, when in reality he has not the capacity to comprehend the component parts of *one atom* that goes to compose the Universe!

There are, however, some lofty and noble characters in the world. They do not hesitate to sacrifice their individual interest for the interest they feel in Truth. Possessing a high sense of conscientiousness, and a deep and solemn veneration, the very elements of moral philanthropy compose their nature and desires: and these, with intense and patient deliberation, search deeply into the causes of the social effects which are visibly manifested. Their interest is involved in exploring, investigating, and revealing, the cause that produces the disunion and disorganization which spread persecution throughout the world, and which genders vice and misery, and consequent personal and national wretchedness. Such a one, with the best feelings and actuated by the best of motives, dares to lift his voice against the causes of the prevailing evils in society. He does this with firmness, and yet with a feeling of philanthropy and benevolence. He addresses himself to the world in the mildest language. He states the truth with simplicity yet fearlessly; and his thoughts are not contracted to one particular society or state, but he speaks forth his irresistible convictions to the world. The world opposes him with its varied interests, individual, sectarian, denominational, and political. These weapons are hurled against him with anger, and the fire of indignation and wrath is set against his efforts; and he is finally obliged to leave the field as a reformer, and retires in despondency and heartfelt wretchedness! He no longer feels life a blessing, but longs for the dissolving elements that compose his being to terminate their work. Discouraged with the experience of this life, he seeks for a future. He arrives, through analogy, at the conclusion which he sought, stops breathless and amazed, and sinks to be known no more! And is this free thought and unrestricted inquiry?

The man who presumes upon knowledge which is merely superficial, is praised and approbated. He maintains the sentiments of the institutions which cover the land. He freely enters and breathes their atmosphere, when he has an internal consciousness and irresistible conviction that it is deleterious to the world. He not only assumes all this, but he is sustained in his assumptions by the strongly-fortified denominational institutions to which he personally adheres. —And there is the meek and lowly reformer, who feels the moral con-

victions of his nature, and claims an atmosphere of light and liberty to express them—and *his* voice is hushed; *his* influence is arrested by private and public denunciation! And is this free thought? If truth exists, why is it closed to all examinations of a free mind? If truth one possesses, why should he be afraid of investigation? If one has found truth, why should he not be permitted to manifest it to the world? If an interest should be taken in truth, which is more powerful than any motive of selfishness, why not take hold and assist every new reformer? If knowledge is desirable, why not let it become universal? If this generation is now open to free inquiry, why does it not receive the truths which are obscurely yet daily manifested?

And here a former declaration may be repeated: That anything which tends to oppose or in any way to retard the progress of the highest and holiest principle of man, which is *Reason, carries, by such opposition, internal conviction to every person of capacity and intelligence, that it is erroneous and very imperfect.*

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§ 5. To further view and contemplate the *causes* that have prevented the progress of knowledge and morality, it is necessary again to reflect upon the dark and deplorable picture of man's primitive history. Kingdoms warred against kingdoms; and nations were persecuted, divided, and destroyed. From the ruins of each, new kingdoms and nations have been formed, each holding its respective and exclusive rights. Each has founded barbarous and sectarian institutions, and established standards, marking and limiting the extent of thought. And those who have dared to go beyond the boundary marked out by their spiritual shepherds, have been tortured and put to death under the sanction of the nation or the church. Horrible and dreadful machines have been invented to compel men to believe that which was sanctioned by public opinion; and they were thus forced to bow *physically*, but not *mentally*. They might be compelled to bend the *body* in humble submission to these inhuman tortures, yet the *mind* could not be made to waver or change. Prisons were erected to confine within their walls the depressed and afflicted who claimed the right of free thought and expression. Asylums and hospitals were erected to contain the emaciated and insane, made so by existing institutions; and there men were compelled to linger out a long and wearisome existence. There they were chained and plunged into unmingled and unimaginable gloom! No combi-

nation of figures would be adequate to express the number of prayers that have been offered for their physical dissolution. Others, again, would kneel in faith and submission to these tyrannical institutions—with their eyes closed and their minds circumscribed to the narrow and contracted circle which was well marked out and defined by their leaders. Revolutions and rebellions against kings and kingdoms, sects and institutions, caused an incalculable amount of life and property to be sacrificed: for when man could no longer endure his unfortunate condition, his mental and physical energies would be aroused to one vast rebellion against its causes; and thus, from time to time have been conquered and subdued the inexorable laws and institutions of the kingdoms.

The *guillotine* was no less an invention to destroy man and prevent crime, than the modern *gallows*. It was then thought to be a medium of great good in promoting the morals of the world; but it is now considered as a relic of the ignorance and degradation of former generations. It still stands as an engine of destruction—as do also prisons and asylums as receptacles for deranged and insane beings. These are supported by the laws of the nations—and are all founded upon the evils arising out of misconceptions of human rights and the laws of Nature.

Free institutions *(so called)*, for the general diffusion of science and knowledge, are sustained and sanctioned by the nation and church, which claim the exclusive right and privilege to enforce their own doctrines and opinions, and to prevent the introduction of new ones. It would be well, however, for the world to solve and give answers to the following questions: Are there not existing in some instances, innumerable opinions relative to one particular science? Are there not a great number of physicians whose theory and practice are in direct opposition? Can there be more than *one* true religion? Is there not one foundation for each science? Must there not be one true and universal medical theory and practice? These are not all true; but which is?

The progress of light and knowledge in the world, will develop the true relation between nature and science and science and Man. Man's course is onward. Thought is like a great ocean whose tide is continually rising, but unlike the waters of earth, it will not again ebb. Truth is one vast Mountain, lifting its head with exalted dignity. It stands unmoved, and will not bow to the caprices of man; yet man will progress until he reaches its very heights. Ignorance

and error can not remove its foundation, nor prevent the progress of mental and moral attainment. Xerxes, marching with his mighty army to invade Greece, and being obstructed in his progress by the lofty Mount Athos—with the assumed pomp of ignorance and self-sufficiency, and feeling that he possessed all power, raised his hand and commanded it in imperious tones to give way and let him pass. He threatened its destruction if it did not quail at his voice: but finding it would not move, he commenced the tiresome work of perforating his way through it. But large and massive rocks obstructed his progress. And then his mighty bridge over the Hellespont became broken in pieces and destroyed. On seeing this, he commanded that by large stones and chains, the waves should be bound and repressed. But the waters heeded him not; but with a steady and fearless progress, ebbed and flowed as in derision of his feeble and prostrate powers. And so with the ocean of moral and intellectual progress. Urged by the great impetus, the love of truth, it will flow on until it subdues and overflows all that is of an opposite nature, and the world will be cleansed and renovated, and man will stand in the rightness and beauty of his nature. Then there will be diffused from this great source, a universal good, as constituting one Principle, to rule universal thought and action, one grand and lofty aspiration for his perfection. Then all will compose ONE BODY—whose organs will reciprocally assist and promote the good of each other. And there will be no absorbents, no excrescences, no superfluous or imperfect parts. There will not be any individual or general wretchedness or distress; but all will act on the principles of their nature, as these will be set forth in the following Revelation.

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§ 6. The object of the foregoing has been to exhibit to the mind the past and present condition of the world as viewed in its intellectual and moral aspects; to show that the privilege of unrestrained investigation is yet limited, and to notice specifically the causes of mental restriction. It has been the object to make these causes plain to the understanding, by viewing retrospectively the condition of generations past—and to prove all things, and retain that only which is just and good. It is thus perceived that *ignorance* has been the cause of all the distress, vice, misery, and wretchedness, that have prevailed. And the existing cause of this ignorance is individual, local, and national *prejudices*—closing men's minds and their institutions against any new revealments of truth. Ecclesiastical bodies

have contributed most to this state of things. Any progression, or the revealment of any new truths, in theological matters, has been discountenanced and treated with intolerance. They have taught, and do still teach, that such is impious and sinful. The consequence has been the establishment of the most confirmed and deeply-rooted prejudices. Hence men who have progressed in knowledge, and have offered their attainments to the world, have been repelled by strongly-fortified prejudices, and have been classed either with mystics or skeptics. And many indeed have become skeptics from such causes. But being free from the conventionalisms of the world, they have freely examined all phenomena and manifestations external, and by these means have arrived unbiased at truths, and have embraced them for their own sake. Such persons have a high sense of honor, justice, and conscientiousness, and do good for the love thereof.

And is this the nineteenth century? And has ignorance so prevailed that the spiritual and internal principle of man has become hidden and obscured? And is this an age in which such a principle should be doubted? Seven times have I been requested to explain the nature and composition of *Spirit*. What an age to ask such a question! But this has been propounded by men of free and expansive minds, willing to receive truth if evidently manifested, but who would not and could not believe unless a *cause* was shown adequate to produce the *effect* to be believed. This skepticism is *honest*; this honesty is virtue; this virtue is the principle which should govern man in all his mental and moral actions.

But I have frequently been in connexion with persons whom I have found to be *dishonest* skeptics, and who concealed the same by wearing a fashionable cloak of hypocrisy. From these I expect, criticisms, reviews, and obstruction. From these will be noticed the greatest manifestations of fear of deception and imposition. These will decry, retard, and oppose; and to these I have nothing to offer. But to the honest inquirer after truth, this Revelation is submitted, that by it he may become convinced of, and familiar with, the immutable laws which govern Nature and man. And to him I would say, "Follow me through this investigation, and then decide for or against the conclusions arrived at, according to the preponderance of evidence which you receive." And it is the duty and interest of the world to subject these developments to investigation; and such is the positive and fearless demand of the subject. And by revealing and making plain to man, through his organization, or senses, the teach-

ings of Nature, and the true principles of reasoning from cause to effect, the race may be elevated, united, and rendered happy.

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§ 7. OUTWARD searching after truth, and inductions drawn from the appearances of substances external, has been thought the only process by which man can demonstrate tangible realities. Men generally proceed in this way to become convinced of the reality of things—are satisfied only in proportion as evidence appeals to their senses, respecting forms visible, and consider this as the only test of truth and reality. Such men found their belief or disbelief, in the evidences of their *senses*, making the outward passive, and the inward active. Objects and manifestations observed, they take as the test of truth: things which are invisible and imperceptible, they either doubt, or arrive at the conclusion that their existence is imaginative and visionary. Hence men have expended much talent in forming theories founded on visible facts and appearances; and probably the following generation will experience and witness phenomena relative to this science,* which will be in direct contradiction of the theories received.

Theories founded on facts visible, men have labored to reduce to science. Believing that the fact which existed was attributable to some cause invisible, search has been made, and the real cause evidently demonstrated. From *this* men have reasoned to the *effect*, which was visible and manifest. This reasoning is the *true* reasoning—proving visible effects by imperceptible and invisible causes. Sciences have been founded upon this ground, which can not be overthrown: that is, their causes are true, and their effects are true, and to be depended upon as a general rule. But those who might expect their effects to manifest themselves to the senses as *unchangeable*, would inevitably be mistaken as respects their *particulars* and *minutiæ*. There are such things as general causes to produce general effects; but there is not such a thing as a general cause manifesting invariably both *general* and *minute* effects, particularly when these effects are looked for or expected in *forms*.

Upon *Man*, for instance, many useful and correct sciences have

* Magnetism.

been established. Man has witnessed corporeal phenomena as proceeding from his organism, and presenting many varied and mysterious manifestations. Upon his form has been established the science of *Anatomy*. Theories and books have been given to the world almost without number, giving extensive and minute delineations of his anatomical structure. Many of these have been received as true in all their descriptions of the generals and particulars of the structure of man. It is generally supposed that the extensive study which has been employed on the science of Anatomy, prohibits even a possibility of its being in any particular erroneous or misunderstood. *Practice* has been established; and this science has been a chart and directory to the practitioner. But every practitioner will give in his experience as *differing* from that of others, in many particulars. All depend upon the structure of the human system, which they have found invariably the same; but in the minutiæ of practice, they differ exceedingly. Thus the foundation of practice (or the theory of the anatomy of the human system) is proved to be invariably true by the united experience and observation of all men; but the *minutiæ* and *particulars* have been found irregular in their manifestations. And thus proves that *particulars*, as looked for through the medium of the external senses, are not to be depended upon.

The science of Physiology has also been proved in generals, but not in particulars. The science of Phrenology has been proved demonstratively to every erudite man of science, and is admitted to be true as regards its *foundation* and *general* phenomena. It comprehends the structure of the organ of the mind, including its undulations and developments as indicated on the external surface of the cranium. And practitioners in this science know its truth by its many manifestations in shape, size, and general appearances. These hold good as *general* indications; but when their *particular* and *minute* effects are looked for, there will be observed extreme variances. Thus this science is true in its *generals*, and is to be invariably relied upon; but its minutiæ vary greatly in their manifestations. All sciences relative to man and his physical and mental organization, are truthful and to be relied on, as is demonstrated by the general and united experience of all mankind. But the ultimates and minutiæ are changeable,—the anatomical, physiological, and phrenological constitution of man, being the bases on which these sciences are founded. And *effects* and ultimate minutiæ are also *observed* differently by every person, even when they *are* invariable.

Thus man, making the *external* the test of truth and reality, becomes invariably and inevitably deceived. Reasoning from cause to effect, is the only sure guide to truth: and then analogy and association may follow, as carrying direct evidence to the mind of that which is beyond the reach of the senses. If external and visible appearances are the correct test of truth and reality, whence the innumerable theories that are presented in explanation of any one of the sciences? All agree indisputably as to the *foundation* and *cause*; but each widely differs from others in accounting for the various *effects* and *manifestations*. Is not this conclusive evidence against making external appearances the test of positive and absolute truth and reality?

For illustration: Suppose you cast your eyes upon a beautiful fruit. It is pleasing and enticing to the eye; it is grateful to the palate; it is pleasing in its action upon the taste and stomach. You *saw* it: that convinced you of its reality. But had you any evidence of its *minutiæ* and *effects*? The *general* was known: the *particular* was not known; for in a few hours, in a given instance, this same fruit works out a most deleterious and destructive effect. What evidence then had you of the *real* reality, by knowing that the fruit did exist by the evidence of vision?

But in all psychological research and investigation, the *external* and *manifest* have been made the test of *inward reality*. Reasoning from effects, in a retrograde manner, men have arrived at non-entity, and become confirmed in a disbelief of anything beyond what the senses will recognise as existing. Are you not convinced by the fluctuating nature of things external, temporal, and transient, and which are fleeting and evanescent as the leaves of the trees, that these are mere *effects*, and not *realities*?—that the *real* or *cause* is *invisible*, and the effect is a mere transient *expression*? For matter and form can not be depended upon as producing the same and unchangeable appearances. For there is a perpetual exhalation and inhalation going on throughout all Nature imperceptibly—a steady flux and reflux of matter, daily, hourly, and secondly, as *changing* forms and appearances. Are you not convinced that the *causes* of this continual changing throughout all Nature are *invisible*, not to be heard or seen, yet nevertheless actual and real? From this you will learn to make the test of truth the amount of evidence you receive *through* the organization, and not that originating *in* the organization. Make the body, the organs, the *medium* through which you test reality. Be passive in the inward; active on the outward. The outward is

an instrument, an agent, a medium through which may be tested things external.

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§ 8. That my meaning may be more distinctly comprehended, let it be observed that the *body* is a *form*, is *transient*, is *changeable*: the *internal* is *not* changeable. The *man* is the *internal*: the *effect* or *form* is *external*. The mind is not acted upon by, but acts on, the body. That which is internal is the *reality*: that which it acts on is visible and mortal. And all appearances foreign are composed of the same mortal ingredients—mortal in the restricted sense of that term.

Now it being proved that the visible is not the real, but that the invisible is the eternal, it follows that you must make the test of truth to consist in an imperceptible, yet unchangeable and eternal principle. Admitting this much, you are able to advance one step further in the cognizance of probable possibilities. Effects are witnessed: they are traced to an immediate cause, which is demonstrated by strict and severe analysis. This cause producing this effect, shows you that the effect is not *without* a cause. This effect produces another, and that also another; and so by analogy you may see that there is an endless and incalculable amount of causes and effects. And tracing effects to causes, and causes to effects, is the correct process of reasoning: and this you do in your imagination until you arrive at a chaos of existence,—then stop breathless and return to ask, What was the cause of the *first* cause? You would not have gone upon these trackless peregrinations, if you had but considered all forms and externals as not *causes*, but *effects*. In process of this Key to the Revelation which is to follow, you will receive still further evidence directly in favor of this form of reasoning.

I will here indicate the order of reasoning and investigation to be pursued. First, we are to commence at the First Cause, and trace causes to their effects, until we reach the *human body*, which is an ultimate effect of the Great Cause. To prevent this train of remark from being considered as based upon senseless hypothesis, we will also trace the ultimate effect through cause and effect, until we arrive at the First Cause. Approaching with deep reverence the First Cause, we will commence at the Great Head of all existence, and through the formation and operation of all spheres celestial, trace the chain of existence to the terrestrial, and until we arrive at the last effect, or the ultimate,—considering it to be an eternity which pro-

duces and reproduces spheres, existences, and forms, until there is an infinite expansion of ultimates. And this process will be understood by the following familiar illustration: The germ, roots, body, branches, limbs, buds, blossoms, *beauty*. Or this: Water, steam, ether, *immaterial*. Or: Fall, winter, spring, and summer in its brightness and beauty. The great train of investigation which is soon to follow, is based upon the principles of reasoning which have been laid down and illustrated.

And conceive of a germ being hidden beneath the surface of this hard earth. Imagine that you forget its existence. Let a few years of time elapse, and then cast your eyes to the spot where it was concealed, and you see a lofty and beautiful tree, standing in all the majesty and dignity of its nature. And would it not be as absurd and impossible to disbelieve the *existence*, as it would be to doubt for one moment the *germ* which has produced this existence? The tree stands, and is visible as an ultimate: *man* stands, and he is also an ultimate. The germ of the tree, you knew of its existence; but the germ of the world, you do not know of *its* existence. But is it not evident that the *latter* is at least possible, since the first is known and demonstrated? By even assenting to such a possibility, you have become prepared to take one more *careful* step in this investigation.

By the next careful step which is to be taken, is meant the admission of the process here indicated, as being the only correct mode of reasoning. But before this step is taken, it becomes highly necessary to illustrate still further the truthfulness of this rule, tracing synthetically visible effects to their causes, and analytically causes to their effects. The transition from the usual mode of reasoning to this, would be too sudden for the mind to receive, without its being made still more plain by reasons deduced from general truths, as they are indisputably and extensively known to exist. Illustrations and representations which have been made are direct, but too comprehensive to be familiarly understood, in proof that things which are visible and external, are only tangible effects and ultimates of causes invisible. The following is to make still more plain the reason of this reasoning :—

All things external, in forms, series, and degrees,* appear to different persons to present different manifestations. Suppose a man diseased: physicians examine his case, guided both by the physiological

* What is meant by "forms, series, and degrees," is the unfoldings of the various and successive stages or kingdoms of creation, as the sequel will illustrate.

manifestations of the disease, and by the feelings which the disease produces, which are not perceptible to them by any process of external observation. The patient communicates his own feelings, the physicians taking these for granted; and from these, together with the symptoms *manifest*, they decide upon the name of the disease. Each of these physicians, from the evidence which he has received through the senses, differs from the others as to the character of the disease. Have you not here proof that the external and manifest is the *effect* and can not be relied on, while the *cause* is hidden?—And you do not possess any means by which you can *investigate* its cause.

Again: A man has a carious tooth: he tells you he experiences a severe pain; but you doubt his word, and ask for proof. He points you to the tooth, which is the object tangible. But does the evidence of which your senses admit, convince you that he has a pain? The tooth is the external, the ultimate: the pain is the invisible, but reality. In both of the above cases, are you not internally convinced that you must adopt some other process of reasoning and investigation to find the true cause of the objects manifested? Conclusions drawn from things visible, which are effects and ultimates, can not be so reliable as inferences drawn from internal causes as to their legitimate effects

One more illustration: You have a foundation of belief which you call the evidence of your senses, and which you implicitly rely on as proving truth and reality. But notwithstanding the evidence which you may receive through the senses, particularly that of vision, the following illustration will enable you to conceive of the possibility of *internal* truths: The whole world of mankind can give in their united testimonies that they positively and absolutely *see* the sun rising in the east, and setting in the west. Is there not internal evidence that the external and manifest of this is positively unreal? *Inward* searching after truth has established the *cause* of this phenomenon, and proved that the sun does not move. But it is the *visible* and *external* that you are deceived by, and not the invisible, which is the reality. True philosophy embraces both of these processes of reasoning—synthetically from effect to cause, and analytically from cause to effect. The philosopher who pursues only one of these processes, is not a philosopher; but he who adopts both, is a true philosopher, and has true philosophy. Admitting this as the true course, you become a reasoner from internal realities to external, visible effects.

§ 9. And now free your minds from all things present, and retrospectively view the past: Have you not times innumerable been perfectly deceived by visible manifestations? Has not appearance often been in direct opposition to the reality? Has not the appearance of a person deceived you when you least supposed it possible? Have not the particulars—the minutiæ of everything familiar to your senses, irregularly presented different and opposite manifestations? Have you not been mistaken almost as often as you have relied on this as a mode of receiving truth? Desponding on the deceptions caused by a reliance upon things external and manifest, has not the whole become repulsive to many minds, and have they not doubted appearances and totally disbelieved invisibles? If so, how inexpressible should be man's delight to know that that is not *real* which is *visible?* A person may have a passion or an emotion; he may have sentiments and thoughts which are not known to exist by any other person; for a thought is *invisible.* The only process by which the world may become convinced of its existence, is its manifestation on the body—the external being the effect or ultimate; the cause internal and real.

So with every form and manifestation, tangible and external. You see light: you are thus convinced by the evidence of vision that that light exists. It may proceed from various states of matter, from fire, or a candle. But does the sight of it convince you as to the nature of its source? If you had not the conviction previously that it would burn, then by presenting any part of the body in connexion with it, you would find the reality of *fire:* but of this you would know nothing until it was proved by a different process from that of external and tangible manifestations. This presents evidence conclusive that the internal is the *cause* and *reality;* the external, the effect and ultimate. Why judge ye not yourselves of the right? External representations have been too much relied on as proof of reality. The outside of the platter was clean; but the inside—the *invisible*—was full of extortion and excess. Arriving at these truths, (which will be universally acknowledged), have you not seen sufficient reason not to pursue this course any longer?

It is now clearly seen and proved that the things which constitute *causes,* are *invisible,* and that their *effects* are manifested in all forms external. Hence the latter can not be *realities;* for such a supposition would involve a self-inconsistency.

The process of reasoning thus to be adopted, is based on an inte-

gral view of the universe. And by resting on positive, and not on particular—depending on general and not on minutiæ in external manifestations, your expectations will be realized in the general manifestations. Associating cause and effect with analogy and correspondence, observing forms, series, degrees, associations, and spheres, is to be the method by which their future condition will be shown to be in analogy with things which are here visible. But this is not to be commenced until the careful step is taken: and that is to *prove the visible by the invisible*. And the foundation of true reasoning being established, it brings with it irresistibly the conviction of this state,* which you are to have evidently demonstrated to yourself internal. Proof of this state, and of the source from which I received these impressions, must be made apparent and conspicuous before you feel yourself constrained to admit the contents of the following Revelation. In order that the real foundation of my impressions may be established, it is necessary to first explain the admitted science known as *Animal Magnetism*—upon which I will proceed to explain this state, of the real importance of which you receive *generally* but little evidence.

To comprehend a subject so vast and extensive as that of animal or human magnetism, and to familiarize the mind with its various and mysterious phenomena, with the main features of its manifestation, and with the grounds upon which it rests, it becomes highly necessary to make illustrations relative to the proofs to be introduced. A man intending a journey to some foreign country, would, if a judicious traveller, familiarize himself with the geography of it, and acquaint himself with the maps and charts of the various ways by following which he might reach the place of his destination. These he would know in order that he might not misunderstand the direction of, and means of proceeding to, the place where he intends to terminate. Of the existence of the place he does not know by any direct evidence through his organization, but of this he is convinced by the previous reports of men, and by the uniform admission of all. So with this science: its foundation and basis must be admitted by the evidences of previous research and investigation, instituted by erudite men, both in this and previous generations. But the many ways which lead to its peculiar phenomena, it is proper to become familiar with, in order to arrive at its legitimate attributes. The direction to its known results may be given in the following explana-

* The abnormal state in which this was dictated.

tion; and the guide to the paths will be the isolated facts presented in the remarks upon individual and universal experience.

The foundation of this science can not be doubted: for it is admitted that there are existing two fluids, which may here be termed *Magnetism* and *Electricity*. In making the subject familiar to the understanding, it is proper to give a brief description of the organs of sense.

The organ of vision is supposed to be the only medium by which man can communicate with the external world, in such a way as to receive a knowledge of forms and substances foreign from his reach. The retina acts as a medium for the intervention of things visible, the reflection of which it comes in contact with; and thence the impression goes through the optic nerve to the brain or seat of perception.

The ear is supposed to be the only medium to receive the vibration of external disturbances; and it is thought that hearing can not exist without the perfection of this organ. The tympanum, its membrane, bones, and stapes, are thought to be requisite to perform this office. But physiologists are aware, by innumerable experiments, that the tympanic membrane and the small bones, with the exception of the stapes, may be totally destroyed without materially injuring that sense. Hence there must be a different medium through which that sensation may be produced.

The organ of *smell* may also lose some of its parts, and still perform its office. The various convoluted parts of the nasal organ are not developed until the child is quite advanced; still the sensation of this organ is apparently manifested in the earlier stages of its development.

The organ of speech also can exist without *every* part of its present structure. The lingual nerve may be severed; yet there will be existing muscular action of the tongue, and a continual performance of its office.

The sense of *feeling* may be partially destroyed, from some external and incidental connexion, such as may partially paralyze its action; yet there will be still existing acute sensitiveness of this sense.

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§ 10. Each of these senses may and does perform its office indirectly upon the mind, without any direct interference or connexion with anything external. This is demonstrated by the experience of ev

ery person during the hours of slumber. It is generally supposed that thoughts will not be excited upon tangible realities, without a direct connexion between the organs and such realities: and it is also supposed that the nerves of sensation, which are active in conveying all the organic impressions to the mind, can only be excited by the action of the external upon them, to transmit the emotion necessary to generate thought. This is not entirely correct;—and the true state of the case will be known by appeals to your own experience during your normal and abnormal existence. During the hours of physical repose, while the parts of the system are recruiting and reproducing new strength and energy, and while the organs of sense are closed to all external impressions, the mind, free from all obtrusive and disturbing influences, makes imaginative excursions to different places and contemplates different things in existence. It supposes it sees or hears; while sometimes it is arrested in its travels by the sound of beautiful music, or by various pleasing scenes which it appears to enjoy. Sometimes it supposes it walks, feels, tastes, or suffers excruciating pain. It also appears to be irresistibly in many places, where it had no previous desire or intention to be. During all of these peregrinations, the wave of sound, the reflection of sight, the susceptibility of feeling, the pleasure of tasting, are all supposed to be enjoyed. This can not be *Spirit;* for if it were, it would be distinguished by the perfection of all its qualifications during its disconnected state from the body. This is *Mind*, connected with the body; and the impression which it receives through the disturbed condition of the nerves of sensation. This proves that there is an *internal* medium of sensation by which the mind enjoys its capacity as if the external were in connexion with the world. It proves also that there is a medium, which I have not yet named, existing upon these nerves of sensation, independent both of internal and external exciting causes.

Having thus established the existence of an independent, conscious medium, I will now proceed to explain its existence. And of this the foundation is universally known and admitted, and hence it is not necessary to speak particularly in reference to its existence. This foundation is the muscular and sympathetic nerves. A synopsis of the theory is as follows: Man possesses two coatings, which are classified as the *serous* and *mucous surfaces*. The *serous* covers each organ, nerve, and fascia of the muscles, including the whole of their surfaces. The *mucous* surfaces constitute the inner of every

organ, nerve, and muscle. The serous surfaces and mucous generate and sustain a positive and negative fluid. This controls the circulation. The negative expands the ventricles, and that attracts the blood to its reservoir. The positive contracts the ventricles, and thus repulses the blood throughout the system. Hence there is a continual expansion and attraction, and contraction and repulsion—which illustrates familiarly the office of these forces. The serous surfaces are susceptible of feeling, while the mucous surfaces are not. The muscular nerves are controlled by the mind, while the sympathetic, or nerves of sensation, are the medium of actuating the mind, whose motion produces thought.

The brain is composed of a sensitive and complicated composition of fibres, to which no other part of the body bears any analogy. Being sensitive, it is *attractive* or *positive* to all that is existing on the nervous medium: hence it receives impressions irresistibly. It possesses within itself the positive and negative poles, or greater and lesser parts: the one controlling, the other subject; the one receiving power, the other transmitting and exercising power. The ethereal substance which serves as a medium, may be termed *Magnetism*. The muscular motion of the system is performed through the medium of the substance which may be termed *Electricity*. When there is a full and uninterrupted exercise of all the powers and organs of the body; when there is a harmony existing throughout the whole physical system, there is perfect health and enjoyment; because its forces (which are positive and negative, or magnetic and electric) are regularly performing their functions: and this indicates a perfect condition of the magnetic or nervous medium. Nevertheless, when the body becomes deranged in any of its various parts, it is a *loss* of the positive or negative power which produces its health and harmonious action. But when all parts are in perfect unison and harmony, then the system is thoroughly *magnetized*. In order to *demagnetize* it, you must in some way overcome the equilibrium, and extract the positive power by a power still more positive; and this will produce the unconscious state called the magnetic.

The medium, heretofore explained, exists between all organic beings. Magnetism composes the sphere—rather the atmosphere—by which every person is individually surrounded. And besides this, there is a medium existing which extends through all things, placing man over the lower animal creation. For animals are subjected to man's control by the positive or subduing power which he

possesses; and they receive this to their minds by the same medium which exists between an organ and the brain. Man being positive, and all else negative, the latter must yield to his control. Here again is proof that the internal, invisible, is the real cause of all external and ultimate manifestations.

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§ 11. The state termed magnetic can be produced by the following process (which is not in any way confusing the laws of Nature, but instead thereof, is only developing its powers and attributes, which have not been known to exist as appertaining to animal or physical creation): One system coming in contact with another of less positive power, will be attractive (the attraction depending upon the medium universally established), and will attract the positive power from the patient or subject, with whom the former is in contact; and the positive or magnetic force which is attracted from the subject's system, is that which exists upon the nerves of sensation, which terminate in the serous surfaces. This fluid being withdrawn, the patient is not susceptible of external impressions, simply because the medium by which these are transmitted is *absent*. He is then *demagnetized*—leaving sensation only existing upon the internal or mucous surfaces which produce vital action. The negative power remains; the positive does not remain. Vital action becomes torpid and feeble according to the loss of power which previously controlled it. This is the magnetic state: and in this peculiar condition, the patient is in sympathy with, or is submissive to the will or positive magnetic power of the operator. This is the *first* state.

The subject in the first state is obedient to the will or wish of the operator, through an established equilibrium of the two forces which must exist in all things to produce motion. The subject is negative; the operator is positive. Hence the negative phenomena, witnessed in the patient's system, stand in analogy to *muscular motion* or negative manifestations in *one* man. The subject and operator form *one* system in power. There is a visible disunion, yet there does exist an invisible union. One is positive, the other negative; and the one performs negatively what the other performs positively. And this representation illustrates the condition: Man, when uninterrupted in any of his functional capacities, stands magnetized; one part of his system being *positive*, the other *negative*, and the two being united by an equilibrium which does (yet invisibly) exist; and all phenomena produced by his mind as the *positive*, upon his body as the *nega-*

tive, are parallel to what takes place in the patient and the operator. It is not necessary to give a minute description of the various changes and modifications which these potent fluids pass through. But the fact is visible, manifest—produced by the real, invisible, yet the primary cause all the external appearances.

To convince the rational mind of the foregoing inductions, I will state the position which the true reasoner occupies: There is a continual antagonism between faith and doubt. The true reasoner stands as a mediator between the two. Man can not disbelieve nor believe—there is no such thing as disbelief or belief—without *evidence* to produce one decision or the other. To be a *disbeliever*, man requires in reality the same amount of evidence that he does to become a *believer*. The mere expression of belief or disbelief has no meaning unless it is determined by a sufficient and reasonable amount of evidence. Supposing you to stand as a mediator between belief and disbelief, and to require the same amount of evidence to make you take either side, I now ask you this question in reference to the explanation of this subject: Have you not received a sufficient amount of internal, conscious evidence, to make you take the side of the believer? If you have not, then your evidence must be sufficiently strong and powerful to make you *disbelieve;* and this it is your duty to make known as extensively as possible, in order to settle the antagonism existing between faith and doubt upon this particular subject.

Thus the phenomenon, known as *magnetic*, does not controvert or subvert in any way the laws of Nature; but instead thereof, such should be looked upon as a progression and further development of the laws which govern organic beings. The placing of one person in the magnetic state, he composing the negative, and the operator the positive, thus brings the law that controls one system in its various parts, to control *two* beings, as composing *one* with all the requisite magnetic forces.

It would not be inappropriate here to introduce a few thoughts upon the *utility* of this influence in alleviating the sufferings of humanity. There are several classes of disease which greatly excite the nerves and surfaces upon which the magnetic medium exists, and excitement causes them to generate an excessive amount of the magnetic medium, or positive fluid. This often produces excessive *fevers*. When intense, it affects the brain, and often produces awful paroxysms and derangements—which could all be removed by the

contact of a person who is *strongly positive*. By this would be extracted the superabundance of heat, or magnetic ether, which being excessive, produces the effects above described. In all cases where there is too great an amount of positive power, it can be relieved by the application of a due and *superior* amount of positive power. All excess of heat, or fever, such as is caused by innumerable derangements of the system, can be invariably reduced to an equilibrium by employing this new development.

There are properly *four* magnetic states. In the *first*, no particular phenomena are witnessed, only that, the external organs being in some measure divested of their ordinary share of magnetism, a feeling of dulness pervades the system. Persons in this state lose none of their senses, but are susceptible to all external impressions. They have also the full power of muscular action; and if situated nearly midway between the first and second states, they are inclined to happy feelings. And all phenomena witnessed in this state, are only of a *physical* nature; but in the higher states, the phenomena consist in the development of the mental powers.

The next state, or the *second*, manifests itself through the mental organization. The patient still manifests his intellectual faculties, but is deprived of all muscular power. The pupil of the eye expands, and that organ refuses to act on the brain. The tympanic membrane and cavity of the ear expand and refuse to perform their wonted action. The extremities are somewhat cold. In the latter part of this state all sensation and feeling is destroyed, so that any surgical operation can be performed without giving pain. The patient in this condition appears mentally associated with the operator. All the external organs being closed, there is no possible means of receiving impressions from without; but all phenomena are produced through the medium which exists between the operator and the patient. Hence there are sympathetic, incoherent, and indefinite accounts received from the mind of the patient, which are analogous to the impressions of the man previously spoken of, who seemingly recognised external realities during his moments of dreaming. Thus the phenomena are of a *mental* nature, and are a natural production of the mind so situated.

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§ 12. The ear is not entirely closed to sound in the first part of the *third state*. The patient can hear indistinctly, possesses the power of speech, and partly of muscular action. About the middle of this

state, the ear is completely closed, and all impressions made upon the brain from external objects, are at an end. The patient is then placed in an unconscious condition so far as the external world is concerned. Divested of his ordinary share of magnetism, he possesses just enough to perform vital action.

In this state there is a strong sympathy existing between the operator and his subject. The chain of sympathy which connects the mind of the operator with that of his subject, is *animal electricity*,—the same fluid which is the agent of all muscular motion. It is through the agency of this fluid that magnetic sleep is induced. The operator sits down with the determination to put his subject to sleep: all the powers of his mind are concentrated on this object. His will being exercised to this point, the electric fluid passes from his own brain and nerves, to the brain and system of his patient, and forms between the two, a chain of sympathy. The one, then, is completely subject to the control of the other; and in this manner you may easily account for all the phenomena witnessed in the sympathetic somnambulist.

In this state the patient is wholly unsusceptible to any tangible or physical connexion, no feeling existing upon the surfaces. The magnetic medium is far less active than in the previous states; but the negative or muscular forces are still preserved. At this crisis the mind is extremely susceptible of external mediums which connect mind to matter. Hence the subject appears to see and hear, and to perform many wonderful and mysterious things, during this condition of the mental faculties. This is a state of still higher mental development, and of consciousness or perception of mediums. This is often supposed to be the *clairvoyant* state; but it is not. It stands in analogy to *natural somnambulism*; only one is a phenomenon induced by magnetism, and the other is a similar mental state, but naturally produced by an inactivity of the magnetic medium or sensation. The magnetic subject has progressed in his mental capacity toward the state known as death: for the positive power does not remain, while the negative or muscular does remain.—And the increased perception of the mind is through the medium of its own association.

Passing from the *third* to the *fourth* state, a still greater and higher mental manifestation will be observed. About midway between these two conditions, the mind loses almost all its sympathy which attaches it to the system. At this time the chain of sympathy existing between the positive and negative, is nearly disconnected. The mind

becomes free from all inclinations which the body would subject it to, and only sustains a connexion by a very minute and rare medium, the same that connects one thought with another. In this condition the patient progresses into the *fourth* state. Then the mind becomes free from the organization, except as connected by the medium before mentioned; and then it is capable of receiving impressions of foreign or proximate objects, according to the medium with which it particularly becomes associated. The body at this time is dormant and inactive in all its parts, except the negative, or muscular and vital action, which is constantly kept up and controlled by the united forces of the operator upon the operatee.

And this stands in analogy to that natural state of physical disunion known as *death*. Death is produced by the loss of both forces; but the clairvoyant state is produced by the blending of the forces of the two persons, and making them physically equivalent to one. The mind, in the first case, loses all of the medium which connects it with the body: the latter is the same state mentally with the former, with the exception of the medium referred to. All the phenomena are seen, and do exist, with every being. Their healthy state is the magnetic state, and the various conditions and developments of the mind during sleep, until death, are analogous to the various phenomena induced by magnetism,—only one is an ordinary manifestation, and the other is a further development of the same principles and laws which constitute and govern animal organization.

The science is thus explained; and the phenomena and appearances, which may be invariably expected, may thus be generalized. But the *particulars* and *minutiæ* will vary exceedingly, according to the various dispositions and organizations upon which the magnetic condition is induced. To particularize would require an indefinite length of remark, consisting of individual observations and isolated inductions.

A great question now presents itself for investigation: *Is there such a thing existing as independent clairvoyance?* I answer, *There is.* You ask for proof. Such you shall receive by the following investigations.

It is well, however, to understand the meaning which is applied to the word *independent*. If you mean self-existent, abstract, indefinite, and without any connexion—then the expression means nothing: for in this sense there is no such thing as independence. But if the

word is intended to mean *free from direct instigation*, then it *has* meaning; and to it this signification should be attached. I am compelled at this time to explain and reveal the mental phenomenon as I experience it; and the reasoning to familiarize it to the mind will be given hereafter.

It was admitted that the body is in negative subjection to its operator—and also that muscular and vital action are still sustained, yet in a less degree of activity than during the self-possession of the forces of motion. The body so situated is dependent for its activity upon one source, while the mind or the intellectual quality is dependent upon another. While I am examining,* I am directly dependent upon the close connexion of the physical, and the steady and intense cognizance of the mental. But when the independent condition or crisis is produced, the body assumes an inclined position. It becomes cold, rigid, and unsusceptible; and hearing and all the physical organs are torpid and inactive. But when the body resumes its natural position, hearing returns, muscular motion is commenced and active, and the organ of speech is also in full exercise. Each of these powers must be in operation in order to communicate externally what the natural organs are seemingly cognizant of. This dependence is not what *is termed* sympathetic, but it is in reality a situation which that word will express. The medium existing between thought and thought, between mind and mind, and between time and eternity, is the only active pervading medium which I am dependent on for the conception of thought, and for the perception of all things of a refined, ethereal, or spiritual constitution. This is while the activity of the body and mind appears to be sympathetic or dependent. I am not impulsed or impressed by the thoughts or feelings of a foreign person, though I am cognizant of them through the medium above termed ethereal. The independent condition is when the body manifests the external appearance of rigidity, &c., above described; and in this situation only is the term "independence" applicable.

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§ 13. I will now illustrate the connexion between the internal, through the organization, with the external; that is, what the mind is dependent upon to generate ideas. Forms of all things make an impression, or rather cast a reflection upon the mind, which reflection is the *idea*. Sound of every kind conveys to the mind a peculiar

* That is, examining the diseased, with a view to the application of remedies.

vibration—imperceptibly yet irresistibly undulates the portion of the mind with which it comes in contact. This vibration is the idea. The vibration and idea are simultaneous, yet perfect. Words (or sounds which are called words) are the *agent* of ideas. So also when a person meets or observes a form or substance, he necessarily receives an idea concerning it. And the idea once created is irrevocable; and association of the mind with the form external, excites and develops the idea first established. So also with sound or words. Hence in *learning*, a frequent repetition of the association of ideas is necessary; and when the idea is established, the same sound or word, even though irregularly or indefinitely repeated, renews it, and thus confirms the knowledge through the faculty or medium termed association or imitation.

All thoughts or ideas are thus dependent upon exciting causes, the medium of which is but *obscurely* known. Yet every thought is an unrestrained production of a mind acted upon by forms, reflections, sounds, associations, or imitation. All thoughts, in one word, may be termed irresistible impressions. The cause of all such is invisible. It is not the form, substance, sound, or word, that produces thought; but it is the irresistible impression which such produce upon the mind. There is, first, the cause; secondly, the effect produced; and thirdly, the thought, idea, or ultimate. *Thought* is dependent; *mind* is *independent*, not existing with the body as a component part of its constitution, but is an ultimate of organization; and *thought* is an ultimate of both.

Let it further be considered that a physical manifestation is not produced until thought as a cause or prompter previously exists. Let it also be considered, that an idea or thought could not be produced without the *mind* previously existing. And let it further be impressed, that a mind could not be *individualized* without the previous existence of the physical organization; and still further, that the organization could not be constituted and established without its previous and eternal elementary existence; and that this all could not exist without a self-existent, unchangeable, and eternal Principle. Here, again, is developed the principle previously established: that the visible and external are *effects* and *ultimates* of *invisible* yet real producing causes.

In analyzing mind, it becomes necessary to admit what you at first would doubt. If you say the mind is a principle belonging to, and is produced and developed by, the action of the organization, you at

the same time admit the production, and its existence; but if you do admit and sanction this alone, then you virtually approbate and sanction a most ingenious theory: that *all forms* which possess within themselves a *moving force*, are no less than *thinking principles!* So, then, to be consistent in your efforts to analyze your own mind, you must admit a power beyond man's present power of investigation. And if such a principle does exist (and you are compelled irresistibly to admit it), you may call it spirit, or substitute for that word any other name which may alleviate an inward skepticism of a continuation of this principle's identity.

And by the admission of a Principle previously existing, adequate in power and wisdom to produce organizations, and to disseminate universally, life and vivacity, you positively deny the belief in the annihilation of the most minute substance in existence. And by prostrating the grounds of such a belief artificially sustained, there is established in its stead the existence of an invisible yet unchangeable Principle, which is previously admitted to be even more than a probable possibility. And while you have no possible means of refutation, just quiet the mind, until I reveal the situation in which my mind is placed while observing, and receiving impressions which you at this time have no possible means of arriving at.*

When the mind becomes free from the organization, and is launched from its nidulated state, it passes into a new sphere of existence. Impressions of truth, of virtue, of principles which govern, control, and actuate, tangible and physical substances, all converge to one Focus. This I call the Fountain, the Sun, the Great Illuminator, the unchangeable, eternal POSITIVE MIND! This fills all negative substances. Worlds, their forces, their physical existences, with their life and forces, are all *negative* to this Positive Mind. This is the great *Positive* Power; all subordinate existence is *negative*. Both positive and negative exist as a united, unchangeable Principle of all action. For an illustration, let the mind conceive of a wheel, sphere, or circle. Let it be concentrated at the centre of this, and it will be perceived that there is an expansion of circles from the centre to the circumference, or that one wheel can not exist without another. And so with the Great Positive and Negative, which compose one whole Sphere of Existence. If these two forces produce all existence, do they not from the centre expand to the circumference, passing through

* Whatever obscurity may *seem* to be connected with the last two paragraphs, will be amply cleared up in the Revelation.

minute and modified forms, until they pervade the Universe and constitute the powers of all things! From this Focus then I receive impressions of the many and various principles and mediums which exist between the mind and the objects to which it aspires. When I pass into this sphere, I become associated with the spheres of the persons or forms which it is the previous desire to associate with. I do not pass to the Focus of *all* existence, but to the focus of *this* existence—which is analogous to the expansion and centre of every wheel of existence. When I pass from the body, it is not the distance—the indefinite space through which the mind proceeds, that is necessary to enable it to obtain its information; but it is the transition or metamorphosis of the principle of mind to its second sphere of existence.

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§ 14. In a wheel, there is but *one* centre: so at *this* Focus, there is but one Principle, one united attribute of Goodness and Truth. If it were possible for a circle to have several centres, then it would be possible for various principles and truths, both good and evil, to emanate from this Source. But as the first is impossible in a particular sense, so the other is positively impossible in a general sense. As the sun stands as an emblem of this great truth, you can not resist the impression of its positive analogy. The sun produces *light:* it can not produce *darkness.* It is a focus for the universal diffusion of light, and this it sends forth to the extreme sphere of its existence. So *this* Centre is a Focus for the universal diffusion of Knowledge, Truth, and one unchangeable principle, as disseminated to the extreme sphere of its positive power or existence. The focus of *this* existence is but an indefinite expansion of the Great Focus, passing from general positive to general negative existence—and being the controlling power of this existence, even as the *Great* Focus governs *all* existences. To this centre—to this focus—to the great positive power of this sphere (which is an effect or ultimate)—to this great actuator and propeller, consisting of one principle, which is Goodness without distinction—I go to receive information! And as the mind generates thought by coming in contact with external exciting causes in the natural body; so this Mind* creates in my mind parallel ideas which I term *impressions.* And by the minute yet ex-

* All the inhabitants of the second Sphere or World of human existence, are considered as united and forming *one.* The "*Mind*" referred to, therefore, is the General Mind of the Second Sphere.

isting medium between the mind and the body, I arrive back to convey the impressions through the natural organization.

How little, therefore, is the evidence of reality to be observed in corporeal manifestations! for while the phenomenon termed clairvoyance is visible as an ultimate, the real cause is *invisible*, and but faintly evident to the senses.

The ultimate perfection of all substances, the ethereal existence of spiritual spheres, and the means by which I receive impressions are evident to me; but so greatly different from anything familiar to the natural mind, acting through the organization, that it is impossible at this moment to make these things evident to your senses. But I must reveal these things as the impressions are received: the parallel facts and inductive conclusions will be made evident to your minds hereafter. And I must proceed to give the appearances of all second spheres as they are to me manifested.

The human organization appears as a perfection and combination of all substances below its exalted composition. It is controlled by chemical and mechanical forces, and is a coating, a *casement* to contain its inward properties. There is another distinct principle, which appears and is evident to me as *Spirit*. Also there is a *mediator*, or *medium* connecting the spirit with the body. This mediator I know as *sensation*. And when this medium becomes disunited, there is a physical dissolution, and a spiritual elevation to a different sphere of existence; when the mind becomes connected with *this* sphere by a medium similar to that which connects it with the body. It is then identified with a personal sphere peculiar to itself, even as spheres are peculiar to different organizations.

The *man* is the *internal* of the body, occupying the organs as instruments for external communication; and when transferred, he retains all the senses, in a *spiritual* condition. And his mediums of communication are then *spiritual*, and he is susceptible to all properties and elements that compose the existence of all things. He receives impressions by these as *exciting causes*,—which are imperceptible to the *natural* senses, but extremely evident and manifest to the *spiritual* senses. And while the natural organization perceives substances and appearances as artificial and external, the *spiritual* organization perceives the real and invisible—is susceptible to the action of all existing properties through a sensation peculiarly belonging to its nature.

When I pass off into the independent state of clairvoyance to receive impressions, I receive them as the knowledge of the *reality* (or essence) of the substance which I had a previous desire to investigate. And as it is a law of Nature which can not be reversed, that positive is attractive to subordinate or negative substances, I must pass to the positive sphere of this existence. There I do not have any counsellor or informer, but I receive the reality of what I request. I do not observe entities as they would be *naturally* known to exist; but I know the peculiar connection existing between all ultimate spheres of man. When passing from the organization, all natural forms and substances appear closed from my view by a great shade or mantle, when all above appears one broad and extensive light, passing through all of the second spheres of existence. This light is the medium of perception and association, which pervades the second spheres, and unites them together, even as the *natural* spheres are bound together. And when it was said that all shall know the truth, this was spoken in reference to the ultimate of this life, or to the second sphere of future existence, for there the truth is known. The reality, the invisible, the real cause of all effects, are then known; and this knowledge makes us free.

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§ 15. The laws that govern Nature go on with a steady and unchangeable progression. They are not at any time retarded or accelerated. Nothing can prevent the natural results of these laws. They are established by one great Positive Power and Mind,—and equalled by a negative or ultimate Equilibrium. Hence their continued and united force, by the influence of which all things are actuated, governed, and developed, and pass on in a steady process of progression. Every particle of matter possesses the same power which governs the whole Universe; and in each particle you see a representation and evidence of these divine laws. Thus in the stone you may see the properties of the soil; in the soil, the properties of the plant; in the plant, the properties of an animal: in the animal you see Man, —and in Man you can not *see*, but you can *feel*, the immortal principle.

The free, unshackled spirit, then, should be considered as the essential principle belonging to the organization, that with one sympathetic chain, encircling all spheres of this existence, can receive impressions instantaneously of all things desired,—and with its spiritual senses, communicate with spiritual substances. And as all

these must be in a sphere necessarily attached to *this* sphere, it is there that I receive my impressions. I do not receive these from the Great Supreme Mind, but from this *second* sphere, focus, or medium, which legitimately belongs to *this globe alone*. When you ask me a question, I am then existing in the medium or sphere of the body; but in investigating and finding the answer, I pass to the sphere where I can associate with the truth and reality.

It is impossible by *words*, to convey a full and adequate conception of the manner in which I arrive at truth. I can only employ such words as convey all the idea that words *can* convey, of this process. My information is not derived from any *persons* that exist in the sphere into which my mind enters, but it is the result of a *Law* of truth, emanating from the Great Positive Mind, and pervading all spheres of existence. By this, truth is attracted to, and is received by, the mind.

It is impossible for any one to enter *voluntarily* that state in which he can view with clearness things belonging to a sphere of existence higher than the natural world. Were such a thing to take place, that moment death would necessarily and inevitably ensue. For this state can not be entered without a loss of one of the controlling forces of the system; and if this force is not supplied by the system of another, the natural functions of the organization would cease, and the spirit could not re-enter it after it had once departed. *Independent* clairvoyance, therefore, must be induced by the action of another system, by which the positive power is extracted from the subject. To sustain life, *this* is *supplied* sympathetically by the system of the operator; and so long as this is the case, there is a rare and subtle medium of sympathy existing between the mind and the body, by which the former finds its way back to the latter after a temporary absence. If this medium were destroyed, the mind could not return; and it is impossible to go *voluntarily* into the *independent* state of clairvoyance without destroying it.

To some, however, it is possible to go *voluntarily* into a state in which the mind is greatly developed, and made cognizant of principles and truths pertaining to this mundane sphere. This sometimes happened with a well-known Grecian philosopher.* During his hours of slumber, he often received impressions which led him to extensive generalizations: and such was the source of those excellences in his works which have so long been the admiration of the world.

He was in the habit of wearing particular kinds of stones about his person, imagining that these had the virtue of inducing this condition of mind.

A celebrated orator* of the same country frequently went into the same state of mind. Some of his best impressions were received during his hours of slumber. These he would subsequently systematize and carry out to their legitimate results: and the ability for which he was distinguished may in a great measure be referred to this source.

A distinguished ancient physician† also received impressions in the same way, which led him to analyzations of the properties of plants, and to the discovery of their medicinal applications, which before had been locked in secresy, and which must long have remained unknown, independent of this source of discovery.

A similar mental phenomenon often happened in a still more perfect degree with a noted Swedish philosopher and psychologist,‡ who flourished within the last century. His impressions were more extensive and distinct than those of either of the others to whom I have referred; and by these means he was led to extensive generalizations on the animal kingdom, which are true. He also had visions of the future state; but not being in independent clairvoyance, these were not in all respects perfect. Yet to some extent they were true,—and were valuable as being the best that could be received under the circumstances.

Besides these, several Chinese and several Germans, and other writers who have had the most influence upon the world, received the leading ideas which characterize their works, in the same way.

Such impressions were of the same *species* with those which I receive, though theirs were received through a different medium, and were measurably clouded by the organization.

To go into the future state, many people suppose that the mind must depart to an indefinite distance from the body, and assume a particular location. This is not so. Mathematically speaking, *two feet* from where I now sit is as much into the future state as any other distance. This consists simply in the *condition* which the mind assumes, and not necessarily in any change of its *location*.

Information concerning the things of which I speak in these discourses, is received while I am in this state of mind. For instance, I know not now what I shall say the next moment, but must first

* Demosthenes. † Galen. ‡ Swedenborg.

pass off in search of thoughts and truths to be presented next in order.

Furthermore, the *manner* in which I obtain my information, may be compared to a process of chemical analysis. In analyzing a body, the chemist separates its constituents until he has found its simple elements. These are *Truth*. It is by a process of *spiritual* analysis that I obtain truth. I pass from the body with a desire for a particular kind of information. This desire attracts the particular kind of truth of which I would be informed, separates it from all other things, and causes it to flow into the mind. And when I thus obtain the truth of which I am in quest, I return to communicate it through the organization.

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§ 16. Thus, though the transition of my inner life to its second sphere, presents to the senses but little evidence of its reality, to me it appears a metamorphosis analogous to *death*. While the senses observe the cessation of life, and the dissolution of the natural body, they have no tangible evidence of the real change which the *inner* passes through. But the latter itself is conscious of the change. The worm, while in it pupa state, passes through successive changes, till it arrives at the form of the caterpillar. *We* can see a further metamorphosis. the caterpillar knows not of it. The *butterfly* is conscious of its former encasement. The appearances to the senses constitute one species of evidence, while the *consciousness* of changing in the creature, constitutes another. To the natural senses, the *effect* or phenomenon only is present the *cause* is foreign and seemingly disconnected. To me, both cause and effect are present. Forms and substances external are the subjects of *outer* association; but their reality, internal, in refraction or refinement, is what I am associated with. The natural senses are cognizant of corporeal and formal investiture; but when things pass into their various progressive conditions, they are lost sight of. Like the *water*—which, while remaining as such, is perceived by the senses; but, when it passes into steam, air, and the luminiferous ether—becomes rare and refined—the natural mind and senses lose the perception of its existence, and apply to it, as to all unparticled matter, the appellation of *spirit*, for the want of a better term to define its condition. To me this all is known as matter become rare and unparticled—as the *ultimate* of matter. to which is applied the word *spirit*.

A natural tendency of the mind is to feel a conviction of its own continuance and progression. This amounts to a *belief*, but not to an *absolute knowledge*. For no collection of particles or substances of any kind, possesses the power of self-analyzation. Hence all above the power of the mind may be received as a desirable conviction, yet not a palpable reality. To me this reality is made perfect. My perceptions and general impressions are from the *ultimate* or *perfection* of all material substances. The scope of these perceptions and impressions, comprehends the substance of the second Sphere in a *particular* sense, even as it comprehends all in a *general* sense. And as the result of present things is the substance of the second Sphere, I in this Sphere have the perception of the things pre-impressed upon the mind to investigate. Things appear real to me which are beyond the reach of the natural organization, which knows of nothing except what exists in matter and form.

To me the grosser matter is impelling the rare and refined; while the rare and refined is pervading the grosser. Or, in other words, forms and appearances are effects of matter in approximating to its future state of perfection; while its perfected state, or ultimate, is in return controlling and refining these substances and forms. This is illustrated by the fact that the atmosphere becomes purified by the intervention of an ether or vapor. Thus water, passing into vapor, purifies the air contained in a room, in a particular way, as the same refinement of water purifies the air in a general way.

All ultimates, to me, are still *matter;* but to you they are spirit. These appertain to the second Sphere, or ultimate condition, which I become associated with. As the natural senses are cognizant of *forms*, the spiritual senses are cognizant of their *ultimates*. Thus a particle of matter, in its ultimate perfection, can not associate with a grosser particle; but when the grosser progresses to its ultimate, it becomes an associate with other ultimates. The rare acts on the lower; but the lower can not act upon the rare. So with the mind —with the senses: they can progress in their inward nature to their unparticled or ultimate state; but the ultimate can not associate with the senses. So psychological theories are only based upon desires of the mind, and convictions which it receives through the external senses.

In the state in which I am placed, all things are in an exalted condition; and this I am conscious of by arriving at the same ultimate sphere. And by association with these, and by inquiry and

analyzation of any given subject, I perceive the reality or ultimate of the things visible to the natural senses; and with this impression I arrive to associate in the organic sphere, and thus am enabled to convey my impressions by words instinctively accompanying them.

And this explains the distinction and apparent contradiction between dependent and independent, as manifested in my own case. For while I am off, I am independent of objects and forms external, but dependent upon things interior, for the information which I receive. The impression is made upon my ultimate or inner principle; this impression creates thought; this thought, when I return to the body, brings up an association of words to express it, on which words I am thus dependent. Words are to me signs or sounds by which impressions are conveyed to others. All words, corporeal manifestations, muscular actions, the organs of the body, and such like, are instruments or means of external communication; but the things communicated, I am conscious of through a different agent or medium. While receiving impressions, I am a representation and signification of the *second* or *future* association belonging to man and matter, or of their ultimate or perfected state. I have no means of directly convincing the understanding of this condition; for, as was before mentioned, grosser matter can not associate with more refined; but refined and perfected matter can and does associate with grosser. So while you can not associate your impressions with mine, I can associate my impressions with yours, yet not distinctly, evidently, or consciously to yourself—any more than grosser matter is conscious of its pervading unparticled matter or moving principle. To make the understanding analogically convinced of the ultimation of matter termed spirit, it is necessary to commence at the beginning of all things formal and rudimental, and trace them evidently and naturally to their ultimate perfection.

My impressions of spheres, or of matter in its second or ultimate stage of progression, are received in a way analogous to the natural, but by virtue of a perception much more exalted! But ultimates are no more than finite to me, as they appear in a particular sense finite to you, but in a general sense infinite. As the natural ideas are associated with matter in its gross and perfected state, it appears *limited*; while to me the whole appears *unlimited*, evident, and is present with all its features and representations of cause and effect. Thus the human body shows both the grossness and perfection of matter. The grosser composes the bones; its progression produces

nerves and all secondary formations of flesh and filaments; while the ultimate produces the skin and hair. So with the blood: it passes from its grosser state of coagulation to the refined state, when it becomes fitted for deposition and reproduction; and it becomes more and more rare and refined until it escapes the body in insensible perspiration. So with the moving power, or volition: while the grosser is active in moving the muscular fibre, its refinement and perfection constitutes the *thinking principle*—which becomes so refined that it constantly escapes in thoughts or ultimates of which the mind is the originator. Thus the finer pervades the coarser; but the coarser can not pervade, but is approximating to, the finer; and when it arrives at its ultimate state, it becomes an associate with that which has previously arrived at the same general condition.

So with my inner life or ultimate sphere: it associates with the ultimates or realities of all grosser substances; and by such a connexion, traces subjects analytically yet instantaneously from cause to effect; and this supplies me with the knowledge which to your minds and understanding bears the impress of being derived from direct supernatural and spiritual intercourse—while to me the word "supernatural" has no meaning. All *natural* things can not produce *supernatural*; but this term is only applied to *effects* when their *causes* are not evident.

Through such impressions, all things sought for appear present. The knowledge of the *modus operandi* of the Universe, from generals to particulars, is present with me. All this comes instinctively through an impressive connexion with matter and ultimates. These principles instinctively perceived, to me appear *realities*, and all things else as *superficial*.* So this instinctive perception of truth enables me to communicate the knowledge of the second Sphere through the organization, to the external world. You may term this an expansion of the mind; a quickness of perception; an exalted condition of the imagination. You may doubt its real truth; you may question the existence of the principle of which I speak; but you *will not*, if you consider the position which the true reasoner and philosopher sustains.

But those who will doubt, are doubters and skeptics by nature

* The word "*superficial*," which frequently occurs hereafter, is applied by the author to that which is incidental, external, opposed to the inward or "real reality," and which floats, as it were, upon the *surface* of general causation. The term "*unreal*" is also frequently employed in the same sense.

and profession. A disposition like unto this is not in a state to receive truth, or to progress in knowledge; and when the transition or metamorphosis occurs from this sphere to a future one, such a mind will not be refined and progressed to its ultimate condition. It will be like the second refinement of matter; and hence will take a long time to progress to its legitimate ultimate—and then it will associate in the spheres of those who have arrived at the state of perfection previously. The mind exalted before it assumes its second body or sphere, is so much progressed toward its ultimate state; and it will be associated with knowledge which subordinate or less-refined minds can not appreciate or enjoy.

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§ 17. Thus grosser matter, or rudimental beings, and their progression until they arrive at their ultimate perfection, are in correspondence with *mind* and its progress to its ultimate sphere. Their many spheres and associations are only such as mark the natural refinement or progression of all things. Intellectual progress commences in the body or first individualization: thence the mind goes onward through its many stages of knowledge, corresponding to the various stages of its *ultimate* progression.

It is a law of *Matter* to produce its ultimate, *Mind*. It is the law of mind to produce its corresponding principle, *Spirit*. It is the nature of Spirit to progress in knowledge and understanding relative to the *cause*, of which all things else are the effects. Knowledge in its nature corresponds to Truth: Truth represents light and peace; and the acquisition of these two produces the enjoyment which a lover of truth appreciates in this sphere, while he anticipates and will receive the same enjoyment in future.

All things in forms and corporeal investiture, which exist upon the face of the earth as displaying life, are correspondents of their *inner* life or principle—which not only actuates them to thriftiness, but is working, by an undeviating law, the refinement of all subordinate substances: and these visible, corporeal manifestations also stand in analogy with the *ultimation* of their inner and living principle, which by influx produces rudimental sensation in the organic system, and becomes a part of animal existence. So, tracing the refinement of matter from vegetable to animal existence (the life or soul of plants being perfected to become animal sensation), the refinement and perfection of these two, to become the substance of *mind*—and the progression of *its* nature to its second sphere and investiture—you arrive

naturally and reasonably at an idea of the future properties, the positively individualized condition and existence of the mind in its first ultimate state of progression.* Admitting this much, you arrive at the condition of existence in which my mind is placed.

Admit mind and its future identity—and you then can conceive of thought being irrevocable, and existing in repetition and association with the form, or cause of its production. Individual perception establishes this truth: That a thought once produced, never requires reproduction: but it is only necessary to associate the mind with the *cause* of its first development, to renew or refresh its action. Mind, therefore, corresponds to a fulcrum, upon which operates the lever of producing thought, which revolves, in its action, the principles and associations of ideas which thoughts seek to conceive. Then a repetition of thoughts once produced, creates as an ultimate, or effect, accompanying *new* ones.

Each of these laws of matter and mind stands as a representation of what is *future*; and an admission of the foregoing presses upon the mind, as an irresistible conclusion, the probability of its natural and ETERNAL† PROGRESSION!

Facts have thus been presented in illustration of the condition and sphere of my inner life, to make it evident to the senses as corresponding to the sphere which you are now in, and to enable you to receive the truth by analogy. Being compelled to admit the visible facts, you are equally constrained to admit as probable, a correspondent or ultimate Sphere. Conclusions arrived at by independent processes are an evidence of its reality; though by no process of investigation now known, have you the means to prove *demonstratively* the sphere which I am at this time associated in. Therefore receive impressions favorable to its truth; for such impressions answer as a guide to your future progress in knowledge and truth.

I am now compelled by a reasonable demand of the subject to explain the cause of several *particular* phenomena which sometimes present themselves in the state of the physical system induced by magnetism, and its ultimate, known as clairvoyance.

There are times when I, apparently to the senses, do not receive vision or impressions. This, being a particular phenomenon or effect, requires an adequate explanation. When progressed to the condi-

* In a subsequent part of this work this subject is unfolded and illustrated in such a way as to insure a thorough and correct understanding.

† The speaker here remarked that he used the word *eternal* in its *full force*.

tion or state known as completely demagnetized (which is invariably induced), physical causes incidental to the external system, sometimes indirectly interfere with the medium of sensibility. This medium being disqualified from particularly and internally attaching the mind to the body, prevents occasionally the free expansion or transition of the mind, and its intimate connexion and necessary attachment to the organization. When this occurs (and it can not be perceived by the senses), impressions can not be received, because the mind has not become thoroughly independent.

Again: The expression "I see," which I frequently use in familiar conversation during examinations of various descriptions, would, literally understood, convey a wrong impression. If I should use any other term, you would not understand its signification. This expression naturally conveys the idea of *vision*—of an optical knowledge of a foreign substance. In reality the expression simply conveys the idea of *knowing* by a peculiar process; for the *knowledge* of a foreign substance is obtained through the imperceptible reflection which the substance casts upon the retina. So it is knowledge, *sight* being simply a process to convey inward the existence of the outer. Hence if the expression "*I know*," were ordinarily used (which would be correct), I would use the same to give the impression of what I know, independently of optical or other processes of rudimental perception. Therefore, "*I see*," means, simply, "*I know*." I know of things by the process explained in the foregoing remarks; and all phraseology which characterizes my conversation, is adapted to, and corresponds with, your present sphere of perception and understanding.

These last phenomena, which are sometimes manifested, and are occasions of impressing wrong conclusions, are explained as being *particulars* which can not be depended upon. *Particulars* and *minutiæ* correspond to *incidentals*; and you naturally repose no confidence in the invariable repetition of these things. Generals are always manifest, corresponding with truth and inward reality. Hence it is again necessary to impress the conclusion, that *generals* can be depended upon as inevitably manifesting inward truth and invisible corresponding causes. But *particulars* and *minutiæ* can not be relied on as producing the same unchangeable effects: for they stand in correspondence with incidental intervening circumstances which are always necessarily of a subordinate character

§ 18. In bringing my remarks on Animal Magnetism and Clairvoyance to a close, it would not be inappropriate to recapitulate the arguments adduced to prove the phenomena. All that I have said upon this subject, has been said without reference to any particular axioms, or facts presumed to be admitted, or dependence upon any manner or form of belief that may exist.

First: The magnetic state was proved to be a further development and extension of the motive powers of organic life; and it was shown that the propelling forces that control one system in sensation, life, health, and enjoyment, could be united to another system, and both become as *one*—that, according to the laws which govern animal existences of a positive nature with reference to their negatives, the magnetic state could be produced by a transferation of the forces of the two.

Secondly: It was shown that all states between the first magnetic state and perfect vision, are analogous to phenomena witnessed in the various conditions of natural sleep and somnambulism; that the transition of the inner principle to the second Sphere, corresponds to that painful metamorphosis termed *death*; and that the connexion existing between the inner life, or mind, and the organization, is a medium analogous to that existing between one thought and another, familiarly understood as the power of concentration.

Thirdly: That the source of the impressions which I receive, exists in, and corresponds with, the second Sphere, or the ultimate of *this* sphere, and which corresponds to this; and that the knowledge which I receive, is obtained by associating with the *causes* which lead the mind instantaneously to their *effects*. Cause and effect, thus presenting themselves almost at the same moment, give me the power of analyzation from generals to particulars.

Therefore what has been said regarding these things, and the reasons for reposing credence in them, is not founded upon hypotheses, or facts admitted, but it is a tracing of general truths to their corresponding ultimates; proving evidently and carefully these phenomena as not being a perversion of the laws of Nature. The whole is thus made too evident to require the word supernatural; too reasonable, and manifestly true to be, by a truth-loving mind, doubted! Still the whole is submitted to the analyzation of minds which it has been analyzing. And as it was admitted that no principle possesses the power of self-analyzation, you will doubtless arrive at the point familiarly established, that *Truth* is Truth in *every* law, from that

which governs the most minute atom in existence, to that which propels and actuates the planetary system.—And you are not to admit *some* of the premises to be evident and truthful, and consider the *remainder* as requiring a greater extension of credulity than you feel responsible to exercise.

But you admit one truth which stands at the basis of all these—the motive power of life and volition. In this your faith is established: the rest, then, you can not *disbelieve* for the want of the amount of evidence necessary to prove them untrue. But if you either *doubt* or *sanction* the truthfulness of this explanation, without previously and seriously weighing the arguments for and against, neither your approbation nor disapprobation can be considered as legitimate.

Magnetism and Clairvoyance and their various phenomena being traced, by evident facts, to their ultimate effect, which is an opening of the second Sphere, they were left there; and the science of correspondences was adduced in their favor. The first train of reasoning consisted in investigating facts, and analyzing realities to obtain their conclusions. The second train consisted in presenting analogous truths, agreeing with the visible and terrestrial, and ascending to the invisible and celestial. A *third* train of proofs is that which for distinction may be called *representation;* showing that facts represent Truth, and that truth is a representative of knowledge and intellectual progress: and that these all are representations of each other, including the subject to be established.*

First: Matter corresponds to Life, or the law of activity. Matter and life correspond to production and reproduction. These correspond to, and represent the existence of plants. The small plant or herb stands as a representative of the largest tree; and all these correspond to animals. The smallest species in animal existence, stands as a representative of the most perfect animal organization. The least atom that goes to compose this existence, is a representative and signification of the largest globe or sphere existing in the Universe. Once more The inhaling of the Vegetable Kingdom, and the life which it possesses—*its Soul*—corresponds to, and is a representative

* When the author speaks of one thing as "representing" or "corresponding" to another, he, in general, means that the one thing indicates, points to, or shadows forth, the existence of the other. The distinction which the author makes between *truth* and *fact*, in the above sentence, and in other places, is the same as that which exists between cause and effect, or law and its manifestation.

of, the influx and reflux of the same principle in animal existence. Life in the Vegetable Kingdom, represents life and sensation in the Animal Kingdom. In the least of animal existences there is seen a law to govern them in reproduction, activity, and in sustaining their own existence. And there is another peculiar manifestation of this law, which is termed *instinct*. This instinct represents, and corresponds with, the mind of man. The forces that act upon the least particle of matter, presenting positive and negative manifestations, are representative of that great eternal Positive and Negative Principle which governs all matter. The mind of man represents the *Great Mind*. Thus facts which have been presented in the foregoing, are one step beyond the argument of correspondences.

Is not the first train of reasoning admitted? Is not the second also true as harmonizing with facts first established? Is not the third also admissible? When considering their relative bearings from first facts to ultimate realities, does not the first adequately explain the second? Does not the second confirm the first? Does not the third correspond with both, and stand as a representative of Truth? If so, will you let Truth stand as a representative of your intellectual progress?

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§ 19. The science of representatives being thus developed and established by a consideration of general truths and visible realities, the application of this science will be necessary to further confirm the proofs deduced in previous argument, of a transferation of spheres. or transition of inner life. First: The healthy and powerful man, equal in all the forces of his body, represents the connexion of two bodies, or the unity of their positive and negative forces which makes the two correspond to one. Secondly: The extreme sensibility and acuteness of the perceptive powers, or the medium unconsciously existing upon the nerves, and which, independently of external disturbing causes, excites upon the mind *thought*, corresponds to the phenomenon of *dreaming*, or the peregrinations made by the mind during the hours of repose. Thirdly: the extension, transferation, or transition, of the mind from this to another sphere, represents the disconnexion of the mind from the body at the period of physical dissolution. The moment of independence, which is during the apparently stiffened condition of the body, its inclined position and appearance of sleep, represents *death*. The medium which connects the mind, or second sphere, with the body, or this sphere, represents

the medium which exists between thought and thought, between cause and effect, between general and particular truths, causes invisible and effects visible. It is the same that exists between all particular things relative to matter and mind, being imperceptible to the sight, hearing, taste, and smell, but perceptible to the feeling.

Again: First, facts have been presented; secondly, established truths corresponding with facts; and thirdly, representation—sustaining the two former by appeals made to visible and external truths, independent of belief or disbelief. These becoming manifest, not only establish facts as corresponding with facts, but the first two confirm the last, and the last represents and confirms all. All this is positively sustaining the truth which was first apparently *presumed* to exist in the phenomenon termed Clairvoyance.

The amount of evidence is now before you on which may be grounded your faith, or rather confidence, in that which is to come. But if it is not sufficiently overwhelming to your minds as evidence to establish faith, you must admit the following by affirming the questions propounded: If what has been said does not correspond with your preconceived opinions and admitted theories, or is not agreeable to your present desires and feelings, does it it not nevertheless correspond with Truth? If what has been said relative to the grounds of true reasoning does not associate itself with your present mode of reasoning, does it not correspond with truth and invisible realities as manifested in external effects, and thus explain theories which you have long fostered as true? If what has been developed relative to the science of Magnetism and its ultimate, Clairvoyance, does not appear reasonable for you to believe, does it not appear more unreasonable to *disbelieve* it? If what I have stated in reference to the second Sphere, or the source of my impressions, does not correspond with what you regard as truths evident to your senses, does not all that I have revealed in candor, consecutiveness of investigation, and freeness of expression, commend itself favorably to your minds? Even if the propositions presented appear at first the opposite of truth, does not the investigation—the close development of forms, series, associations, correspondences, representations—yea, the strict analysis of all these—manifest truth and sincerity corresponding to that *Great Focus* of Positive Truth, to which all things else are subordinate?

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§ 20. In the progress of this Key to the Revelation, and in familiarizing the truths and principles to be unfolded, with the present sphere of reasoning, as to make plain and demonstratively evident all things invisible as associating with, and corresponding to, things which are known to exist—it becomes highly important to investigate the main attributes and various developments of matter. As it is known in forms, from the animal and vegetable down to the mineral and earthy, and in the many modifications which it assumes, it is generally believed to be totally disconnected from all principles of intellect, or spiritual and inner life.

Many opinions have existed relative to the motion of matter, and its "*vis inertia.*" It is evident that the foundation upon which the prevailing theories and hypotheses have been based, is laid in a misconception of the true mode of reasoning—taking some visible forms and manifestations of Nature as *moving*, and some as *not* moving; and taking one as an established principle of truth, and the other as a probable reality: or assuming that *inertia* was a law of matter, when the contrary might have been evidently demonstrated in various ways.

Nature and her forms present more evidence in favor of a ceaseless and unchangeable *motion* in matter than otherwise. There is no such thing existing as positive inertia in matter. It is not particular in what way matter is developed; it is not particular whether activity in any form of matter is directly manifest to the *senses* or not—activity in such nevertheless does exist; for *universal motion* may be demonstrated as a general and positive law of Nature. Then why take *particulars* and *minutiæ* in evidence of the opposite?

Matter possesses within itself the positive and negative motion, and the specific essence of Life and Sensation. Some philosophers have supposed that matter contains within itself the principles of Motion, Life, Sensation, and Intellect—regardless of any distinction in the *organisms* or *modes* of these various principles. Their reasonings are based upon the known existing principle in matter, *Sensation;* and they have endeavored to prove by this development that a further perfection and refinement in matter would produce Mind or Spirit, independent of any absolute change or distinction in the organization of inherent Motion. It will be proved, however, that this is not the case. The great distinction between Life and Sensation has never been named or properly understood in philosophical and

pschylogical disquisitions. But as this refinement of matter, termed spirit, is not the proper subject to speak about at this time, I will proceed to speak of the Motion and Laws which govern the material Universe.

If there is a principle of *inertia* existing in Matter, then man possesses the power to *create;* but if there is not such a thing existing, then man has merely the power of *developing*. One or the other of the above must necessarily be true. Preponderance of evidence, as connected with individual and external experience, must decide which is.

The most apparently immoveable substance known in creation is that of stone; and the question has often been asked, "Does stone form and develop itself like unto other forms in Nature?" In answering this question, it is necessary to understand the relation and distinction existing between the form and composition of matter in the stone, and the nature and composition of the form that interrogates. For if the stone were composed of the same principles and possessed the same movements with the subject which is investigating its properties, the answer would be immediately evident. But instead of this, though the composition of the stone is of itself active, the action is so slow and imperceptible, in comparison to the quick activity and changeableness of man, that he arrives at the conclusion that the stone is *inactive*, while his body is active.

That a living and moving principle exists even in stones, is rendered evident to the senses by the appearance on their surface of decomposition and decay. Where decomposition takes place, recomposition must also occur; for matter is indestructible. Therefore rocks and stones give particles to, and take them from, other bodies. Also when mines are found not so thoroughly developed as the geologists or miners expected to find them, they often leave them to grow, germinate, or "get ripe," as they express it. Does not this afford external evidence of the activity of matter?

And could man constantly unite with his body substances and matter which are not active, or which do not possess a living principle? Food is constantly taken; it is active upon the body; it becomes a part of the texture and substance of the system—is subjected to the physiological operations, and is governed by the same mutual motive forces that pervade all things. If matter were inactive, could it be associated with activity? Can motion and rest exist together?

Chemists who have instituted investigations relative to matter and motion, will tell you that one substance will unite with another of like affinity; but they go no further. But if *particular* matter will only associate with that of like affinity, how is it that four or five elements are often found to exist in one composition? The truth is, there is a mutual affinity existing between all forms and substances throughout Nature, including the mineral, vegetable, and animal kingdoms. There is a constant fluctuation of all these, from, to, and through each other, acting fast or slow according to the development of the matter sustaining these mutual actions. There is a constant and unchangeable movement throughout all Nature, produced by the ultimate of matter, or what is now known to be its inherent properties of life and sensation. There is a constant, undeviating action, which produces and reproduces all forms visible and external. Composition, decomposition, recomposition, visible and invisible, are evidently performing their natural yet ceaseless work, according to established laws. Earth and atmosphere form and compose vegetable existence; and these three, in their united and energetic forces, compose their ultimates, the higher degrees of matter known as animal existence. And this last constantly gives to, and takes from, all things below *its* existence. Hence there is a ceaseless and endless chain of formation and reproduction; loss and gain; accumulation and dispersion, taking place yearly, hourly, and secondly, throughout the Universe. If there is an infected place upon the body, such as a sore or wound, you may see, in its action of healing, a representation of all Nature. You may there see the perfect operation of the two principles or forces of the anatomical and material system. What is decomposed, will be gradually repulsed from the wound; what has formed pure and healthy, by a fresh ultimation and composition of particles, is gradually and carefully deposited at the place where it is required. There is not one particle too much or too little; but the whole sustains an harmonious and united action in forming anew the parts, and repulsing the extraneous and decomposed substances, until the whole is united as before! So with all Nature: every particle of matter being governed by these laws and forces, produces harmony and union in all parts of existence. With an undeviating tendency, each particle in Nature proceeds to its destined spot, there to form what is required, or to become more refined to produce its grand effects and sublime ultimates!

Thus all things have mutual affinities, yet these are not always

perceptible; for some substances and elements have progressed too far to associate *visibly* with that which has not arrived at a similar condition. The analysis and knowledge of the real principles (which are invisible), governing even the atoms of existence, would teach a lesson of truth in reference to the laws and movements of all things. For the least substance in existence contains within itself the specific forces and essences that exist in the remotest sphere in immensity. Matter in its *present*, not only represents matter in its *ultimate* state, but it is typical of *Intelligence*, or spiritual ultimation, throughout eternity.

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§21. In speaking of the origin and primitive Cause of all life, it is necessary to sustain the position to be assumed, by inductions drawn from Nature and her laws.

First: If man is an animated being, and the earth *inanimate*, how can these exist together? If man is formed as an extraneous substance, separate from the great mass, how can he take from, and give to, the elements that compose his, and other existences? If motion or life existed in one part of Nature, and repose in another, could these two be made to characterize a Universe? Or can activity and rest exist in one substance? If, on the contrary, motion is manifest in the *general* departments of the Universe, is it not more than probable that *all* things are active, either in a visible or invisible way? The motive power of all life and activity *in* Nature, must be a part of the same. It must exist with it, for it can not separately act upon it. Motion is then coexistent, coessential, and coeternal with Nature. It acts on all matter in a greater or less degree of perfection; and consequently there is not a particle or substance in Nature in an inactive condition, but all things are full of life and energy.

It is not necessary to explain the formation of this sphere at this time, but only to investigate matter and motion as evidently manifested to the senses. *Motive* Power, existing with Matter indivisibly, is the *cause* of Life; and to distinguish Motion, Life, and Sensation, from *Intelligence*, there must be a correspondence shown as existing universally, representing these principles as Motion in a greater or less degree of perfection. What is known as Motion, is not properly Life; for Motion exists where Life does not.

The harder substances, such as mineral and stone, are *apparently* motionless; but still they are continually decreasing or increasing, according to their peculiar states of perfection. For mineral bodies

are formed by the association and action of such elements as enter into their composition. When they commence forming, they are in a crude and unrefined state; but by the activity and motion which characterize them, they constantly extract from other substances, particles for their own composition. And as that which has progressed to a condition to enter into such a formation, associates with, and becomes a part of, the mineral, so all which has not progressed to the proper state to associate with the same, is repulsed and separated as dross and extraneous matter; and this associates with that of like affinity, even as did the former.

Particles may accumulate from the combined elements in the interior of the earth, to form what is termed *ore*. And this can not remain inactive when it is formed, but progresses to *metal*. Then it possesses no *visible* motion or activity. But time will develop its slow, yet perfect action: for *rust* will be seen accumulating on its surface, and finally the whole becomes dissolved and disunited, and passes into other substances of like and equal affinities. In this, therefore, is seen a perfect illustration of the steady motion existing as an invisible reality.

The appearances of forms and substances would almost give the impression that they exist as independent of earth and atmosphere; for the question could with propriety be asked, If animal and vegetable existences belong to and are a part of earth, why are they not all like earth? or, why is not earth like unto them?

The distinction is not properly made between substances which are constantly progressing to specific states of perfection and association. A peculiar kind of earth is perfected, and has the essential property of associating with, and forming *mineral;* while, by a long and imperceptible progression, earth and minerals associate with and form *vegetable* existence. By a gradual progression and refinement, particles of the mineral and vegetable kingdoms are rendered capable of becoming the substance of *animal organization*. And there is between earth and animal existence, a general and particular correspondence,—and there are intermediate associations of matter, grosser or more refined, which produce the various substances and forms existing between each of these kingdoms.

In earth and minerals, and all matter which is commonly *said* to be in repose, there is existing the primitive and original principle inseparably belonging to and characterizing the whole Universe. There is motion in these, developing power in its action such as man is not

capable of comprehending; for man, with all his powers of intelligence combined, is not competent to investigate and properly comprehend the force and moving power of his own existence. Yet in grosser matter, there is contained the *primitive* and *essential principle* of Motion; and this is the *first* of all powers existing in Matter throughout the Universe. *Life* does not exist in such forms, yet this is a specific and essential quality belonging to Motion; but one which cannot yet be developed, for the want of a higher and more perfect state of material existence.

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§ 22. For illustration, imagine this sphere as existing, and nothing of what is now known as vegetable and animal forms.—Let matter be destitute of any higher state of perfection than the grosser substances which compose this sphere only. Then, if you are in a condition to be cognizant of all motion, which is incessantly going on among the various atoms and particles, you have the principle of *Motion primitively* existing. You would not know of a principle of Life or Sensation. Your mind could not extend to vegetable and animal creation, for such you would think were utterly impossible. But suppose you still continue in the condition to be cognizant of the progression and continual motion universally existing: you would next see the formation of *minerals*. You would consider these as forming from the progression and ultimate refinement of grosser matter. Yet no combination of numbers would express to the understanding the number of years intervening between the first or rudimental stages of Matter and the formation of minerals.

Next, you would see *plants* germinating and springing up, of a diminutive size, over the face of creation. Here again is a substance manifested which you did not know as existing previously to its formation. Yet by a steady perception, you could see that it was evidently the progression of matter that produced such an accumulation of particles to form a Vegetable Kingdom. There would be also a new development of the law of *Motion*. You would here see *Life* in every particle of vegetable existence, a principle which you did not know as existing previously to the formation of the substances in which it is developed. Yet it would be evident that this Life is an essential quality and development of the first principle of Motion.

Intermediate formations would gradually be produced; and a long series of years would elapse between the formation of the last Kingdom and the production and development of another. You would next

see *animals* existing in minute and delicate forms, corresponding with the minute and delicate forms of plants. From these there would be gradually created higher degrees of animal organization, corresponding with the *higher* vegetable existences, until you would observe (the qualities and particles becoming so perfect from the ultimation of the grosser matter) the formation and production of the magnificent and wonderful mechanism of the *human form*, comprising within itself the ultimate properties of all previously existing matter, and which stands as an ultimate and combination of all else existing anterior to its creation!

Thus you have seen matter pass from its grosser condition, through its many stages and spheres of progression, until it arrives at consequent animal organization!

There is another principle also developed, corresponding with the perfection of matter. You first saw Matter and Motion; secondly, you saw its gradual progression until it formed substances capable of developing a *new principle* of motion. This was *Life*, corresponding in perfection to the forms which contained it. Then, again, you knew of no other principle existing besides *Motion* and *Life*: but, in due time, new forms were produced by the same unchangeable laws of progression and association, corresponding to, and capable of developing, a new principle of Motion and Life, which was *Sensation*. Then you saw that Sensation was a further development of the essential properties of Motion—that the former contained the latter, but could not *manifest* it without corresponding forms of progressed matter, capable of producing such a development.

You are now convinced that the physical organization of Man is an *ultimate* of matter, and an *effect* produced by an internal, invisible, yet eternal *Cause*: and you are further convinced that Sensation, Life, and Motion, are consequent qualifications of the organic constitution.

You have observed the gradual progress of all things until *Man* was formed. You may now be removed from the position which you have occupied as being raised above this sphere, for the purpose of observation,—to direct your attention to the beings which you have patiently seen formed. And now, existing and moving among other forms and beings like unto yourself, are you capable of comprehending and explaining what you evidently saw as manifest to your senses while thus situated? You are not: for you are now dwelling in a sphere *lower* than that which you previously occupied,

and therefore can not associate with the same. Nor can you associate with *this* sphere fully; for you are not only one among millions of forms, but you are apparently self-existing, and isolated from the great mass of universal production.

You now see that man possesses something besides Life and Sensation. And it is for the want of a capacity to make a proper distinction, that you confuse Motion, Life, Sensation, and Intelligence, in one form, and sanction the theory that Intelligence is a result of organization. The cause, then, of your belief is evidently demonstrated.—It is for the want of a higher sphere to enable you to associate with that which belongs to your present sphere. But becoming confused in investigating your own composition, you arrive at the conclusion that the principle of mind is eternal, yet not individualized, or associating identically with spheres of ultimate progression, as corresponding with the spheres which you have demonstrated to your senses in the earthy, mineral, vegetable, and animal kingdoms, with their minutiæ and intermediates,—and in primitive Motion, Life, Sensation, and Intelligence.

And in this place it is necessary to impress again the proposition, That no substance or power of any character, whether physical or intellectual, possesses within itself the power of self-investigation or comprehension. Therefore you can comprehend and trace, analogically and correctly, grosser substances to the formation of yourselves; but you arrive at Mind, Intelligence, *Spirit*,—and though this is the principle which has enabled you to explore and comprehend all below it, you find that this itself is necessarily vague and indefinite to you. And hence there is either too much belief as respects this principle and its composition, or too much *disbelief*; and each is a natural consequence of a principle attempting to investigate *itself*.

Having no means to arrive distinctly and evidently at a knowledge of the essence and principle of Intelligence, you are compelled to let me occupy the situation which you have been supposed to sustain, and thereby reveal what you would willingly and joyously receive, as corresponding to your natural yearnings, and answering your desires for a higher, nobler, and more dignified understanding of your nature and its legitimate offices and ultimate destination.

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§ 22. The classification of Series, Degrees, and Representations, must be properly understood, in order that Nature and her coexistent and essential laws may be duly comprehended. A focus formed of

nebulous matter, or in other words, a Centre produced by a conglomeration of particles, must of necessity be a body, crude, heterogeneous, yet a *cause*. Its inherent forces are spontaneously producing *effects*, and these effects are necessarily producing *ultimates*. It exhibits also the inherent principle in matter known as *Motion*, which is admitted to be coexistent with matter itself,—producing effects, which effects are producing ends or ultimates. Such an incipient formation is the only basis on which can rest a proper understanding of the potency of matter and the excellency of ultimates.

The correspondential reasoning to be instituted is based upon generals and universals—or upon the Cause which is perpetually producing effects and ends. Intermediate and isolated divisions are not essential to a proper investigation of terrestrial laws.

There is an invisible Cause producing spontaneously external Effects; and these may be divided into *series*, *degrees*, and *representations*. At first, Matter and Motion existed: and these formed one *series*. Vegetable production and its essential developments and accompanying life, are a *second* form and degree. Animal organization is a *third* development, or an ultimate of the inward or first Cause: and its kingdom is a *third* form and degree,—the whole forming *three series*. First, Matter, spontaneously producing and reproducing Ends or Ultimates. Secondly, Motion, graduated and developed according to the perfection and utilization of matter into forms, suitable as agents, and perfect as ultimates, to develop its inward principle to the external sphere. Again (for a more particular distinction), first, Matter; secondly, perfect degree of vegetable existence; and thirdly, matter in animal organization as its highest state. These are three *series* or *degrees*. Secondly, Motion as a coexisting principle with Matter, Life as an effect, and Sensation as an ultimate or end: constituting three series or degrees of the progression of matter and its inherent motion,—or of the development of the great Cause internal, which progresses to, and produces external and visible forms. These classifications must be understood, in order to arrive at the corresponding principles which are still invisible, yet creating infinite ends and ultimates, from eternal, invisible, and potent laws of causation.

For an understanding of the reasonings which may properly be based upon these classifications, according to the science of correspondences, familiar and physiological illustrations may be presented. These will answer as a chart for universal investigation; for effects are

charts by which internal causes may be arrived at. For forms and effects are representatives in a higher degree, of what is existing in a *lower* or *first* degree; and the substance of ultimates is a development and progression of all beneath its sphere of existence, and is a compound of all substances, refined and rarified to a sphere of ultimate perfection. Consequently it involves all of the lower orders of spheres and existences. Hence it acts on, and subsists upon, substances and particles which compose the original elements of its nature. All beneath an ultimate, or an effect, thus *supplies* the effect and ultimate; and hence ultimates or effects correspond to, and represent all things in an inferior degree and sphere of perfection. Thus, the *human body* is a composition of all else:—but to familiarize it with the understanding as corresponding with universals in Nature, an examination of its laws and functions generally, and a classification of them in series and degrees, will be necessary: and this will manifest the doctrines which it is necessary to enforce.

First, the *form* is a representative of Matter originally existing: for the system is formed by laws not distinctly comprehended, even as is the great system of the Universe. There is an invisible, an internal cause, existing in the human form; and there is an external, an ultimate, an end also. These two are generals; but there are other specific qualities and essences, producing distinct results;—and a classification of these is necessary in order to make them familiar to the mind, as corresponding with distinct departments in Nature.

First, the head, secondly, the chest, and thirdly, the abdomen. These are the three orders of degrees in the same form, arising out of the *general*, as the original basis. The head is the cause, the chest, the effect, the abdomen, the end, or ultimate. Or, the head, as a cause, involves, acts on, and produces all which the organism usually manifests.

Still more plainly is this principle illustrated and represented in the functional operations of the viscera, in forming that essence of organic life, the *blood*. First, the mouth, tongue, and its mucous surfaces; secondly, the stomach; and thirdly, the termination of the same in the small and large intestines. Or, the saliva, the gastric juice, the pancreatic and hepatic, or bile. The saliva is the cause, and performs the essential office of preparing the food for the stomach. Saliva produces an effect or immediate result, called gastric juice, which is the same juice developed and potentialized to perform its grand end or ultimate. Its termination is the active and

finely-secreted fluids of the small and large intestines, terminating at the rectum. Hence the element known as blood commences in the mouth, and by the tongue dissolving and preparing the substances which are to form such: and for the further development of the same particles and substances, it passes to the stomach, and there is acted on by the gastric principle, is coagulated,—and the ultimate of this operation forms *blood*;—which is drawn by the forces heretofore explained, into the absorbing vessels, and terminates in the venous and arterial circulation. The gross and impure particles, which are not capable of associating with the refined and progressed part, pass into the substance known as *fæces* or *excrement*,—while according to the law of universal life, activity and progression, the *blood* becomes still more refined. It forms a serum or lymph, which is the next stage of its progression; and the ultimate of this is the insensible perspiration.

Or for further illustration: There is a chyle of the mouth and tongue, an original substance—a cause of producing a second chyle, that of the stomach and pancreas, and which is a still more refined development of the same principle. And then a chyle is produced, of the small and large intestines, as an effect or grand ultimate of the whole functional movements of the formation of blood.

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§ 23. Now to bring what has been last said into a comprehensive condition, we will recapitulate: First, the head, chest, and abdomen. Secondly, the *power* which these have upon the system, as an internal force to produce external manifestations. Thirdly, the mouth, stomach, and intestines. Fourthly, the saliva, gastric and hepatic, and pancreatic juices. Fifthly, chyle of the mouth, chyle of the stomach, coagulation, blood, serum, insensible perspiration. Each is a cause to produce its ultimate. These are all *series*—corresponding to the series in material existence. And as the formation and development of blood takes place through a functional operation of the system, so Life and Sensation are produced by the developments of the material system. The Universe originally contained within itself all the essential properties and substances which are now known to be developed: so the food which is taken into the mouth, possesses within itself all the properties and essences of blood, but needs form and condition of series and degrees, to produce such a devel opment. And each force, organ, or function which is necessarily called into action to produce blood, must possess within itself the power to cause all which is ultimately developed. Each has a series

consisting of three;—corresponding with the series and degrees in universal creation. And man, therefore, stands as a representative of the Universe,—containing within himself the ultimate properties of all subordinate substances;—and consequently he is involved in all things, which act for and on him as an ultimate.

It is proper, therefore, to deeply and seriously investigate the original structure and motive power of man, together with the many complicated parts which are uniformly made evident external: and by understanding the forms and forces, and the consequent perfection which is manifested in the human organism, you will perceive a correspondence to all else, whether superior or subordinate, existing in universal Nature and her laws. Know one and you consequently know the other; and by investigating and exploring all below the power of mind, constituting your own nature, you arrive analogically at the relative powers of the original laws of motion, which have governed from the beginning, and do still manifest an undeviating tendency to universal and eternal progression.

As motion is perpetually changing and exchanging particles, so there are continual sequestrations and prominent developments of the same in forms going on throughout all existence; and forms, forces, and motions, are refined through successive stages, from the most minute atom in existence, to the most perfect form and symmetry which are displayed in the physical organization of Man. The law or power of procreation and reproduction (in the sense in which these words are applicable), is universal and eternal. There is not such a thing as absolute *creation;* but what is termed such, is merely a development of inherent principles, which are eternally established and sustained. New forms and properties, new developments, and refined and exalted conditions of matter, are merely the visible ultimates of the grosser, yet essential principles of Matter and Motion. They are therefore produced, or rather made manifest by the law of perpetual progression. The highest and most perfect form known to exist, and manifest to the senses, is one link in the great chain of correspondences, which all particles immediately or remotely unite with; and it is a representative of each successive link. Admit this proposition, and you are compelled through that admission to repose belief in one Great Power which is governing and controlling all things, and has established a Law equal to its own comprehension,—whereby not one thing is existing but what is uniformly developed in forms, series, degrees, and associations, according to the force and power

which is indivisibly and eternally coexistent therewith! Contemplation is necessary; deliberate reverence and a submissive disposition are positively required, in order to comprehend and enjoy the privilege of associating with the conceptions and argument herein set forth!

For a further and familiar illustration of the motive forces of internal existence, we will speak of the different *motions* which are developed in Nature, which act on geometrical and mechanical principles. These are particulars and minutiæ, and vary exceedingly, according to the forms and circumstances of their outward manifestation; yet they are all comprehended and contained in the First and only Great Law of Motion, known as positive and negative Forces.

There is existing a motion termed *rectilinear.* This contains undeveloped, and progresses to, the *spiral* motion, which is an *ultimate* of the same principle. The first motion could not exist until there were *forms* capable of manifesting it: and when such motion became established, the *curvilinear* motion was next developed. And other motions legitimately followed, such as the vibratory, undulatory, eccentric, and spiral or ultimate motions. The many modifications in which these motions or powers are developed in momentum processes, were only displayed when there were developments in Nature, of particles, forms, and substances, capable of manifesting these essential principles. First, the Great Law of Motion existed; and lastly, as an ultimate development, *spiral* motion was unfolded; and between these, intermediate motions were developed and became visible: and then, and only then, could these motions be admitted or believed to be existing.

Did not the first motion contain the specific properties and forces of all the others? or were they individually and independently produced or created? Is it not probable that they were produced by, and according to, the law of universal energy and development, and that they bear a likeness to all other progressions, in forms, degrees, and consequent forces, such as Matter, Mineral, Vegetable, Animal, Man, and their respective properties and essences, of Motion, Life, and Sensation, display? Does not the whole form a succession of united and corresponding links in the great chain of material development?

The first Power of Motion contained all forces that are now known to exist. So also did *Matter* contain the specific essences and properties to produce *Man.* Therefore the original forces and laws of

gross Matter and Motion, comprehended *all* that may now be termed purified and rarified effects and ultimates; and the whole corresponded, in a general sense, to the law of positive and negative, or grosser and ultimate, cause and effect, internal and external: and all intermediates, and superabounding effects or manifestations, legitimately and indivisibly belong to, and are a part of, the Great *Cause*, *Effect*, and *End*.

Facts have thus been accumulated, and these stand instead of assertions. They are demonstratively evident as sustaining the proposition first established, as to the existence of a universal and eternal inherent Law of Motion in Matter, and its powerful and energetic productions which visibly exist as its effects and grand ultimates. And these all have been demonstrated in known and visible realities, in order that the correspondences and laws of association may be known and properly understood, so that the great question at issue may be decided.

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§ 24. Thus it may be considered established, that Matter contains within itself an eternal Law of progressive activity.—And what has been said of Motion, and the various ways in which it is developed, proves also a corresponding law of life and action as existing indivisibly and coessentially with Matter; the whole containing forces and materials to produce in future developments, all forms and substances in existence. It is thus also shown, that the Whole is composed of parts, and that the parts are necessary to compose the Whole; and that the Whole is a vast Machine, operating unceasingly by an inherent principle of perpetual action. It throws out Effects, which are the results caused by this action. The whole is a *mechanical operation*, developing each principle and force, each object and form which is known to the senses to exist. The whole is governed by the principle known as the Law of Nature. Scientific investigations lead to these conclusions, yet can not *rest* at this point, but look back still further in search of the *First Cause*. The inductive mind will distinctly observe the indications which all Nature presents, as pointing to the *Great First Cause*, or *Positive Mind*. And upon such, as a basis, the mind will rest satisfied, feeling that search to find out a cause *still* ulterior is absurd, and even beyond its powers of conception.

But resting on the foundation of such a conclusion irresistibly established, the mind can not but look at the whole of Nature as pro-

ducing grand effects in an infinite process of progression; and observe adaptation of means to ends, as displaying external proof of *design*. It can not fail to perceive that each part is necessary to the composition and structure of the Whole; and that the Whole, of necessity, must be composed of parts; and that each part performs its specific office in producing and developing new effects and ultimates.

This all proves that Matter and Motion are coeternal principles existing in Nature; that it is impossible for the general and established laws of these principles to be changed or subverted; and that these laws are eternally *progressive*, and consequently are eternally producing successive states of perfection,—and that they consequently form degrees, series, and associations, as successive stages of development, from the germ of existence to the highest point of material perfection.

And anything appearing or manifesting operations contrary to the laws of Nature, must, in such manifestations, be positively incorrect. Such things do not manifest the *inward reality*. And all scientific investigations prove that external manifestations are not to be depended upon as a true means of understanding the real producing cause; but that the *Reality*—the Cause of all things—lies deeply behind all external appearances.

And so with Nature. The Internal, the Infinite Reality, the Great Positive Mind, is producing, as a Negative, infinite Effects and Ultimates, commencing from the inward, expanding and developing to the outward. The Internal is *infinite*; and so likewise is the External. The Whole may be comprehended by understanding the principles and laws of cause and effect; for the Cause is the *beginning*; the *Effect* is the *Ultimate*. The Whole, considered as universal and eternal, composes an intelligent, thinking, Positive Mind. Such is a generalization of all things, setting forth the corresponding movements and forces that govern this material existence, and proving demonstratively that Motion and Matter exist essentially together, and possess the properties and essence of all things, organic and inorganic, and also the forces of Life and Sensation by which such are governed.

And by the establishment of this principle, you have a safe and sure basis upon which your hopes and anticipations respecting the future may be rested, not depending upon any theories of a future existence heretofore prevailing. It evidently *proves* a future life beyond a doubt, and makes it as sure and as eternal as the laws that

govern the Universe. The existence must be identical and progressive; for such it is known at present to be. And the whole is carried on by principles unchanging and eternal in their nature, and which can not be in any way confused or disorganized; and thus all things, from the first, progress with an energetic step to their ultimate perfection.

It is not the object at this time to prove *how* (or *in what state*) the existence will be, but it is the object to prove that it *shall* be. And by admitting the basis upon which the argument is founded (Motion, Life, and Sensation), all else is plainly manifested: so that even a disposition to disbelieve future identity does not in the least affect the argument from past and present progression, and individualization. Also a generalization of these truths makes the existence plain as belonging to a universal movement. But if the *details* and *particulars* were noticed, many visible facts would seemingly rather controvert the proposition: for in particularizing, the connexion with generals and universals is apparently broken. Therefore, as the only true method, you are compelled to *generalize*, in order to have one correct glimpse of a future and boundless eternity.

It being established as indisputable (yet as an idea too vast for ordinary comprehension) that Matter possesses Motion inherently, and that the whole contains the substance and properties to produce all things, you, by admitting this, adopt the belief in the *possibility* of future progression; and by admitting such a possibility, you are compelled (in consistency) to remain quiet until I trace generally and particularly, from the Great Positive Mind, the Cause, Effect, and Ultimate, of all things: and this will exhibit the infinite progression of all particles in existence, and show that this progression develops the principle so long involved in obscurity, viz., SPIRIT.

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§ 25. The two great points, then, which it is the object to establish, are, the original Cause of all things, and the ultimate of man, which is *Spirit*. The premiss is, the coexistence and universal action of Matter and Motion.—This establishes the existence of an *original Cause*, which latter it is the object to contemplate, so that from this, tracing secondary causes and effects through Nature, may be proved the existence and identical perpetuity of the principle of Spirit. Nature is the fulcrum upon which the *first* is established of necessity; and the *second* as a consequence not only proved by the law of progression and association, but by the science of correspondences, in the

light of which all the combined sciences should be understood: for it is by correspondential investigation that we are led to universally-connected and kindred truths. Therefore, if Nature displays universal *motion*, such as is manifested in all substances and forms which are known to exist, does not this prove *progression?* And progression develops the various spheres, which each substance and particle passes through. If universal association exists (as is proved to be the case), does there not exist a corresponding future invisible principle? This must of necessity exist, as the result of motion and progression. And the whole combined forms one chain of proofs which is eternal, establishing the truths which are seen and which are not seen.

Nature therefore represents things which exist in an original condition, and that which is to be in an ultimate Sphere; and all are established by her eternal laws. The beginning and ending form one infinite circle of movement, development, and progression. Representations of this great principle are seen in the movements of Nature, the whole of which is formed of concentric circles, from the smallest particles in existence to the united and perfect form of all things.

It is the office of palætiological* sciences to set forth general truths in the departments of astronomy, geology, anatomy, physiology, &c., all as in perfect harmony with each other, and as forming a general and undeniable proof of the *united chain* of existences, and binding the whole together as one grand BOOK, treating upon all proper subjects of investigation, contemplation, and aspiration—the only authentic and eternal Book of truths, which is inspired by the Original Designer, the First Cause! From this Book properly interpreted, should be derived the text of every sermon. In this, true theology has its foundation; and the teachings of this should constitute the only study of the theologian.

By collecting palætiological facts, then, these things are gradually developed; and thus is unfolded the actual demonstration of original design, uniformity of motion and progression, and the consequent adaptation of means (which are effects of ulterior causes), to produce ultimates.—And thus is displayed the principle of Cause, Effect, and End, commencing at the foundation of, and operating through, Nature. And in the process of natural development, each particle, substance, and form, enters into the composition of vegetable, animal,

* From παλαιός, *old* or *former*, αἰτία, a *cause*, and λογος, a *discourse*. Palætiological sciences, therefore, are those sciences *formerly* established, which conspire in the formation of a *cause* or foundation from which other conclusions may be developed.

and all else existing, by which process the substance or essential principle becomes *individualized*, but not until *Man* is made the instrument. And by such individualization, it becomes the future and corresponding principle, *Spirit*—representing, in a second condition, the instrument of its individualization. And as Matter contains the essence and properties to produce *Man* as a progressive ultimate, so Motion contains the properties to produce Life and Sensation. These together and perfectly organized, develop the principle of *Spirit* This is not a production consequent of organization, but it is the re sult of a combination of all the elements and properties of which the organization is composed; and the organization serves merely as an instrument to *develop* the principle of Spirit. But such principle must have existed eternally—as emanating from the Great Source and Fountain of Intelligence; but it could not be individualized and made *manifest* without a vessel like unto man.

The subject of which we are now speaking comprehends too much to be readily and distinctly apprehended, and from its obscurity you may be unfavorably impressed ; but not if you are reminded of the proposition heretofore established, That no substance or principle contains within itself the power of self-comprehension and investigation. But to analyze the principle of spirit, would require self-comprehension on your part. Such a thing can not exist while all investigation and research is depending on the material organization. Therefore, when in a sphere exalted beyond this one, you will be able to comprehend the compound existence in *this* sphere. While occupying the second sphere, you will comprehend all *below*, but can not in the same sense comprehend anything *above* you. The human embryo, if it possessed intelligence, would require as much argument to prove its future existence as it requires to prove the future exist ence and identity of the *Spirit*. The embryo would not progress to a perfect being, if it were not for the instruments and vessels fitted for its development. So likewise Spirit could not be, if it had not a corresponding instrument adapted to its development. But when the fœtus is perfectly formed, there is a symmetry and beauty of design manifested in all the various parts of its formation. Each organ must exist in order to produce a perfect form; and the whole must act on each part, and each part must necessarily exchange particles with the whole. And so each part has its specific office to perform, in order that the whole may form one united series of concentric cir-

cles of cause and effect. Such is its *first* sphere of existence, corresponding to the first of *spiritual* existence.

The body progresses in size and symmetry until it attains the ultimate of its progression, according to the inherent properties which the germ contained; and from childhood to youth, from youth to manhood, and from manhood to old age, are therefore *spheres* which the organization passes through. Accompanying these various spheres of the organization, are corresponding spheres of knowledge and experience. Hence there is an accumulation of intellectual essences and properties legitimately belonging to the individual. This corresponds to *spiritual* progression. Only as the same is developed in the visible and material form, is developed invisibly and in future, the principle of spiritual life. The whole forms one chain of progressive correspondences: for as the human embryo contains an essential principle and quality to produce the perfect organization of man, so does the germ in all existence possess the essence and quality to produce its corresponding result and ultimate, which is *Spirit*. This forms one infinite and eternal Circle. Finite circles are correspondences to those which are eternal; and there is a *commencement* and an *end* to every particle, visible and invisible; and each one possesses the same essential power and motion which the whole contains.

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§ 26. Therefore the Whole is composed of parts, and the parts compose the Whole; and all these combinations in Nature are producing designedly that principle which is so vague and indefinite to the mind—which is the subject of much contemplation, but not a substance which can be proved to exist by external investigation; though it is known to exist as an eternal ultimate, of which proof—mathematical demonstration—exists in Nature. And it is only necessary to comprehend general and universal laws, as these point to that spiritual and intellectual principle, which can not be known to exist by any other process of investigation, external or internal. But it is demonstrated by these known laws, which are constantly producing and developing corresponding principles, ascending in their degrees of perfection. For these laws exhibit an infinite chain of progression: and as the whole forms one great circle, it comprehends and combines all other circles or corresponding motions and developments that exist in subordinate spheres. And so the original Cause uses Nature as an instrument—a means—a vessel fitted in all its various parts and complications, to produce its ultimate, which is *Spirit*.

It is the object, then, that spirit should be *individualized*. The object of such individualization is to establish a communion and sympathy between the Creator and the thing created. For the Spirit progresses to the Source whence it came, and then only becomes fitted for new spheres of its eternal existence.

The proofs of such design are found in physiological indications—also in the astronomical and geological appearances, and the evident truths which each of these separately unfolds. And the whole combined forms proof of original adaptation of parts to produce results corresponding. But such design can only be known or comprehended by induction. And finding that each of these successive departments of Nature forms one circle, which is *eternal*, the conclusion irresistibly follows that their combined result (individual man) is equally so. Thus the Basis, or original Cause, is using Nature as an instrument, which may be termed an Effect, to produce *Spirit* as an End or Ultimate. The Foundation, the Effect, and the Ultimate, are all *eternal*.

For natural and external evidences to demonstrate the great points at issue, more particular recourse must be had to the received palæotiological sciences, as these exhibit a general connexion between all sciences, and between cause, means, and ends.

External and visible facts in Nature relative to the whole circle of forms, and the laws which they observe, are necessary and natural productions of the original Principles established. And an exhibition of the circles, or of the united and progressive motions of all things, will serve as an index to direct the mind to the original Cause; and to conclusions concerning the grand result and ultimatum. For there are seen undeniable facts, which prove the circular motion and perpetual progression of each particle and substance. Also each science furnishes facts proving the inseparable connexion which all particles, forms, and substances, observe.

It is a familiar truth, universally known, yet but little comprehended, that the germ of the plant contains within itself, though not as perceptible, all the essential qualities of its future being. For soon after being deposited in the earth, there is, according to laws which Nature has established, a commencement of its germination. Not long, and it makes its appearance, assuming a body, a form, a peculiar sphere. It becomes visible: it progresses to its physiological stature, and is fully developed in size and symmetry. Leaves gradually are unfolded. And thus from the germ to the ultimate

exist and are developed the powers originally embodied. Hence the *germ* was the Cause; the *form*, the *effect;* the *seed*, the ultimate individualized. This not only establishes the law of progression, but it proves that there is a *circle* in the progression; for the plant ends precisely where it commenced. It only makes *perfect* what the original essence contained *imperfect*. This is a representation of all germination throughout Nature. It proves, by analogy, parallel developments in all other things. And as each vegetable reproduces its like, it continually re-forms, and produces new identities. One law governs all; yet each is minutely manifested, and generally developed in its own peculiar way.

The material Universe is a *Vortex*, from which all forms, material and immaterial, are unfolded and developed to the external or surface. The forms assume the force and form of the Vortex; while the Vortex possesses the form and force of the Whole; and from it new particles and developments are constantly and successively emanating. And each is in immediate juxtaposition with every corresponding part or particle. Consequently, Nature also forms an *arch*,—and as such, to sustain itself requires *parts* to form the Whole. And if any part should become disunited, the whole would become prostrate and disorganized. But instead of this, each part performs its specific office, as an end, in the great Arch composed of them all. It even requires an *ultimate* to join the great chain or circle of united motion, as the *keystone* is required to unite and perfect the whole arch of existence.

Therefore each part must of necessity constitute an essential substance, and accomplish a particular object; and thus the arch is rendered perfect. But if any part did not perfectly unite with the other parts, and with the general formation, the whole would be internally and externally confused and disorganized. It consequently forms, as a whole, a perfect Structure; and in *particulars* it is constituted of the various particles and substances, as means, effects, and instruments, to develop and unite the whole, so that a perfect system may be formed, to accomplish the ultimate design of the original Contemplator!

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§ 27. Physiologists, in dissecting and analyzing the various parts of the human system, will discover principles corresponding to those in Nature. The anatomy is a framework which contains no useless parts. It is complicated, but has not too many parts to produce the

manifestations which are required, and to fill offices which it was the design to sustain. Each part is necessary to the perfection of the whole; the whole is necessary to the parts. The whole system is composed of organs, each of which gives to and takes from, every part that composes the system. There is a constant inspiration and exhalation—a constant interchanging of particles going on throughout the whole organization; and thus the whole constantly produces and reproduces new particles, fitted to its progressive formation.

Again, the whole is composed of minute and particular parts; and the whole depends upon these for the harmonious results which are constantly occurring. It not only constitutes a system analogous to Nature, but it contains the specific forces and laws of procreation. Therefore, Man is a representative of the whole material Universe; and the laws which he constantly develops, correspond with the motions of matter and its reproducing effects, according to the law of Nature. Man first *germinates*, until finally the original Cause develops in his maturer condition, the principle of *spiritual life;* while he, again, as a material substance, reproduces his like. Consequently, he forms one grand circle of united action. Naturalists, anatomists, and physiologists, are aware that these general principles are established as irresistible truths; and as such they are made to subserve the purpose for which they are here used.

Again: The geologist forms his speculations concerning the inner structure of the earth, from the general appearance of the external surface. Observing the upper strata, he is led to the conclusion that there are corresponding ones. And by research and investigation relative to the primitive formation, he penetrates deeply into causes, and the primitive condition of all matter; and then reversing the order of his thoughts, he traces primitive formation to the surface, which is the ultimate development and progression of the inner principle which the former contains. Therefore, by observing the various strata and layers of earthy formation, and with them the remains of the mollusca, radiata, articulata, and vertebrata (forms and animals existing, which were successively and gradually developed, accompanying the formations of rock in which they are respectively found), he perceives that each forms a successive link, developing from the centre to the outside, various appearances and forms which the earth has produced. And at each geological epoch, there are also seen corresponding productions of the vegetable and animal

kingdoms. Geological investigations thus correspond with physiological investigations.

Then again, the *atmosphere* which surrounds this globe has corresponding strata of formations, each one holding a position in relation to the earth according to its specific rarity. The earth possesses an attractive power over the same, the influence of which counteracts the expansive force, and prevents the formation of an atmospheric connexion with the other earths in existence. Consequently the atmosphere terminates but a few miles from the earth's surface. Hence it forms strata or layers; and each exerts a pressure on that which is beneath it: and the whole produces a weight which is confining to every particle or substance existing upon the surface of the earth. Hence the geology of the atmosphere corresponds with the geology of the earth; for each contains strata equal to its primitive force of successive development. The whole consequently forms concentric circles of atmospheric and material formation.

The progression from the lower stages of the radiated to the vertebrated animals, forms also a corresponding circle of development. And from the lowest stages of the vertebrated (or those which possess skull and lateral appendages), to the perfect organization of Man, forms another circle of physical progression. The Motion of original matter toward the Life existing in the lower spheres of vegetable and animal existence, and to Sensation in Man, produce another circle or chain of development from internal to external. Motion, Life, and Sensation, combined and perfected in Man, and the purification of matter as united with these, forms a compound fitted to produce *spirit individualized*. This is the beautification of all beneath and inferior to its sphere of existence; and consequently it completes one united chain or circle of progression, from the germ of the vegetable existence, to its own development. Therefore it is an expansion—an opening of the invisible principles and properties in existence, to an ultimate or perfect state.

Then Nature also must, of necessity, contain and form that which is analogous to what minimum particles contain and form. And if Nature manifests one principle of Motion, Life, and Sensation; one law of progressive and reproductive development,—it must, of necessity, according to an eternal law, operate as an effect or secondary cause, to produce higher and more perfect spheres of material existence.

It was the object, then, for the earth to gradually progress in its

material perfection to produce plants, animals, and Man. It is also the object for Motion, Life, and Sensation, to combine with the perfection of the former, to develop the principle of *inner life*. Each form and substance in existence, therefore, is constantly operating as cause, effect, and end; and the object of each is to produce higher and corresponding results. So the First or Great Positive Mind operates as a Cause, through Nature as an Effect, to produce Spirit as an Ultimate.

Every palætiological science, therefore, adds proof of the great subject under contemplation. If Nature in a *particular* sense manifests unchangeable productions, having so many and various forms, complications, and correspondences, does not this amount to an absolute demonstration of her inherent and eternal operations in a *general* process of development? And as the *germ* of the herb produces *body* as an effect, and *seed* as an ultimate; so the Great Essence and Spiritual Fountain of all existence, produces Nature as an Effect, and Spirit as an Ultimate. Is there not internal and external evidence of this, which transcends the mere force of words to express thought? Are there not inward convictions dwelling in the mind, corresponding to its desires for a future and eternal state? Does not the *internal* constitute the *substance* of the external? Does not Nature, as an *external* Effect, point deeply and directly to the *Internal*, or Fountain of its original production? Is it not a chart whose various lines lead directly, and with almost mathematical certainty, to a future and higher state? Do not the inseparable truths which each science unfolds, constitute paths which terminate at one common Focus?

And man contains all this evidence combined within his own physical constitution. Yet it would be impossible for him, in his present sphere of existence, to have the subject of a future life demonstrated to his *senses*. Therefore, he contemplates Nature and her laws, as invisibly and eternally producing results according to their inherent qualities and forces. And yet the highest and most important subject, and the one most desirable to comprehend, is the principle, the substance, the inward reality which constitutes the ultimate existence of the contemplator!

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§ 28. The facts and phenomena of all the physical sciences; the geological history of the earth up to the physiological formation of man; and the motion, activity, and progression displayed, in all things, afford abundant proof of the propositions established. The particu-

lars and minutiæ of these various sciences, and the discrepancies in the opinions and hypotheses of philosophers to which they have given rise, do not in any case destroy the force of general principles. Conclusions arrived at from the apparent indications of minutiæ and isolated phenomena in Nature, can not alter the force of—can not be irreconcilable with—universal and established laws.

Even if research into the *particulars* of geology has given rise to various opinions; if each species of rock or earthy formation contains *various* species of animals, whereupon doubts have arisen relative to the original uniformity of organic development, from the lowest to the highest spheres; and if marks of organized beings are found only in *some parts* of the face of Nature—does this alter the great fact that they all may in general terms be demonstrated to have existed in different periods of time, corresponding to our previous propositions? Such is the *uniformitarian* theory, as it may be termed; and internal and external evidence demonstrates its truthfulness.

In various parts of the earth, strata must have been deposited which are wanting in other parts; for does not Nature, in a *particular* sense, manifest evidence of catastrophic events and occurrences? Does it not likewise, in a *general* sense, manifest steady and universal formation of the various systems of strata? If, therefore, formations are to be found deeper at some places than at others, does not this prove the action of some *particular* and *modifying* circumstance or occurrence?

These facts, *particularly* considered, seem to refute several opinions of geologists; but *generalization* establishes the principle of uniform and progressive geological development. Hence the science of geology must be received as true; but its *particular* manifestations must be regarded as having been produced by *local causes.*

As *particular* conditions of the earth vary from the *general* appearance, so do *zoological* formations present corresponding variances. But zoology *generalized*, establishes the principle of *uniformity* in development. Geological formations present a correspondence with zoological. Each adds evidence to the great doctrines of universal and eternal motion, order, forms, species, associations, correspondences, and still further confirms the inherent law of progression Also each establishes one grand circle of inherent truth and external evidence.

A knowledge of the physiology of existing plants and vegetables

assists the mind greatly in properly comprehending their relations to former forms in existence, and to conceive of the spheres which it is their nature ultimately to occupy. In observing the vegetable kingdom, you will notice *particular* parts which seemingly refute the general idea of progression. All plants have not the same *mode* of progression and reproduction: and even if the *smallest* vegetable form should bear a correspondence in a *particular* way to the stupendous and massive oak, you would lose the representation in a *general* and *universal* point of view. Hence in investigating the anatomy and physiology of the vegetable kingdom, the basis upon which the mind must rest to arrive correctly at truth, is that of known and universal principles—but not *particular* and *seeming* contradictions which the intricacies of this kingdom may sometimes present to the mind of the contemplator. Therefore, if, as a *whole*, this kingdom presents regular and corresponding appearances, the connexion must not be broken by isolated and seemingly-conflicting facts. But if your contemplations are sufficiently deep, searching, and universal, when your conclusions are legitimately induced from the mass of physical facts, former deductions from scientifics will only serve to confirm them. But if the manifestations are correctly and philosophically traced, they will produce an harmonious and united mass of evidences, leading to truths as pertaining to the future, and of which the whole is an external representation.

No morphological* theory can arise out of a *general* and united survey of the whole arcana of Nature. Morphological theories have arisen from apparent discrepancies existing between detailed facts, and from observing these without reference to the whole. The smallest plant, and the largest tree, present to the *generalizing* mind one reflection and one impression; while to the mind which is not capable of receiving universals, or perceiving the relations of cause and effect, *small* and *large* present the appearance of disunity, not even manifesting a correspondence. Consequently the *former* mind would comprehend Nature in her united action; the *latter* would hold to morphological opinions, and consequently would observe in Nature apparently illegitimate productions. Therefore he would see no steadfast law, but only repose and impulse, rest and activity, and catastrophic and irregular productions. Hence the power of individualization and generalization in the former can perceive no har-

* The word "morphological" (whether entirely a new coinage or not, I am not able to say) relates here to a heterogeneous and irregular succession of *forms*.

mony and unity of action, but merely a chaos of universal confusion and development.

Is it strange, therefore, that theories based upon the idea of *chance* should have arisen? Is it marvellous that men whose intellects were not in a condition or sphere of general and united comprehension, should not receive impressions of general and eternal truths? Is it a condemnation to such minds that they have formed such theories in reference to Nature and her origin? For the *cause* of such a theory being formed is evidently seen: it is the want of a perfect organization, and owing to the inferior state or sphere in which its framer exists. Is it not to be expected that a person whose organization is perfect in all its parts; whose intellect is expansive and searching; whose aspirations are exalted and refined—will produce theories nearer truth than those in an inferior state of spherical association?

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§ 29. Again: The *anatomy of Man*, as connected with that of the whole animal kingdom, adds strength to the chain of our circled inductions. The anatomist, like the geologist, observes various forms and adaptations. The form of each joint shows original design, and the internal and external formation of the bones demonstrates the intention of producing strength, lightness, and beauty, combined. He sees, in the hollowness and cylindrical form of several of the bones, a design to combine the greatest amount of power with the smallest amount of material.

As he passes to the sacral bones, he there observes a basis and support for the lateral appendages, and observes that its form could not be dispensed with, and the same amount of strength and action be combined within so small a compass. And proceeding from the os coccyx up the spine, he observes twenty-four different parts united in one column, combining strength with beauty. Reflection discovers the *purpose* of such a formation. Between each part or bone are spaces or intervertebral substances, the object of which is to give elasticity to the whole column, and to adapt it to sustain with ease and comfort the cranium, with other connected parts. Again, if the spine were straight and immoveable, the body could not perform the necessary movements. Nor could it sustain the same amount of weight; for the slightest incidental inclination would disunite the column.

The adaptation is otherwise manifestly perfect: for the whole column possesses twenty-four distinct *springs*. Consequently all the

parts unite in performing one motion, and are necessary to the great whole, characterizing it with strength, elasticity, beauty, and usefulness.

Finally, the anatomy of the human body, and also that of the inferior species of the animal kingdom, teach this grand and important truth—*original and eternal design!* These things are inimitable by artificial skill! No means have yet been conceived of by the human mind, to combine within so small a space the same amount of power, and the same variety of motion, which the anatomical structure of man and of the inferior species clearly manifest. Hence the great satisfaction which the true and comprehensive anatomist derives from his studies. In this science he contemplates all things previously existing—still further, the original *Cause* and perfect *Designer* of all material and physical existences! An internal conviction is produced in his mind that there is an inherent and necessarily intelligent Principle existing; because, from the lowest point of unprogressed Nature to the anatomical structure of the animal kingdom and man, he perceives a united chain of harmonious development, displaying the principles of order and progression, and exhibiting an adaptation of all parts to produce a perfect system. And his field of reflection is too broad, too comprehensive, not to lead him to the conclusion that there will be a *corresponding* and *ultimate perfection* of the same principles which he, in the sphere of anatomy, contemplates as an original production of the Great Positive Mind!

The true anatomist, therefore, will not *detail* and *particularize* the parts of the whole, if the desire is to arrive at *general principles;* but he will investigate the parts *as composing* the whole, and the whole as composed of the various parts,—and will observe the true and leading principles exemplified, as corresponding with those governing the great framework of Nature.

The physiologist,* if he correctly investigates the laws of the human system, and of the animal kingdom, will observe the same interchanging and transmutation of all living particles throughout the whole animal economy—a constant and universal absorption and exhalation, a universal order and harmony as pervading the organs of the body.

* The speaker here remarked parenthetically as follows: "I am compelled to use circumlocution in examining the various sciences; to induce *various* conclusions to form *one* conclusion, and to plainly bring the subject to one mind by one process of reasoning, and the same to other minds by a different process,—so that the truths may be confirmed to the different mental organizations which may peruse the contents of this work."

The minute changing in Nature is not the rule by which *general* truths may be harmonized. The consideration that all Motion, Life, and Sensation, subsist as dependent upon every part, leads to universal principles,—thus to the idea of existing harmony. The *true* physiologist observes that the lowest form of life passes from its sphere, in other forms, through each stage of animal existence, until it becomes fitted for the nourishment of the *human* form. He observes and contemplates this as a progressive fluctuation of animal life toward higher spheres of perfection. Also, this forms one united circle of assimilation of lower with higher substances, and consequently adds to the whole united mass of living species and beings universally existing, depending upon the interchange of these particles to sustain their original forms, and also to constantly reproduce new systems at different periods of time, as determined by the perfection, influx, and reflux of animal matter.

Hence the Whole, in a broad and comprehensive sense, is necessary to the mutual and perpetual action of all particles, which leads to the perfection of matter and fits it to sustain the physiological structure, symmetry, and beauty of the whole animal kingdom. This represents Nature in all spheres of anterior production and procreation. It bears a correspondence to the teachings of every other science,—and distinctly points to the original Focus and Fountain of Spiritual Intelligence which is thus universally manifested.

Each palætiological science, therefore, in its general application, confirms the internal and external harmony and unity of Nature's motions, as leading to perfection in all its parts; and from the smallest and internal circle, and the remotest period of primitive existence, is constantly observed a perpetual progression and development. From minimum points Nature expands in comprehension of beings and substances, until there is an infinite expansion of all particles, and of united circles of life and activity. For as the whole is a Vortex of reproducing causes, the ultimate must bear a correspondence to the eternal Fountain or internal Vortex of external development!

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§ 30. Among the many inquirers into the principles of Nature, there is none who holds a more conspicuous place, and whose experience is more useful, than the *true mechanic*. To him are due the many inventions which have from time to time been produced, and the development of the wonderful powers which have been found as contained in substances thought to be almost immaterial. Electric-

and magnetic forces have been constantly producing and reproducing the smallest particles which are distinctly seen undergoing changes constantly. They not only produce life and motion in all forms, but the powerful action of the muscular fibre of the animal creation, is produced thereby. By this means certain animals are enabled to lift an immense weight, and to draw many tons; while without it they could not exhibit any muscular manifestations. The motion existing among all forms, spheres, and planets, can be legitimately traced to the omnipotent power which is contained within these principles.

And *water*, also, has been observed to pass into an unparticled and rarified form. In the dew-drop, and in the broadest ocean, constant evaporation and refinement of this element is taking place. But not until lately was discovered the energetic power that existed in the expansion of watery vapor. But now such power is employed for practical purposes, though it is not yet fully developed. The progress of knowledge in these principles has been corresponding to their outward, physical manifestations. The power of steam was at one time unknown and disbelieved; and those minds, who by unwearied research became internally convinced of the existence of such a power, and openly expressed their convictions, did not escape the charge of *fanaticism*. Visible and ocular demonstrations have at length convinced the skeptic and the world, that there is an inherent power contained in water unparticled; but how much, and to what extent it may be applied, is not yet known.

Did it not originally require the same amount of argument to convince the understanding that such a principle and power existed, as it requires to convince the mind of a similar principle as existing in other rarified and unparticled matter? The first allows evident proof; the latter does not admit of the same. For the latter is the highest and most perfect condition of all things existing; while the former is a mere subordinate and mechanical development,—notwithstanding it corresponds with the inherent principle that constitutes the reality of all things.

Inventions, then, are mere *imitations* of Nature, and applications of principles therein contained. Nature, in a mechanical respect, is acting in a perfect way; while man's inventions are but an imperfect representation of the same. Consequently, there is no invention—no creation of *principles*—no forming *originally* what has not primitively existed.

The most perfect telescope, now about being constructed, and

through the instrumentality of which other planets and spheres will become still more visible, and their physical condition more distinctly apparent, is, with all its perfection of formation, and the millions of particles which compose it, only an imitation of the principles involved in the *human eye!* Yet the latter in its construction, and in the principles on which it acts, is of itself an emblem of original and eternal Design. The whole forms an instrument combining beauty and usefulness. It is not yet properly imitated by this great and wonderful telescope, which is now about to be developed on corresponding principles.

The true mechanic receives his lessons from Nature, in each of which he discovers his inability more than partially to imitate the principles therein manifested: and when forces are combined and developed in the various machines which he constructs, he only finds them to be an imitation of some great principle which Nature originally and eternally contained. And if his inquiries are first to know the laws and principles existing in Nature, his action next will be to apply the same mechanical principles, only in an inferior degree of magnitude; and thus he avails himself of the usefulness of such seeming inventions. And when observing Nature as a Whole, operating in her various parts on mechanical principles, all his reasonings and inventions will be of a corresponding character. And if he did not soar too soon from the surrounding and visible manifestations of these potent principles, to the origin of motion in the centre of the planetary system, he would receive more truth and light upon these subjects, by properly understanding that which is around him. But desiring to be free from external intrusions and interruptions, which his connexion with the world subjects him to, he vainly attempts to shut all the senses which connect him with such, and in this state of abstraction, while the internal principle takes unto itself, as it were, similar senses, he endeavors to associate with a higher sphere of material existence. Not satisfied with the general and minute representations of Nature that are around him, he, with the internal principle, views higher spheres, for the purpose of investigating the laws which govern their perpetual motion and activity. Hence, theories and hypotheses innumerable have been produced, merely because abstract reasoning can not be perfect, while the intellect is still connected with its original tenement, and because men have not reasoned correspondentially from principles which are abundantly existing around, above, and within them

The phenomenon known as *gravitation* is universally observed. Why not, then, investigate the *cause* of gravitation? And by correctly understanding this, you would establish the true theory of all other and corresponding manifestations throughout the planetary system. Many disquisitions have been given to the world, relative to the *fact* of gravitation, but none particularly explaining the *cause* of the phenomenon. It is well, therefore, not to pass above or beyond immediately surrounding manifestations, until you have become thoroughly convinced of the inherent properties and principles which *cause* such.

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§ 31. Mechanical principles, therefore, constitute the united action and forces of Nature: and by and through these, the true mechanic receives his unchangeable instructions. And by following these as he has done, he gradually develops the principles contained in them as invisible and universal. Also, each motion, from the curvilinear to the spiral (the only motions which he knows as existing, but which have eternally existed in Nature), have been isolatedly manifested in the various machines which he has seemingly invented. And having the various forces and motions concentrated in a small space, he for the time being loses the thought that his invention is a mere *imitation* of Nature's original laws, and feels a self-elevation in contemplating the great and inimitable production, of the creation of which he feels he was the cause. But by reflection, he observes that Nature and her inherent principles, are only *developed* and made manifest in his contrivance. And by having his contemplations extended throughout the various parts of creation, in reference to the Whole as a reflection of each part, he quiets the ambitious principle within him by the consolatory feeling that what he has *seemingly* created, was established by the eternal design of the First Cause or Positive Mind! As these principles are all impressed indelibly in Nature, he feels that a correct knowledge of them leads to corresponding truths: and the first idea of original design impresses the mind with a Final Cause. And if they exist in one particle in Nature, or if they are (as they are acknowledged to be) spread throughout Nature, and are manifest in all her movements, they must be of necessity eternal principles; and when developed, they correspond to intellectual progression; and that progression with the conviction of the mind's eternal existence; and which conviction, when properly developed in the mind, leads to all corresponding truths.

A law can not be different in different parts of the Universe; and when you properly understand the cause of gravitation in a *small* substance or particle visible, you may know that the same cause produces corresponding effects in every other state of material existence.*

The principles of Nature (as now manifest), and the laws and forces of mechanics, are a progression of the inherent properties and essences primitively contained in all things. The true mechanic looks through Nature, and obtains a conviction of its primitive and original condition: and also *from* Nature forward and upward, through the Spheres of future and eternal progression, and spiritual development. If he has not a *comprehension*, he has still an irresistible *conviction*, of these things. He observes cause, effect, and end, in all things. He can contemplate the state which the natural progress of all things tends to develop. Original design is not manifested, without means to produce an end. He arrives at the conclusion that there can not be too much activity nor too much rest; that there can not be illegitimate or catastrophic productions, as arising from the general law and motions of Nature.† He will not take the details and minutiæ for general and universal truths.

The contemplation, the reflection, the experience, therefore, which the rational mechanic derives from Nature, adds one other link to our chain of palætiological science, and to the great circle of universal truth.

Thus mathematical and mechanical instruments have been produced; and they have afforded means by which new truths could be developed. The principles of Nature give lessons to the searcher

* By way of note it was here observed by the speaker, that although *perpetual motion* is an inherent principle of Nature, yet *of necessity man could not imitate it* by any mechanical construction or process. It had been already remarked, that "no principle contained within itself the power of self-investigation" — that spirit, for instance, can not comprehend spirit. Now man is of himself a *perpetual motion*; it is *this* that *investigates*; and the production of perpetual motion by him, would involve the *principle* of *self-investigation* or comprehension.

† It was here remarked incidentally by the speaker, that *catastrophes*, or irregular impulses of Nature, were by some thought to account for the production of man and other living beings; but that this can not be true, according to principles previously laid down. The *harmony* existing between the various parts of the organic kingdoms, and their development according to the precise order of a graduated progression, preclude the idea of any *irregular* or *paroxysmal* efforts of Nature being engaged in their production. The *generals* of this subject will be understood by perusing the author's theory of creation, as it is progressively unfolded in the sequel.

into their essential constituents, which are of immense value. Yet there are instruments by which principles have been found to be existing, which were before unknown. These have been useful in the investigation of the inherent properties of Matter and Motion, besides in the developing of mechanical laws. And thus Nature and her general principles are made to yield to man the internal evidence of external truth. He can see an absolute display of Nature's laws in every form and particle of material existence. He can observe the close connexion and inherent sympathy existing between all particles that compose the fabric of the universe. No being is in a condition or sphere of association with more inherent truth than the *true* mechanic. He can see the inherent properties of every production of his hand, contained in Nature: and when reflecting that his invention is but a mere *fac-simile* of Nature, he rejoices in the inward conviction that the Fountain of Nature is overflowing with truths which are gradually assuming new forms, according to their specific character, in order to present themselves in a more perfect state of progressive existence. He feels the inward conviction, from the evidence of external truths, that Nature is inexhaustible; and that what is required is for him to continue his precise and indefatigable researches, not with a previous bias of mind, but with a freedom to receive any conclusions which a reasonable amount of evidence may establish. He sets no limits to the expanse of thought. He establishes no belief until he is forced by the preponderance of evidence impressed upon the internal understanding. He observes all laws as tending to a state of ultimate perfection; and through the same laws he casts reflection *back*, and contemplates the original, intelligent, Organizer of the Universe!

Such mechanical investigations are of too deep and rational a nature to permit superficial or external appearances to divert the mind from internal and ultimate conclusions. The inductions carry the mind back from each effect to its original cause; and each cause, being an effect of a cause still anterior, the intimations of uninterrupted causation which are seen in all the corresponding sciences, carry the reasoner back to the First, Original, Positive Principle which he can not but believe is the very essence of perfect *intelligence*. And *then* he can see a design in all forms presented to the senses. But can he confine his belief to these points? And is he not *forced* to believe that which is to be? For the *First* and *Last* are constantly demonstrated in Nature. Organizations and forms are

constantly being reproduced: disorganization and decay are *seemingly* the counterpart of life,—but in reality are only the process of metamorphosis from the first sphere to some other state of progression. Hence the disorganized being appears in a *new* form—is organized in new spheres—but still is a continuation of its previous inherent properties. It is also fitted for a new work, in which there is a manifest design to form some part corresponding to other parts of the whole Fabric of Nature. Life and death in any particles, are not opposite to each other; but the first must exist to produce the last: the last must occur to reproduce and continue the progression of the former.

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§ 32. Each form, therefore, is constantly passing through an endless succession of spheres, in order to associate and correspond with the particles and essences that compose its original nature. And when the mechanic observes all these appearances, which are constantly developing themselves with accompanying principles of life and activity, he has the consolation of knowing that these all operate upon eternal mechanical law. And as developments in Nature become visible, he observes that all principles which are gradually evolved from the internal, are manifest in proportion to the perfection of the substance, form, and instrument, through which each motion and law is made visible. His experience corresponds with truths established in other sciences.—And the whole confirms the propositions that have been established: That there is a constant and universal motion existing in matter, as an essential property of its nature; that it is continually (and must of necessity be) *progressive;* and that it also reproduces forms by virtue of the inherent properties of its nature, and that each assumes a degree and species and consequent peculiar association: that these are the production of *Matter*, and Life and Sensation the production of *Motion:* that the continuation and perfection of the two principles conjoined, compose Man as an Ultimate; and that man is composed of particles and essences of all things else existing.

Consequently all below man must, of necessity, enter into the composition of his being. The perfection of his material organization (including all the essences which have originally become refined to associate with the same parts of matter) produces, as a specific ultimate, the principle of *Intelligence*. The ultimate of this, corresponding with all other progression, composes *Spirit individualized.* And

according to the eternal impetus which this first received, it ascends through new spheres of existence, corresponding to that which it previously occupied; and also represents the universal perfection and refinement of all parts as becoming unparticled,—and which then, like spirit, form a counterpart to material progression.

Hence the whole develops the science of correspondences. It proves the concentric movements of all Nature; it establishes the fact that the *reality* of all external things is existing in an *invisible* condition, and that forms are but the constant manifestations of their inward reality. And the mechanic feels these laws to be associated with his mind as Truth is associated with Nature. Consequently he can also appreciate and realize the internal truth which Nature openly manifests.

This all recalls to mind the sublime and established truth, That the Cause is using Nature as an Effect, to produce *Spirit* as an Ultimate!

The Original Cause of all things must produce Ultimates to correspond with its own nature. If the *First* is perfect, the *End* must be also. If the first Essence is *progressive* in its nature, its *Ultimate* must be the same. If the original Fountain was Supreme Intelligence by nature, it must produce intelligence as a legitimate result. If the *First* was divinely pure, the Ultimate must be the same in all its specific qualities. If the *First* was *eternal*, the *Ultimate* must be equally so. If the Original, Positive Mind—the Germ—the intelligent Organizer of material and universal Nature—contains within itself all the perfection of beauty and intelligence, infinitely beyond the comprehension of finite beings, must not the *Ultimate*, the spirit of man, of necessity, be in harmony therewith in all its specific essences and qualities? Must it not, as a legitimate offspring of the Great Omnipotent Productor, be correspondingly pure and divine?

If Nature, in any of her chains of visible production, contradicts any general principle of this conclusion, then the mind is not called upon to respond to the teachings of her immutable laws as producing from the *internal*, *external* effects. If the germ of a plant, of an animal, of any reproducing form or sphere in Nature, produces an ultimate *unlike* itself, then you may reasonably conclude that the seed or ultimate is contaminated in the process of passing from *inward* to *outward* spheres. But it is evident that the seed (or ultimate of the original germ) has attained a *more perfect* sphere of existence. If

has not become more pure or refined in its qualities and essences; but it has ascended to an ultimate sphere of a nature corresponding to its first, and exists in the beauty and freshness of its newly-assumed condition. Hence, though not intrinsically more perfect, it is more beautiful and reproductive. Consequently spirit, individualized from the Germ of an eternal existence, through the instrumentality of Nature and Man, has become like the Primitive Essence, only progressed by its internal freshness of beauty and refinement. Hence it bears the impress and contains all the essential properties of the Original Source! It is divine, pure, intelligent: it of necessity *must be* so, because it is a legitimate Termination, an Ultimate, an entity composed of the substance, the particles, the inherent qualities, which were contained in the Great Spiritual Fountain. Therefore its nature is inexhaustible, perfect, and refined,—generating intelligence of a progressive, identical nature, equal to its combined essences as originally contained in the Vortex in which existed the Great, Omnipotent, Positive Mind!

Spirit may be considered as a *negative* result, but it is no less pure, no less perfect, on that account. It is what the First was: it *will* be what the First is. And here again the mind is internally impressed with the truthfulness of that eternal chain of cause and effect!

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§ 33. The meditations and experience of the TRUE ARTIST are too valuable, and of too convincing a nature, to be here disregarded. And by noticing them, there will be no less good done than appealing to his reflections, and conveying to him an internal confirmation of the principles heretofore discussed. As his associations are with Nature and her developments, deep and truthful impressions must of necessity be made upon his mind thereby. Even the *laws* of *art* are in accordance with Nature, and coincide with all general principles which are correct and infallibly true; and these laws point him to the magnitude and beauty of Nature's general and detailed manifestations. His associations are worth more than they are supposed to be by the mass of other researchers in the various departments of science to which we have alluded. The manifestations of Nature are by him constantly intended to be impressed upon the understanding, so that these may answer as symbols and types, shadowing forth to the mind the internal and invisible causes. And as all scientific investigations are based upon the appearances of things, so likewise is the deep

meditation of the true and profound artist based upon such appearances. And the innumerable processes, by which he has explored the many parts and avenues of Nature, bring convictions to his mind corresponding to the conclusions drawn from all palætiological sciences; and as these convictions emanate from the Source of all true and correct impressions, they should be, and are received.

It is not because his pursuit tends to soften and refine the feelings of his nature; it is not that it has such an overwhelming and subduing influence upon all his actions and internal desires—that I here call up his meditations and experience: but it is because it pertains to the source, the fountain, the manifestation of all things in the material landscape of existence, and because his communion with these things conveys truths at once subduing and convincing—and which truths are beyond the conception of any class of mankind who do not associate with the same things which he is compelled to associate with. His main desire and effort is to copy or imitate the general appearance of that which is before him. He feels that in doing this, he accomplishes a great work, merely because it is based upon that which is inexhaustible. He feels that Nature contains all the variegated scenes and manifestations which he would fain grasp and familiarly develop. He also is impressed with the thought that all his efforts are to develop that which is internally and externally manifest to his senses. He feels also, in recalling the experience of the effect of that which he has previously accomplished, that it is to him like the machine to the mechanic—an *imitation*, an *outward* development of that which is *internally* existing.

In analyzing the laws of colors, he arrives legitimately at the conclusion that the five or seven* original colors can be, and are, evolved from *one*; that that contains within itself the properties and qualities from which all other distinct reflections may be unfolded. He also is aware that these colors may be produced and reproduced according as there are instruments, agents, or substances, through which they may be manifested. It is owing to the developments which Nature is constantly producing and reproducing, that these various colors are unfolded. Light, as originally and universally existing, contained the specific essences and attributes which are contained in the various colors as they are at present distinguished and classified. And each of these colors was revealed according as suitable outward

* The lecturer wished it stated that it was not his intention *here* to discuss or intimate the actual number of primitive colors.

instruments were developed. All of this teaches him the undeniable and important truth, that the Original contained undeveloped that which exists in present forms, and that all which does thus exist is owing to the *progressive* principle which is inherent and eternal. Then by these deep, solemn, and irresistible convictions, he perceives the connexion which he sustains with all other existences. He also feels the conclusion pressing with redoubled force, that Nature and her manifestations are leading to a higher and corresponding Sphere, to which it is his constant desire and aspiration to attain. These correspondences are to him a mediator—a fulcrum—upon which his accumulated knowledge and experience performs its various operations: for they are not only established by that which is demonstrated to the senses, but they afford as deep and convincing proof of the invisible and *real* Reality.

Back of Nature, he silently contemplates the *Cause* which produced this theatre of human existence; and with the highest reverence for truths pertaining thereunto, he can almost associate with the first Principle of Life and activity! His aspirations are purely of an intellectual and moral character, intending his highest and best productions as a familiar development of that which Nature so vividly manifests. And when contemplating that which he has produced, there is an exalted and elated thought which forces itself upon his mind (and which ; altogether imaginary), that he has created something which Nature does not contain. But in observing the many forms and substances which are constantly developing and reflecting new truths to his mind, he recognises something infinitely surpassing that which he vainly supposed to be created by his skill.

Then, again, the draught of Nature suggests to his mind that she contains *inherent* truths; for in viewing his production, the impression is called up that Nature nowhere presents a parallel. Thus, at second-thought, his picture loses its intrinsic beauty; and the exalted imagination which created it proves to be as evanescent as the colors of the eastern sky when tinged by the innumerable reflections of the horizon. For as his imagination is excited upon subjects distinct from his production, a change, corresponding to the change of thoughts, takes place in the appearance of the latter. For Nature, with a renewed reflection, impresses his mind with more intrinsic *truth* than is represented in his imitation, which is of so shadowy and evanescent a character.

§ 35. All the imitations or types of the appearances and substances existing around him then, are merely a developing of original truths in a familiar manner, so that he may associate more closely with that which it was his constant desire and intention to produce. Being convinced of this truth, he does not strain his mental and physical powers to outdo or misrepresent that which is before him, but he is contented if his production is a *fac-simile* of that which does constantly develop itself to the senses. His occupation also tends to impress his mind with the truth that *generals* and *universals* are the only reliable evidence of truth in contemplating the boundless landscape of Nature. He finds that in *detailing* and *particularizing*, he spoils the grand and sublime effect that it is his intention to reproduce. For the *general* view presents beauty and perfection; the *particular* disconnects and disorganizes the grand features of the whole. His experience teaches him that *detailing* disorganizes and disunites the truth which it is his object to impress; but that *generalizing* presents one unbroken chain of connected beauty, magnificence, and perfection. And above all other aspirations to which he is led, is that to have the effect of his production such as will precisely accord with original and eternal Truth. He finds that the *parts*—the lights and shades, the distance and perspective—compose the whole, and that the whole is necessary to the parts. The whole combined presents the internal conviction that the Effect must, in quality and principle, be like that which originally produced it.

Thus his meditations are impressive; and, like all the others referred to, are irresistibly convincing. For each representation of necessity connects the mind with its antitype; and by this means truth must necessarily be unfolded to the understanding. Likewise, from the invisible to the visible, and from that to the ultimate, he observes a circle, or a series of concentric circles, of corresponding and never-ending truths. And while his thoughts and feelings are thus exalted by a contemplation of the beauties which Nature manifests, he also is internally impressed with the proposition before mentioned, that the Original, the First Organizer of all the concentric and progressive circles of material existence, must of necessity and absolutely, from its inherent nature, produce *like* Ultimates.

As the First is *positive*, the Ultimate is *negative*. As the First is *inward*, the End is *outward;* and as the First is *eternal*, the Ultimate must be the same. And as the First, or the Omnipotent Positive Mind, contained all the essential attributes of purity, refinement,

and perfection—the grand, sublime, and legitimate Result of this First Principle can not be of a *less* pure and perfect nature.

Thus the experience and conviction of every true artist; the impressive lessons which he receives from the various symbols and types of internal beauty and perfection; the subduing effect and controlling and tranquillizing action which these have upon his disposition; the general appearances of things, and the indestructible union which he perceives existing between all particles composing the mass of the material existence; the confidence which he is enabled to repose in Nature, and the internal design manifested on the external—all go to establish the main truths and conclusions which it is necessary to impress.

Consequently, his thoughts and affections are associated with truth. His desires and interests are no less pure and perfect than the lessons which cause them to exist. His reason leads him by connected steps to the truths and inductive conclusions above established, respecting the *First* and *Ultimate* of existence.

When he becomes disconnected from the manifestations of Nature, and associates with the innumerable thoughts and feelings which are constantly agitating the external world; when unprincipled and impure interests obtrude upon his feelings and attract his mind from the train of thought and contemplation in which he is naturally engaged while copying Nature and her immutable beauties; and when his mind becomes involved in the pursuit of an individual subsistence and preservation of life—he then forcibly realizes the great extreme of commotion, immorality, and imperfection, that pervade the external world of mankind. He then can see that truths can not be received from man alone, but from Nature; and that the truths thus received are irresistible and eternal.

The extremes also impress him with the conclusion, that the innumerable capacities, powers of perception, and spheres of association, into which mankind are divided, have no foundation in Nature or her laws. He is in a condition to perceive the great disconnexion between Nature's established laws, and man's present ignorance, imperfection, and grossness. In the former, he is impressed with the immutable and imperishable harmony and truth which are constantly and openly manifested; and in the latter, he sees general, superficial, and erroneous conceptions of the principles of organic life,—and still a greater perversion of the affections, the understanding, and the inward principles, which constitute the spiritual nature of man.

The beauty, the magnificence, the degrees of perfection manifested in all external appearances, upon the broad plain of material existence, enforce the conviction of an *inner* life of corresponding beauty and perfection.

Between the lowest and highest conceptions; between the meaner opinions and desires of illiterate persons, and the most brilliant and refined imaginations of the intellectual man; between the lowest germ and the highest sphere of vegetable existence, and between the diminutive and instinctive animal and the highest and most erudite man of science,—can be observed a *medium*, a *centre*, a *focus*, which is an ultimation of the two extremes. Truth may in this way be manifested and correctly arrived at; for the extremes of two points must, of necessity, be poised upon an *intermediate* point: and this may represent the truth which it is absolutely necessary to impress,—that there must exist invisible truths corresponding to all that is seen, known, felt, or desired. For each object of sense must have a *cause* back of its production. So also the intellectual and aspiring disposition of mankind is, in reality, a symbol—a type of truths such as correspond to the workings of the mind. Therefore, between the Great Positive Mind and the human Spirit, there must be a medium, a type, a symbol, through which may be seen the original Design, and the future, ultimate Perfection

To the searcher and observer of external manifestations, the Universe is a symbol, a type of that which was and is, and of that which must and will be. Hence, taking Natnre as truth, it carries these convictions,—which have been heretofore impressed. Like all other mediums, it must be truth, or it could not be a medium. It answers as a guide to internal meditation, and as a subject of external contemplation. Therefore, the *First* and *Ultimate* of all things are rational and irresistible inductions that can be drawn from the prolific, fertile, and truthful experience and meditation of the *true artist*, and who associates with Nature's inimitable beauties.

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§ 35. The subject of *Spirit*, or the future individualization of the intellectual powers of man, has never yet been properly demonstrated to the various minds which this work will be submitted to. Opinions, theories, and hypotheses, have been formed upon this subject,

and also upon the subject of the Supreme Organizer of the material Universe; and as these two subjects are of like nature, though manifestly extremely remote in their connexion (especially as they appear to the intellect of man), various thoughts have been in order communicated to the world in reference to the origin of Matter and Motion, and respecting the formation and organization of the vegetable and animal kingdoms, together with the three powers combined as vitality: and many well-written theories upon the subject of intellectual and spiritual composition have been produced. Each person who has presented these subjects according to his individual perceptions and convictions, has set forth some very important truths, and has fallen into as many errors of like magnitude.

The persons who have thus presented their impressions to the world, have done it under circumstances and conditions exceedingly unfavorable to the communication of truth without disconnexion. Nature and their impressions have afforded some deep convictions, which they could not express with sufficient clearness to be familiarly understood. The sphere that they associated with, was likewise unfavorable for acute and correct perception. Being surrounded by all the interruptions and intrusions of life and activity in the external world, and their senses being too familiarly associated with the same, and the utter impossibility of their rising above the first sphere of intellectual existence, have prevented the full communication of eternal and imperishable truth. It is not strange, therefore, that men thus situated should communicate their thoughts to the beclouded and unstable minds of the world, tinctured with various sophistries and untruths, which, if they might justly be penned as *convictions*, were nevertheless *misconceptions* of those internal and ultimate principles which govern the spheres upon which their theories have been founded. It is not strange that men, thus reasoning from Nature *alone*, and the temporal and celestial appearances that she irregularly develops, should arrive at erroneous conclusions,—for which they are not condemnable, yet not justifiable.

For let it be again impressed, that Nature must be the result of an anterior Cause; and that the First Cause, or Organizer, instituted, or, in other words, from its eternal nature, organized the many spheres of material existence that are disseminated universally throughout the broad expanse of unimaginable space. These laws, thus divinely instituted, acting through that mass of nebulous matter which existed from the beginning, have gradually produced and reproduced new

forms, and finally have developed just such worlds of material formation as are now manifested. Then why take Nature, or rather the *small particles* of the Universe, of which this world is one, as being the primary Cause of animal organization, and this as having progressed to Man, through chance and change of the elementary particles and compositions of matter, until the necessary particles have philosophically and mutually agreed to perform the specific office which the human organization manifests? That, too, while each function of the system is so perfect, so genuine in all its reproductions, that one effort —one energetic impulse—started, and has ever since continued, the whole in motion! For at the very moment the heart contracts and sends forth the blood throughout the indescribable parts and avenues of the human form, the lungs, the brain, the whole system becomes active; and that activity produces *intelligence!*

And the conception which has been formed of the original production of man, is no less groundless as applied to the *intellectual principle* of his nature. Taking Nature as almost containing the laws of her own existence, independently of any coexisting Power, vain attempts have been made to account for the production of the principle of *Mind;* and in these attempts, there have been thoughts and impressions received into the minds of many, that the First must have been Matter, and that Man is a production of some energetic and violent effort of Nature and her constituent particles—that Man thus exists by an indefinite Chance!

As the First is the Omnipotent, Original, Positive Mind, and the Third, Spirit individualized and unparticled, constituting a *corresponding* intelligence, and approximating to higher spheres of intellectual perfection, these theories arise from mistaking the *Effect* (or Nature) for the *Cause.* They consequently darken the perception of future and corresponding spheres of intellectual existence; and their adherents take Nature as the Cause, Man as the Effect, and Mind as a natural result of physical organization. The first is visible: the last is thought to be also; for, taking external appearances for realities, and depending upon them as the only source of undisputable truth—as ocular demonstration—man loses sight of all connexion between internal reality and temporal substances, and between body and spirit.

The connexion thus broken can not be united in a mind thus observing Nature. The result has been to throw upon the world theories misconceived and misconstructed. But by observing (through

the power of analysis) the invisible, the *reality* of all things, and taking this as a basis of reasoning,—by virtue of a concentration and analogical application of the mind to the subject under consideration, and by tracing distinctively, collectively, generically, progressively, and universally, all things,—the conclusion becomes irresistible, that Spirit must exist as an absolutely necessary result of the nature, essence, and composition, of the Supreme and Omnipotent Productor!

I have not brought up theories previously presented to the world, in order to refute, or even to criticise them. I have not presented the subject in such a manner as to cast disparaging reflections on those who have conscientiously penned these theories; but I have briefly spoken of these in order to establish and make plain three inductive conclusions: First, that a man, subjected to the interference of the commotions of the outer world, can not, by any possible means, *fully* perceive and comprehend general truth. Secondly, that, instead of legitimate inductions and conclusions, the above theories are unjustifiable assumptions, and illegitimate conclusions drawn therefrom. Thirdly, that the Original Organizer of the Universe has been even forgotten or misconceived of, by *ill-directed* veneration for truth; that Spirit has consequently been annihilated from the sanctions of the reasoning powers, and has had no part in the admissible conclusions of such minds,—and that, in consequence of receiving the above as the basis of reasoning, the First and Ultimate were thus obscured in the minds of men, and shrouded in inextricable and impenetrable mystery!

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§ 36. These three are the conclusions I intended should be drawn from the general survey of misdirected reasoning.* I do not wish that the above should be considered as a *refutation* or discussion of any principles referred to, or that it was for this purpose that these theories were called up for present meditation. The intention has not been to show the errors of human judgment, nor even to offset these conclusions by opposite reasonings; but it has rather been to *excuse* such investigators, and to encourage them to look deeper and further for real producing causes; to justify their impressions so far as they contain *truth*, and to point out the great distinction between interior truth, and the error conveyed by visible and external appearances, though such are still considered as ocular demonstrations of unchanging truth. I would show the impossibility

of such theories and hypotheses being true, not in a spirit of exultation or self-approbation, but to direct the minds of their believers to a deeper and indestructible basis, from which are constantly emanating through the veins and avenues of Nature, never-ending Truth. Not that the mind should leave its rational resting-place, and cleave to that which is miraculous, superstitious, or without demonstration: but the reasoner upon these subjects should be like the chemist, and not base his conclusions upon the visible *appearance* of the substance, or form; but *analyze* the composition to find its *elements*, and *invisible reality*. Then the arguments based upon these internal principles will lead synthetically to irresistible conclusions, irrespective of the form or appearance of the substance external. And then the truth will become manifest; and to it, as such, you should respond with the deepest, internal, true affection and veneration. Then may be understood the force and propriety of the expression (which is as true as the laws of Nature), that "the things which are seen are temporal; but the things which are not seen are eternal."

Under whatever circumstances, or by whatever individual, Truth may be conceived of, or wherever it may be found or written, it should be duly appreciated. No direct course of reasoning can be entirely *barren* of truthful conclusions, notwithstanding these may be mingled with errors. All investigations of a scientific and theological character, have conduced to some important conclusions; nevertheless in these some deductions have been made which are incorrect. The mind should observe a train of connected induction to arrive at truth: a mind *not* thus concentrated, would come far short of correct impressions.

The subjects of the First and Last, as seen through Nature, have been much thought upon, and discussed with pure dispositions and intentions; and in the numerous productions of men upon these subjects, many valuable truths have been set forth. The *whole* truth could not be conceived of, for the want of a higher sphere of association. No metaphysical researches, therefore, have yet established or adequately demonstrated to the comprehension, the principle of *Spirit*, or *inner life*. And if the decisions of minds partially clouded and obstructed by surrounding circumstances, have occasionally, and to some extent, been correct, a confirmation will be found in the Revelation. Those which are *not* true, and have been the result of unjustifiable modes of reasoning, the Revelation will also

place in their proper light. And *whatever* truths have entered the minds of investigators, they will see the same reflected; which will be a source of inward gratification. There will also be a consolation derived from the things contained in the Revelation, consisting in the reflection that the dross and impurities of systems and theories have become purged off, or rather repulsed by the truth which is positive and eternal.

The claims which I would prefer, are that the conclusions offered are correctly and instinctively arrived at; inasmuch as I become associated with the various spheres of intellectual development and progression, and by this means am enabled to communicate that which exists in the sphere or state of existence *below* that in which I am situated. Of this I have spoken before: and the inquiring mind is solicited to venerate the truth as it is herein presented, and as it may be convincing to his understanding. Such truth should be venerated only the same as it should be if it had been conceived of and accumulated by any other process.

In speaking incidentally of theories which have been founded on Nature and her laws *alone*, and in explaining the cause of such being produced, the impossibility of their *entire* incorrectness has been shown, with the intention of calling up these latter contemplations. It has not been the intention to demonstrate the *production* and *substance* of *Spirit*, but the intention has been to prove its *existence;* and by doing this, to establish the idea of a corresponding, yet Eternal, Omnipotent Producer. And these two have been established by indirect and direct appeals to the general and universal manifestations of Nature and her inherent laws. And the unchangeable and undeviating connexion and progress of all parts that compose the Universe being established, the mind is thus led back to the potential laws of causation, and forward to the natural and positive result of material perfection.

A definite understanding can not be had of these two important subjects until they are explained, or rather developed in the progress of the Revelation. But the First, or the Great Positive Mind, and the Ultimate—the *Negative*—or the Spirit of man, have been conclusions irresistibly received from the various appeals made to Nature, and the experience of men who are associated with her laws. Her prominent principles, as developed through the received palætiological sciences, have been connectively investigated and set forth in this

key, in order to convince the mind of the *possibility* of spiritual existence. And to make the train of argument still more impressive and certain, it was shown that it must of necessity exist, according to the Nature and essence of its Productor, and the principles and laws which govern all things that are of a like eternal nature. Thus Spirit must of necessity exist, to correspond with all other existences that by these continued operations are constantly being developed.

Matter and spirit have heretofore been supposed to constitute two distinct and independent substances, the latter not having any material origin. And minds not being able to comprehend this classification, have been driven to extreme and illegitimate conclusions. And this would naturally tend, more than any other classification, to produce a disbelief in the united action of Nature. Instead of making material and spiritual existence totally disconnected, the object and intention of the foregoing has been to prove by acknowledged laws and principles of matter, the production of *Intelligence*, the *perfection* of which is *Spirit;* and to unite the whole operations and mutations of Nature's inherent properties of Motion, Life, and Sensation, from the Great Positive Mind through all intermediate things, to Man; to show that in Man this eternal principle of Spiritual Nature becomes *individualized*,—and that the First operated through Nature as a Second, to produce Spirit as a Third and grand Result.

The former conclusion, then, may be again repeated, in order to impress the mind still more strongly with the perfect harmony existing in all things,—That the Organizer and Great Positive Mind uses Nature and all things therein, as an Effect, to produce Spirit as an End and designed Ultimate.

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§ 37. For a proper comprehension of the QUALITIES and ATTRIBUTES contained in the Great Fountain of Causation, and unfolded in the various stages of material progression, it can not be inappropriate to appeal to visible and invisible truths and facts in Nature and experience. And by receiving almost the whole truth in reference to the First Cause, and the various attributes of its nature, the mind would be prepared to enter the higher stages or spheres of the Revelation;

and this would also prepare the mind, if well-constituted and directed, to perceive the close and connected order of development existing between the Beginning and the End of all things.

Thoughts, feelings, desires, and passions, which are existing in the minds of men, are not appealed to, to respond to what is herein contained. It can only be properly conceived of, and comprehended, by the Reason and the internal light of the love of Truth. And Reason *will* respond to this, if properly developed, and disconnected from all improper interests, or interruptive external influences, during the investigation.

The rational and well-organized mind has an unquenchable thirst to search and inquire after the First Cause. And this is conceived of by observing the causes and effects which are constantly developing themselves and acting in all particles composing the Universe. Every effect presented to the mind, presupposes an adequate cause for its appearance and development; and the chain of causes and effects which are performing their operations in all parts of Nature, is to the generalizing mind, unbroken. All inductive philosophy, together with all conclusions based upon palæontological researches, converge to one point—that of the *First Cause* of all things. All Nature, in her powerful and energetic movements, operating upon principles which can not be misinterpreted, proclaims to the mind the truth of the Great, Positive, Omnipotent Mind.

The mind must of necessity have some foundation whereupon it may rest, as it must investigate from a point established. The indications of Nature are of such a character as of themselves to convey a conception of the First Cause of all subordinate existences. Reasoning from the established axiom that there must be a Beginning, or a First Cause, to produce corresponding ones, it follows that either *Matter* has existed from all eternity, or else the essence of an *intelligent* First Cause. One or the other of these conclusions must of necessity be drawn from the indications which all external substances and forms present. The idea is indisputable that *something* must have *originally* existed to produce that which does *now* exist; that Matter and Motion must have existed independently, or that the Great Cause must have been the Productor of that which does exist. The mind, therefore, is led back from effect to cause, until it conceives of the *First* Cause, or rather is compelled to admit the existence of such.

The conclusion drawn from this reasoning must be irresistible, since Nature presents indications which constantly carry the mind through its connected chains of progression to a true conception of a *First* Existence, and of that which is to be produced. There must be a *Beginning*, and also an *Ultimate:* and of this all things afford demonstration to the mind.

The mechanical forces which are constantly being developed, and the chemical properties and affinities existing in all things, are manifestly of a corresponding nature. The motive powers and vital energies of the vegetable and animal kingdoms; the perfect exchanging and reproduction of all parts; the decided development of perception and volition; the inherent properties contained in the subtle fluid which is producing these phenomena; and finally the beauty and perfection of the human organization; its power, and the consciousness that the mind is capable of conceiving ideas and thoughts even transcending the power of expression—all these wonderful manifestations and developments move the mind with a deep and solemn veneration for that which *first* existed.

Again, the bone, the flesh, solids, nerves, skin, nails, and hair, are composed of elements which no chemical process yet known can fully unfold and demonstrate. All things so refined, so rarified, as to be beyond the reach of any known process of chemical analysis, and as to exclude the possibility of a full demonstration to the mind of their internal essences and qualities, require some other means besides sciences yet learned, to unfold the interior truths which they contain. Therefore from original Matter and the mechanical powers which it displayed, to the inherent particles and properties composing the human organization, there is presented to the mind one broad and extended field of united action and motion, operating upon the principle of cause and effect, until effects have become so apparently disconnected from the Original Cause, that the mind has no basis, no cadence, no bounds to its conceptions; and hence it receives or repulses in a hasty and unqualified manner, that which should not be quickly either grasped or rejected. Hence, too, it is that belief or disbelief is so *imperatively* enforced in the intellectual world upon all subjects relating to an inherent, invisible Cause of all else existing.

It is by such thoughts as the foregoing that a conception of the First Cause is forced upon the mind of the investigator. And in reference to this great subject he argues as follows: Some principle, some substance, must have previously existed, or things which do

exist could not have existed. He can not conceive that from *nothing*, *something* could have been produced and organized into forms such as are evident to his senses; for Effect could not exist without Cause. But he finds all beyond this axiom to be clothed in impenetrable darkness and mystery; and therefore he searches no further. He is convinced of the uselessness of asking Nature or his own mind, What was the beginning? What form must the First Cause originally and eternally have assumed? Or what motive, desire, and ultimate design, must have determined the action of the Eternal Mind?

All things are effects, ends, and uses; or, in other words, they are instruments and agents to develop externally that which they inherently contain. The internal contemplation of the First Cause is of itself a *chaos* of contemplation. Therefore we will now take for granted the established and universally-admitted axiom of the First Cause, and speak of the ATTRIBUTES which are constantly flowing from this Eternal Source, through the bodies of the stellar and solar systems, the earth, vegetable and animal existence, Mankind, and Intelligence.

These attributes are distinctly displayed throughout every department of Nature, and in all things therein contained; and uniting (as all other principles invariably and unchangeably do), they form each successive link in the great chain of universal progression and development. And so, in contemplating the First Cause, a correct idea is obtained of its Nature as an Eternal *Mind!*

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§ 38. No possible combination of figures would be adequate to present to the human mind the number of spheres contained in the broad ocean of the stellar system. If each particle of matter composing this sphere could be numbered, the whole would not even convey an idea of the number of worlds contained in infinite space! A constant formation is taking place in every part of the Universe. Each of these parts is changing and exchanging; and particles are thrown from existing spheres and added to others, or unite in forming new ones. There is a universal condensation and consolidation of matter constantly going on, caused by the dissipation or repulsion of that heat and ether which it contained in its fluid state; and consequently there is a constant reception and rejection of particles taking place between all bodies in the Universe. This constant formation, creation, or rather reproduction, is caused by the law originally instituted, and which is perpetually discharging its legitimate

office. Besides this, there is no disqualification of the united *Whole* to produce essential and particular results. Also the universal motion and recreative activity of the Whole, is caused by the same progressive law that produces the modifications and refinements which are constantly observed in the parts: and hence the Whole becomes fitted for different spheres of association.

Orbs, planets, spheres, are thus organized; and the whole plane of the solar system is presented in corresponding formations to the mind. Thus are represented the constant, unchangeable action of all things, and the ascending forms which each assumes; and thus is represented the mighty power which eternally acts through the Whole!

There are therefore centres around which innumerable planets revolve; and planets revolve around these again: and thus one circle after another is developed. Like the sun and its planets, there is formed one sphere of action, around which subordinate spheres move with undeviating and mathematical precision, until from the centre outward there are concentric circles constantly developed from the one circle, until the farthest point of its powerful and controlling influence is attained.

Conceive of the sun, its planets, and their satellites—their composition, and the offices which they perform—and you will be able, by the laws of analogy, to indefinitely comprehend the movements of infinite space, and to conceive of the innumerable suns and centres of like motion and activity. For each sphere or orb in boundless space may be conceived of and comprehended by the light of analogy. Contemplate a Power so great, so omnipotent, so eternal, as to institute a Law in matter which thus produces what is known to be existing! Meditate upon the unimaginable number of spheres that are contained below, around, and above your more transient theatre of existence; and let the thoughts which are contemplating the things and powers that are contained in the *celestial* spheres of existence, be no less active! And think of the omnipotent force and power which they manifest in all their united and harmonious motions! You thus have a perfect system of material formation, supported by an invisible Power and Law, perfect in all its forces and motions, which are openly observed and known to exist!

There can be no thought profound and expansive enough to comprehend the overwhelming idea of Infinite Power! For this power is no less perfect in the solar system than it is in all the systems and

kingdoms existing upon this earthly sphere which you are associated with. It is manifest in the various divisions of formation; in the general kingdoms which have been progressively developed; and in the perfect and efficacious process by which they are constantly and unchangeably being produced. In every kingdom of the physical and organic formations of the earth, there is evinced an inexhaustible, incomprehensible, and omnipotent force, which actuates them and all their developments and reproductions! So perfect is this force, so harmonious and beautiful is its action, that nothing is destroyed or annihilated; but all things answer the end for which they were originally designed. And both in a minute and general field of observation, the same power may be seen as unchangeably active in the production and purification of particles, as also in causing their association with those of like affinity, until the very substance of Sensation is developed into Intelligence; and then intelligence, as a refinement of all else existing, can associate with all corresponding intelligence. And thus the reason is made manifest why the mind is pleased to associate with that of an intellectual nature. It is thus able to conceive of Intelligence in Omnipotence.

The earth and all things therein contained, and the system which is above, below, and occupying all space, unite in all their unspeakable manifestations in impressing the mind with that deep and solemn truth which is the great pillar of all truth, that the Great First Cause possesses as one attribute, the essence, the quality of unimaginable, incomprehensible, and eternal POWER! The impressions received from all these manifestations are irresistibly subduing, convincing, and wonderful! The expressions which are used by Nature to convey such a conclusion, are of such a character that the *internal* man only can receive and associate with them. The evidences of such can not be adequately expressed by man; but they are demonstratively convincing and penetrating, as the inward voice of all Nature.

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§ 39. Thus the foregoing train of remark establishes the eternal attribute of Omnipotence.—And while observing the powerful movements of all things contained in the terrestrial and celestial spheres, there can not but be a conception of DIVINE WISDOM legitimately accompanying the former conclusion. The innumerable centres of the stellar system; the many suns, with their accompanying orbs, planets, and satellites; the perfect precision of the general movements of all these bodies; the regular and connected adjustment and unity;

the distributive harmony and equilibrium of forces and motions which they constantly display—are all manifestations of grandeur, beauty, and order unspeakable. The regular inclinations of orbits and axes, and the definite distances of globes from each other; their constant sameness of motion, and the uniform direction which all take; the apparent sympathy and reciprocation of the spheres and atmospheres of the innumerable and apparently-independent bodies; the united and constant action which each of these manifests—all conspire to force upon the mind the irresistible impression that the great and united movements of the Universe are all being performed according to a most inconceivably-perfect adjustment of mathematical and mechanical laws, and that all things are guided in the very motions of their inherent life and activity, by the essence of Omnipotent WISDOM! Their formation and procreation; their particles and constituent parts manifest in their order and arrangement, the perfection of pure Wisdom and Intelligence—while their numerical extent and diverse modes of development, infinitely transcend the highest powers of human calculation and demonstration. No process of analogical reasoning or of mathematical calculation has yet reached that point of perfection by which may be demonstrated and calculated the exact distances at which these spheres revolve, the immensity of space which they occupy, and the harmony of the Whole!

Again: Geological investigators have decided upon the relative eras at which the various formations were gradually produced. Also that the various strata, from the first to the last, were successively developed, according to the induction received from the internal appearances which they now present.

Accompanying each of these developments, were corresponding productions of vegetable and animal life. And whether the chain is unbroken from the first development of living species to those which now exist, is a question which has no essential bearing upon the induction legitimately received; for the generalization of the geological and [illegible]logical sciences leads to corresponding universal truths. Therefore the orderly development of the earth, and of accompanying and [illegible] organic beings, manifests unspeakable *Wisdom* and *D*[illegible]

[illegible] throughout the labyrinths of the many inferior developments [illegible] to Man, is the same constantly observed. The operation of Nature upon the principle of cause and [illegible] the succession of the four seasons; of day and night; the [illegible] production and

reproduction of all things, as determined by the constant and harmonious operations of these last principles in Nature, and which cause the fertility of the earth; the constant perfecting and purification of all particles composing the material and organic universe; the comparative repose of the functions of vegetable life, during the hours of darkness, so as to produce mature perfection,—all these speak decisively and impressively of unbounded *Wisdom!*

And there is a time also for human physical repose, in order that the many organs and functions of the body may regain what has been expended during the hours of activity, so that there may be a constant and uniform supply of materials and forces generated hourly and secondly, by the energetic movements of the organization. Contemplation on the structure and mutual adaptation of all the parts of the latter, and the uses therein manifested; on the essential chemical properties and qualities composing the fluids and solids; the regular reaction and transmutation of each particle of the solid and fluid substances of the body; the harmonious and undeviating law upon which the whole is sustained, developing cause, effect, and end, in every motion and particle of its organization,—all these, connected with the previous contemplations, carry to the mind the internal and deep conviction, that from the planetary system to geological formations and developments, vegetable and animal creations, and Man, all things are ordered and arranged by *Divine Wisdom.*

The law of gravitation; of repulsion; of progression;—also the evaporation and refinement of particles existing upon the face of Nature; the immense and inconceivable good which is thus constantly being produced; finally, the beauty and harmony of ALL THINGS; the Cause, Effect, and End; the Design; the uses; the unchangeable and eternal simplicity of movements externally manifested, still which are too immense and powerful to be comprehended,—speak only the voice of eternal Power and Wisdom! And the mind thus contemplating Nature and all her various forces and motions, receives distinct and impressive truths from the universals of existence, that kindle within it an intellectual flame of reverence and adoration! And by steady and profound meditation, this will burn and brighten, and purify the internal principle of organic life. And the field of such meditations is unbounded, inasmuch as thoughts themselves are inadequate to conceive of the high and deep Wisdom emanating from the Great Cause of causation!

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§ 40. And while admiring the wisdom as seen and felt in all things around and above, the mind is impressed still more deeply, and with a clearer perception, with an attribute still more perfect, viz., that of GOODNESS! The incalculable number of worlds which the mind has previously contemplated, with their power of action and wise adjustment of motion, display goodness and design in all their various spheres and states of activity. Goodness is manifested in the fact that each law of a *positive* nature produces effects of a *negative* nature; and the equilibrium existing between all motions and forces, causes the principle of goodness to be displayed from the very centre to the circumference of their united actions. And also all the palæontological sciences, when traced to the present time, or retraced to causes anterior, show the constant adaptation and succession of parts serving as agents and instruments to produce future effects, and which produce others still, until the whole, up to the formation of Man, presents a united chain of progression,—a system of concentric circles of development,—and the Whole displays beauty, purpose, and design. Each successive circle evinces an infinite amount of power, wisdom, and goodness, until all combined produce Man as an Ultimate—and that these all were essential principles and operations carried through Nature, for the *very purpose* of producing this sublime Result!

And as Man contains the perfected and refined substances of all else existing, he stands as an emblem of this great Attribute. For man, through this principle of goodness, possesses an intellectual composition whereby he exercises power, wisdom, and goodness, over all below his exalted state, in the vegetable and animal kingdoms. And that the earth might be made useful, and that plants and animals might add to the usefulness thereof, it was *positively necessary* and *good* that they should have a lord and governor. If all things below the composition of man were existing without him, there could be no good results seen, known, or appreciated. For then the life of plants, and the sensation and instinct of animals, would have been the highest developments, and there would have been no further perfection of th[illegible]ame principle. Consequently, according to the laws of wi[illegible]odness, Man, with all his physical powers and his capac[illegible]d to exercise judgment and justice toward all things, [illegible] by the action of his inner principle, the perfect adaptation of all things to him, and also of the perfecting of all things appr[illegible] [illegible]mating to him, so that he may subsist upon the [illegible]stant prod[illegible]

and refinement of the elements and substances contained in the various inferior kingdoms. And thus he is a controller, inventor, and designer, in respect to all things thus presented for his meditation and use.

This perfect adaptation and harmony of all things, thus sends forth throughout the Universe the unchangeable message of the divine attributes of infinite Power, Wisdom, and Goodness; and in so impressive a manner that expression does not answer as a proper means to convey the thoughts caused thereby!

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§ 41. Again: Throughout all this vast ocean of organic life, all known laws, forces, and motions, whether in the celestial spheres or on this present globe, are acknowledged to perform their office (unless *incidentally* obstructed), with the most perfect *Justice* and *Equity*. And again, as the material constituents of all things are combined in the constitution of Man, *he* can exemplify *this* principle, and thus a true conception of *corresponding* Justice may be obtained. The laws that govern the organic and mental constitution, are operating, according to their nature, with a steady and undisturbed action. But if any of these laws are interfered with by any incidental or intentional impediment or violation, they bring with them corresponding natural results. If all the demands of the physiological law are not properly and justly obeyed; if this law is in any way interfered with, or violated in any particular or general sense, there must, and of necessity *will* be, a corresponding result following the violation.

Likewise the *mental* law, if violated or disregarded as to its demands upon the being subject to it, will in all instances produce a corresponding result. And therefore if the physiological and intellectual laws are at any time interrupted in their movements by any cause foreign or immediate, they will illustrate and demonstrate to the mind the perfect harmony that exists in all the motions and laws of Nature—that they are equal and just, and that good or evil results must of necessity be produced according as they are obeyed or disobeyed.

For all movements must produce natural results. Hence if any law is impeded, it produces as a consequence, *impure* results; but if not interfered with, but obeyed in all its requirements and demands, it will produce pure and happy results. Therefore there is constantly in operation the law and principle of Goodness, to produce pure effects; and (as an opposite or negative manifestation), an inter-

ruption of its forces produces impure results. And between the pure and impure; between goodness and its legitimate effects; between harmony and disunion, may be seen still more distinctly the infinite attribute of never-ending JUSTICE!

Thus Power, Wisdom, and Goodness, are combined in the general and specific compositions of all things, from the lowest, up to and in Man. They point to the united and infinite Source from which they emanated,—and develop the principle of eternal Justice, which is universally displayed among every class and species existing in the terrestrial spheres. And the whole is indicative of higher and more perfect attributes, which will be gradually manifested, directly and indirectly, in the various portions of the Revelation.

The bodies and spheres contained in the immensity of inconceivable space, thus follow in order the powerful Law by which they are produced and governed, and that with inconceivable precision, uniformity of motion, and reciprocal actions upon each other. The perpetual and mutual intervolutions and revolutions; the strict exactness of the specific forces and motions uniformly existing in each part and particle composing the celestial spheres; the beauty and harmony displayed in these motions with respect to each other, and around their respective centres, and the perfect precision manifested in every line and path in which they travel,—throwing off particles and attracting the refined ones of others; the constant, reciprocal, and universal sympathy which they display,—manifest in their general indications, the divine attribute of *Meekness*, *Compassion*, and *Mercy*. Each motion, action, and force, observed in the planetary system, is a true and correct signal of distributive Justice and infinite Mercy!

Individual and isolated observations, apparently disconnected with the universal law of motion, will impress still more deeply upon the mind this irresistible conclusion. Still in descending from the *general* observation to the *particular* and *individual* manifestations of this attribute, the mind should not lose sight of its revealment in the great and universal Law of Nature.

The known evidences contained and revealed in the traditional histories of the world, including the many investigations into the material and physical sciences, and the well-established axioms that have been set forth in the many contemplations of Nature and

Art, carry with them conviction of the indestructible attribute under consideration.

The natural developments of the earth, from the grosser stages up to the animal creation, unfold one united and harmonious chain of progression. And Life, Sensation, and Intelligence, have also followed in their respective orders, as the legitimate results of inherent and eternal laws. Throughout the whole vegetable kingdom, there is observed between different forms a constant giving to and taking from each other of particles, in order that one may sustain another, and that thus the kingdom *as* a whole may be sustained: and thus also is developed the truth of universal Reciprocation, Kindness, and Mercy.

This harmony, this universal sympathy, kindness, benevolence, and charity, corresponds to the great and infinite attribute of divine and unspeakable Compassion, and must of necessity accompany other eternal attributes that are contained in the Great Fountain of all existence.

The animals display more lenity, more unqualified compassion, and more instinctive justice, than are often known to be displayed by the perverted and misdirected principles of mankind. They also display unqualified mercy and instinctive attachment. From the lower to the higher states of animal existence, there is one chain of universal sympathy, justice, and benevolence, corresponding to the harmonious reciprocations observed in the vegetable kingdom—also to the exalted and unperverted morality of universal humanity. The vegetable and animal forms of material production therefore manifest sympathy and mercy, corresponding to what is observed in the planetary worlds. And *Man*, the refined and exalted perfection of all *else*—the unlimited governor and controller of his own being—possesses the combined refinements of Justice, Mercy, and Benevolence, known as the unspeakable blessing—the faculty of unclouded REASON. By this he may understand Truth, and subdue all artificial feelings and desires illegitimately evolved from his nature; and he thus stands as a perfect standard and emblem of distributive Justice, universal Compassion and Mercy. It is his highest attainment—it is his most happy and blessed condition of existence—to exercise judgment and justice without distinction. And thus, from man to animals, with their constant mental developments; and from these to vegetables, with their sympathy and equality of action; and from these to the material sphere which contains these all; and thence throughout the immensity of universal space,—there is an indestructible impression

conveyed of reciprocation, harmony, beauty, and magnificence; justice, mercy, sympathy, and eternal benevolence!

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§ 42. The profound meditations on the infinitude of *Space*, induce upon the mind the parallel conception of infinite *Time*. For time and space are parallel and synonymous in signification; but as a distinction is made between them, and is universally acknowledged, it will not be disregarded,—but we will continue the association of thoughts as thus conceived.

The surface of the earth may be compared to infinite space and time, as conceived of by the human mind. The various and innumerable forms, planets, and bodies, existing in space, may be compared with the forms, bodies, and organizations, *here* existing. For each celestial sphere can be no more than a *form* that matter has assumed in obedience to its omnipotent law of progression. The forms and entities here existing, are no more than modifications and correspondent productions of the material elements composing the Universe. All bodies upon the earth are sustained upon its surface by laws acting in connection and correspondence with the universal law of Cause, Effect, and End. The atmosphere of this sphere holds to the same the many living beings and entities that are existing upon its surface. And each other sphere has, again, *its* atmosphere, as corresponding to the earth's atmosphere,—governed by the laws of attraction and repulsion, or inspiration and exhalation, influx and reflux, giving to and taking from. And this whole chain performs its specific duties on laws corresponding to those of the most refined and exalted sphere in the regions of infinity.

Therefore a correspondence and positive analogy may be observed as existing between and connecting all things emanating from the *Great* Sphere or Focus of the Great Positive Mind. There is a perfect and successive gradation and established juxtaposition manifested in all forms and entities, both visible and invisible, terrestrial and celestial; and the whole are governed by the perpetual, uniform action of the former combined attributes, whose law is thus powerful, wise, and good.

Justice and Mercy are thus legitimate attendants of the former principles combined; and from the first attribute to the last, and from the combination of the whole as forming the conception of Infinite Perfection, there is developed and expressed in all things, visible and invisible, the unspeakable attribute of ETERNAL TRUTH!

Thus *Power first* existed. Further development showed infinite *Wisdom;* still further, unbounded *Goodness!* And again, Motion becoming refined and perfected into Sensation and Life (corresponding to the celestial life of the planetary spheres), shows the great law and attribute of universal *Justice.* And by the constant sympathy, kindness, and benevolence, manifested in the imperceptible reciprocation of all their parts and particles, there is developed another attribute—that of eternal and impartial Mercy!

The contemplation of unlimited space and time, and the recognition of the perfect analogy between space and the surface of this earth—between forms and entities therein contained, and forms and entities existing on the earth,—give a correct idea (so far as it is possible to conceive of one) of the universal creation and procreation of all forms and spheres contained in boundless space, as corresponding to those existing on this globe.

Compare world with world; space with time; form with form; particles with the whole fabric of existence; cause with effect; effect with ultimate, and that with design. Then investigate the hidden laws of material and organic motion. Keep in view, in this whole train of contemplation, the great original *Mind,* the *Cause* of all things known as effects, and of that which is not visually known, but which does exist—the ultimate of material perfection. Conceive once more of the great archwork of Nature, and how it was produced. Contemplate still more deeply the causes which the effects prove to exist; and the conception—the subduing and tranquillizing knowledge—will be produced in the mind, that the very perfection, the highest possible refinement, of the former attributes, the very nature and essential quality of the Great Positive Mind, is unchangeable and eternal TRUTH!

There is not one feature in Nature that presents itself to the general observer, which is not stamped with the impress of its divine origin. The same may be observed in every planet; in every form and sphere of the mineral and vegetable world; in every modification of anatomy and form in the plant. So also does the animal creation bear this indestructible impress, by its undeviating and unrestricted harmony, and its production and reorganization that are constantly going on, and are manifested throughout all its various spheres up to Mankind. And the physical and mental composition of man, his faculties and capacities, are still *onward* in their progressive tendency to their sublime results. And all these things are expressions

unchangeable *Truth*, of divine Perfection, and of an eternal principle of divine Intelligence.

Thus Power, Wisdom, Goodness—Justice, Mercy, and Truth—are the gradual and successive developments of an eternal and internal Principle, constituting the divine, original Essence!

Thus, then, are established the law of progression; of development; the science of correspondences; the doctrine of concentric circles; the idea of an endless chain of eternal action, motion, and development, throughout all Nature; the immortality of all things in a purified and perfected state of existence; the unity and harmony of all things, and the impossibility of a positive opposite to exist in Nature or any of her apartments or spheres of united and progressive movement.

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§ 43. The all-pervading Essence contained in Nature is of itself an eternal and immortal Principle. Every particle of matter at some time during the course of ages passes through, and becomes a part of *animal life!* The hardest substance that is existing in the earth; the earth itself, and all things contained in, below, and above it, will ultimately, and at different periods, compose some parts or particles of animal existence. According to the progression of each part, there is an equal association of the same with that of like affinity. For the substance of the earth progresses to that of mineral and crystallized bodies; then becomes such: and these progress to the substance of the vegetable, and then become vegetable matter: this to animal, and then enters into the composition of animal existence; and then, purified from all lower spheres and states which it has previously occupied, the whole becomes perfected to associate with and compose the organization of Mankind. Thence it goes onward to other states of refined and unparticled matter.

This demonstrates conclusively to the profound investigator and searcher into Nature's inherent qualities and specific laws, that all matter composing orbs and planets, all entities, from the highest in the planetary system to this—that every particle in all these must of necessity become at some time the associate, the quality, the composition, of animal life!

This movement and constant refinement and perfection, is imperceptible to the senses, because it is *gradual* and *eternal*, while the senses are finite and evanescent—existing but a moment in [illegible]

son to the other existences, and are consequently not capable of palpable and cognizant conviction. For finite and infinite are extremes to the mind seemingly disconnected; therefore man can not be cognizant of the internal movements of the Universe.

Forms and entities are mere modifications of original matter, which assumes states of material association and composition according to its degree of progression. Forms are therefore but finite and external—are fleeting and evanescent in comparison to the imperceptible motion of gross matter. For all things are assuming forms, not only as necessary results, but as uses to develop new truths and principles, and for the purification and organization of higher and more perfect forms of life.

Man is pre-eminently beautiful, as he contains all things else in a state of *purity;* and he, like other results of Nature, is a designed *instrument*—is a *use*—to develop a more sublime Ultimate.

All forms, therefore, are external effects, and are *mortal.* They can not be depended upon as affording proofs of immortality, or as demonstrating even the *probability* of a future life. But there is an internal, invisible Quality and Essence that may be found by search and analysis to be the Truth of all truths, and the Real of all realities—the internal Principle of the Eternal Positive Mind!

The First and Last, or the Cause and Ultimate, which it has been the object to prove and demonstrate to the rational mind, is the existence, the reality, the true conception, of an intelligent *First Cause* (and this has been proved from all the palætiological sciences, and all the philosophical inductions of Nature), and the positive individualization of the inner life, or *spiritual principle.*—And the last has been shown from the irresistible conclusions drawn from the physical sciences, together with philosophy, reason, and the approbations of a comprehensive intelligence, to be more than a *probable possibility*—and actually demonstrated to be a *real reality*—to be the natural result, but still a perfect and eternal one, of the material organization.

Therefore, as the *First* and *Last* have been positively proved, the *Key* has now done its specific duty, by having prepared the mind to contemplate that which is still higher, yet connected with all things existing in an inferior degree. And as Nature has been proved to be a combined Effect of the First Cause, and Spirit an Ultimate, Nature therefore stands as a mediator between disbelief and present conviction; and upon her and her laws, as a foundation (speaking

correspondentially of all spheres in universal space), shall be based the *Revelation*—which will *progressively* reveal every visible and invisible existence, until it arrives at the highest Sphere of perfection; and then will retrace the links of development back to the original Cause and Foundation of all things.

During the delivery of this Key, I have occupied a Sphere *second* to this in mental refinement and perfection. And to reveal the Second Sphere, I progress or ascend to the *Third;* thence to the Fourth; thence onward and upward to the Fifth, Sixth, and finally, as an ultimate, to the *Seventh*—in which Sphere I shall be able to comprehend all others. Then from this, again, I shall descend to that which I now occupy. And the whole is to be in accordance with the laws of *Universal* TRUTH, as the Perfection and Ultimate of all the other attributes belonging to the GREAT POSITIVE MIND!

END OF THE FIRST PART, OR KEY.

PART II.

OR,

NATURE'S DIVINE REVELATIONS.

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§ 1 IN THE BEGINNING, the Univercœlum was one boundless, undefinable, and unimaginable ocean of LIQUID FIRE! The most vigorous and ambitious imagination is not capable of forming an adequate conception of the height, and depth, and length, and breadth thereof. There was one vast expanse of liquid substance. It was without bounds—inconceivable—and with qualities and essences incomprehensible. This was the original condition of MATTER. It was without forms; for it was but *one* Form. It had not motions; but it was an eternity of Motion. It was without parts; for it was a Whole. Particles did not exist; but the Whole was as *one* Particle. There were not Suns, but it was one Eternal Sun. It had no beginning, and it was without end. It had not length; for it was a Vortex of one Eternity. It had not circles; for it was one infinite Circle. It had not disconnected power; but it was the very essence of all Power. Its inconceivable magnitude and constitution were such as not to develop forces, but Omnipotent Power!

Matter and Power were existing as a Whole, inseparable. The *Matter* contained the substance to produce all suns, all worlds, and systems of worlds, throughout the immensity of space. It contained the qualities to produce all things that are existing upon each of these worlds. The *Power* contained Wisdom and Goodness,—Justice, Mercy, and Truth. It contained the original and essential Principle that is displayed throughout immensity of space, controlling worlds and systems of worlds, and producing Motion, Life,

Sensation, and Intelligence, to be impartially disseminated upon their surfaces as Ultimates!

This Great Centre of worlds—this Great Power of Intelligence—this Great Germ of all existences—was ONE WORLD!—corresponding to a globe visible: for it was *but* One—containing the materials and *Power* to produce all others. It had *Wisdom* equal to Matter, to plan them and direct their infinite movements. It had *Goodness* equal to the extent of its substance, to give perfect harmony and distributive usefulness to all parts of this Infinitude. It had *Justice*; but only to be manifested in proportion to developments of suitable mediums upon these subordinate spheres, or forms of the *Great* Sphere. It had *Mercy*, *Lenity*, and *Forbearance*, to be developed as corresponding with like developments in sensitive and intelligent beings. It contained *Truth eternalized*, like its own nature. So the whole of these principles were joined into one vast *Vortex* of *Pure Intelligence!*

Thus, Matter and Motion are co-eternal principles, established by virtue of their own nature; and they were the Germ, containing all properties, all essences, all principles, to produce all other forms and spheres that are now known to be existing. The great original Mass was a substance containing within itself the embryo of its own perfection. It became pregnated by virtue of its own laws, and was controlled, guided, and perfected, by virtue of its own omnipotent Power!

Crystallization and organic life being the two general developments belonging to the Mundus of spheres, there was nothing existing as things are now known to exist: for it was one Sphere, one Substance, one Germ, one Cause, containing the power to produce all the systems that are now swimming in the vacuum of undefinable space. It contained the *power* of progression, but had not progressed.

Therefore Matter and Power were the only Principles developed; and there were no other spheres of progression. This great Mass of Matter abounded with heat and fire immense, insomuch that each seeming particle was in reality not such, but the Whole was a mass of liquid lava. The elements then developed were Light and Heat. The Power contained in this great Vortex was the GREAT POSITIVE MIND!—and its development was ETERNAL MOTION! And Matter and Motion constituted the original condition of all things!

Matter contained all the attributes, characteristics, essen[illegible] ties, and peculiar combinations, which the whole Univers[illegible]

fests. No limits could be given to its inconceivable extension, no combination of numbers could represent its diameter, and no conception of form could be properly applied to its appearance! For Cause and Effect were involved in one universal Motion, undulating almost its own immensity! No parts were acting upon other parts, but the Whole was acting by virtue of its own internal power, which was of inconceivable greatness. No name or quality can properly represent its original substance: for the whole was flaming with internal heat, which evolved, as an effect, the principle of Light.

So Matter, Heat, and Light, constituted the primitive condition of the material, eternal Substance. Possessing all these essential qualities, characteristics, and compounds, it was suitable to produce all things which have been produced, and to be the Cause and Effect to produce indeterminable Ultimates. Its ultimate purification would necessarily produce the peculiar essence of animal life and Intelligence. The very essence that it contained, would inevitably breathe forth the amazing and indescribable qualities that characterize all the organic kingdoms! The *Terra* and *Terminus* were both combined in this great Ocean of unparticled substance. This contained the parts to produce all things subsequently created. It was the Cause of an eternalized system of concentric spheres of heavens which were and are the very Foundation and Cause of all that is terrestrial and corporeal, yet developing that which is celestial and heavenly.

The original form was *angular*. This contained the principle and nature of all other forms: so that from the lowest and intermediate forms up to the highest, could be constantly produced other forms accompanied with, and controlled and acted upon by, the Great Positive Power. Progression of the angular evolved the *circular*. This assumed, not a spherical constitution, but it was a combination of angular and rectilinear plane. Therefore the continuance of the angular to the circular was only a perpetually progressive form, ascending toward the *spiral*. And this developed diameters, axes, and poles, containing the perpetual angular, and progressed to a still higher and more perfect form, that of the *vortical*, properly the celestial.

Thus from the lowest to *this* sphere of progression, there was a [illegible] development of inherent principles and laws, the lower con-[illegible] the higher, and the perfected comprehending all below [illegible] [illegible] perpetual vortical or celestial, was the Spiritual; in which there [illegible] is [illegible], pure, and everlastingly infinite, con-

taining unspeakable and celestial glory, brightness, and grandeur. It is the Vortex, the inconceivably perfect and spontaneous substance of the GREAT POSITIVE MIND!

The greatest comprehends the lesser, still that which was first, though is not developed except by order and virtue of degreed progression. And so each state assumed new qualities and involved new developments, until the highest put forth its everlasting brightness, an index of its own origin!

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§ 2. Matter and Motion reigned throughout the regions of boundless infinitude. There were no other forms and no other attributes evolved from Power; for they all existed undeveloped together. Matter and its peculiar combinations, existed from time unimaginable, as the vehicle of more sublime Ultimates, to be eternally developed by the Design and Power which were constantly being sent forth from the great Vortex of Positive Power!

It was impossible for Matter to exist without a principle of inherent and eternal production. It was impossible for this internal, invisible, Positive Power to exist without Matter as its accompaniment and Vehicle. In order that this Matter might assume *forms*, the action of the Great Positive Power was necessary to impel it to higher states of progression. So the Matter, thus acted upon, was developed until it became an external *Equilibrium* or *Negative* of the Great Positive Power internally acting upon it. And thus Positive and Negative were eternally established in Matter. And Matter was thus obliged to obey every impulse or force given it by the internal Principles, emanating from the Great Positive Mind.

The Great First Cause, or the Vortex of pure Intelligence, was a *First*, or Cause Internal. Matter, with its properties and inconceivable combinations, was an accompaniment or counterpart that may be termed a *Second* or *Effect*. And the external or countervailing force developed by the action of the Internal, was a *Third* or *Ultimate*.

Thus was established the Law of universal and eternal MOTION. In the beginning God created—or the Great Positive Mind caused—the existences and forms that are now universally manifested.

Having arrived at this state and order of material formation,—the true conception of Matter and Motion, of their original combination; of the self-establishment of laws and principles suitable to develop ultimate results, and of the adjustment of [illegible] to produce [illegible],—[illegible]

made present to the mind. And this was the condition of these elements and principles in the beginning; and they were thus prepared to develop forms corresponding to the virtue of the internal principles involved in the Great Mass, and to the inherent Power emanating from the Great Vortex in which nothing but everlasting perfection is contained! Herein is involved all that is everlasting, eternal, and infinite: And herein are established the laws that are to govern the vast Univercœlum and all things therein contained! At this epoch and state of infinite original constitution, all the laws, elements, and combinations of elements, were involved in the Great Mass, to be subsequently developed in order and succession of degrees, throughout every undefinable avenue of eternal motion, life, and activity.

The universal Cause, Law, and Reality, is now established and organized. Internal and External, Cause and Effect, Positive and Negative, have now assumed their proper stations to produce a constant development of their inherent attributes. The *forms* that are involved in this great Whole, are to be also successively developed and made visible, with *their* consequent developments. The constitution and laws of Matter * with all its sublime qualities and essences, will be unfolded ultimately, but by a process graduated by like developments of the Great energetic Cause and Positive Power.

This extensive general organization having become now eternally established, *new* developments must consequently and inevitably occur. Each of these developments leads only to the perfection that is existing in the Vortex of internal and everlasting Intelligence.

But before contemplating the spontaneous developments of this great and unimaginable Ocean of Matter and Motion, it is well to contemplate the *substances* which it contains *undeveloped*.

The gross and lower qualities that are contained in this great Mass; the almost entire dissimilarity of particles constituting the same, with any which may be present to the mind, and the great amount and utter incomprehensibility of the original substance, give some obscurity to the lower and more perfected particles that compose this great Vehicle of Positive Power. The mighty magnitude of this *terra-material*; the duration of Eternity; the mighty substances and particles that are destined to produce mightier spheres of beauty and perfection; the inconceivableness of this great expanse, developing perpetually

* The le[illegible] here rema[illegible] in speaking of the original condition of things, [illegible] Matter and Fire as synonymous.

spheres and Spheres of spheres, and forms that are indices of forms still higher and greater in their many and successive degrees of perpetual progression,—these all are too vast for human conception! But still, a general contemplation would be useful, as conveying some slight idea of their nature and destination,—though the almost vacuum of indefinite thought will only radiate and revibrate that which was intended to be the subject of conception.

First, it contains the peculiar combinations that form a Sun so vast that *it* again forms similar ones corresponding to the great Sun or World that was first repulsed from the great Body, or Infinite Centre! And this is an index—a symbol—of an eternity of worlds like unto the first launched from the great Centre to the extremity of its own atmospheric circle. And each having subordinate worlds, and these having satellites, they in order revolve around each other, and the whole around the Centre or Sun which produced them. And this, with all corresponding suns and constellations, attended with their many planets and satellites, revolves around the *Great* Centre or Sun from which the whole emanated! And thus is established the *first motion* of planetary worlds! And these having developed upon geometrical principles, the angular, circular, and spiral motions, this eternal establishment becomes the first system of concentric circles!

After the great Fountain has produced from its inherent substance, an infinite number of worlds, the worlds, or the compositions therein contained, progress perpetually to higher states of perfection. The new development is the crystallization of internal particles, producing the various *earthy* and *mineral* substances. The highest state of mineral, by order of degrees and progression of particles, brings forth the great substance of the whole *Vegetable Kingdom.* The lowest of this (including, as it does, the highest), produces the most delicate plant. This kingdom, again, constitutes, in order and degree, *animal composition.* And this again ascending to higher and more perfect orders and degrees, brings forth the essences and qualities that compose the organization of *Man.* And all intermediate substances developed, are the Uses adapted to the wants and requirements of each successive material development. So all substances, which are constantly assuming forms by the action of the Great First Form and its perpetual ascension to Ultimates, are in like manner ascending through successive and corresponding stages of development.

The Mass that was first repulsed from the Great Centre of Worlds, contained the properties and essences, not only to compose itself, but

to produce and develop the minutest and most sublimated of all intricacies, apparently, that could be formed from the finest materials; it furnishes materials for, and produces, the *brain* and *human eye*, with all their inimitable refinements of matter!

Thus, then, this great Ocean of Eternal Matter, not only is a World immense and infinite of itself, but it contains the matter to produce the most inconceivable corresponding World; and this again forming others of like nature, progresses from inherent qualities to the outer development of an *organ of vision*, and to the substance and formation of the *mental organization!* Thus the Lowest or First contains all *else;* whereas the highest state of perfection acts on the lower. So while that which is first contains the Ultimate, the Ultimate acts on all things below it, which, though less perfect, are still symbols of eternal essences to be expanded and developed in visible forms and spheres of the highest degrees of magnificence.

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§ 3. Contemplation on the *Attributes* contained in, and belonging to, the Great Positive Power, would also lead the mind to properly comprehend what is contained in the Great Vortex of infinite Perfection undeveloped. *Power* is manifested in the guidance and control of the great World evolved from the *greater* one. And this Power is unlimited and uncontrolled; yet developing *Wisdom* in the universal expansion and extension of planetary productions. The perfect and inimitable adaptation of every constellation, planet, and satellite, to the great Sun of its central motion, displays *infinite Goodness.* For Goodness is the proper adaptation of things to ends, in order to accomplish some grand and sublime ultimate.

The proper adherence and obedience of all these planetary worlds, to the Positive Law of Cause and Effect, each and every one obeying the original impetus given it when this eternal law was established, displays *infinite* and *universal Justice.* For Justice and Equity consist in an obedience to the laws of Cause and Effect.

The proper accomplishment of the end desired by the original Premeditator, displays the highest and most perfect attribute of *Mercy.* For light is evolved from the great Centre thus established; proper elements are developed; air is universally distributed, sufficient to sustain life and to equalize the parts composing the great Whole,—and all to prepare suitable habitations for vegetable and animal existences; and this is the accomplishment of the Ultimate intended. And in this way is displayed the exalted and essential attribute of everlasting

Mercy; for Mercy consists in the adaptation of parts to the Whole, and in the dissemination and sustaining of sensitive beings.

The gradual and progressive development of each form from the condition of things first existing; the constant and inevitable manifestations occurring in every epoch or stage of Motion; the mutual adaptation of all things which is plainly visible, and the perfect and absolute accomplishment of the end desired,—display the perfection of all attributes, the Ultimate of the Great Positive Mind, *Eternal* TRUTH! For Truth is that inherent principle of divine Law which determines the *certain* and *adequate* accomplishment of any good and glorious end contemplated.

Thus Power and its Vehicle constitute the Fountain from which flow all things to ultimate perfection. The inconceivable fiery mass of Matter, in its magnitude and constituents of composition, pass all comprehension. And Power, wielding its mighty and energetic influence, coeternal with the substance of Matter, is of too great and mighty a nature to be imagined or conceived of. And this was the condition of things in the beginning.

The infinite mass of Matter developed heat and light by virtue of inherent fire. And Power being *positive*, developed a *Negative*, or the eternal Law of *Gravitation*. Thus Motion was eternally established in and throughout the vast material composition.

The extension of the atmosphere from the Great Body, was likewise infinite. And the Great Centre or Sun constantly gave off heat and light, each of which was a development of Matter, thrown off by its repelling power. This superior combination, as evolved from the Centre, was suitable for the formation of immense worlds. The substance or unparticled matter which was constantly thrown from the Centre, became at length a *nebulous Zone*, surrounding the immensity of space! By constant action and development of the particles thus subjected to the motion of attraction, repulsion, and the laws of condensation; by a repelling of that which was averse to the process of consolidation, and an attracting of that which was of like affinity and suitable to become part of the same mass, the formation of worlds was first instituted,—on the law of progression and development from the Great Centre, until the material evolved was fitted to produce a World, and that others, corresponding to the great original Source. The worlds thus formed were properly *Suns*, produced from an inconceivable mass of unparticled matter existing before the process of consolidation commenced.

Thus an incomprehensible and incalculable number of Centres or Suns were produced by the development of heat and light, and their gradual condensation. And from these were created systems of planets, each of which revolved around its controlling Centre, according to the development of the circular and spiral motions, and the influence of attraction and repulsion, or the laws of centripetal and centrifugal forces. The *first* great Ring of converging formations was thus commenced and completed.

After an unimaginable elapse of time—almost the *annihilation* of time to the mind, if an attempt is made to calculate the immensity of its duration—the constant evolving from the Great Centre, of light still more perfected, produced innumerable millions of suns, which occupied another orbit or circle in relation to the Great Parent of their formation! After a corresponding organization of parts, these, by attraction, condensation, repulsion, and the evolution of their own atmospheres, produced planets and satellites, in a manner corresponding to the infinite formations of the first Circle.

The extreme heat, the intensity of which transcends the utmost conception of thought, and is as many million degrees greater than the hottest artificial fire, as the latter is degrees above the warmth of the human system,—this heat constantly evolving light so intense, that its strength would have repulsed planets supposed to be near its source (if such were possible) from their orbits,—formed, by such radiation, another Circle of Suns. And each constantly develops its laws, forces, and motions, expands in power and contracts in volume, according to the law of equal magnitudes. And each of these suns possesses matter still more refined and unparticled than those of the former system, and their planets were formed out of matter still more refined as evolved from their own centres. And so there was an endless circle of suns and formations produced as corresponding to other circles, each circle being a System of eternal systems, and an index and symbol of the Great Sun or Focus of undefinable magnitude from which all emanated!

A *fourth* Circle of Suns was correspondingly formed, with accompaniments similar to those produced by the former.

A *fifth* Circle of Suns was also evolved in the order of progressive material development. And from each of these suns an atmosphere, as was the case with the former, passed to the circumference of its influence, the matter of which formed constellations, planets, and satellites, each observing the same laws as were first established, each

revolving on its axis, and also observing nearly the same plane in its revolutions around the Centre or Sun which produced them. And thus was formed a *fifth* Circle of Suns and systems of worlds.

A *sixth* Circle of formations was also produced: and these are *Suns only*. As they have not yet become properly consolidated, their atmosphere has not yet produced other formations; and so they are at this time pursuing their undefinable orbits in the form and composition of *blazing Comets*.*

The time that has elapsed in years, from the Beginning until the completion of the six circles of suns, could not be represented to the human mind, if every particle that composes this globe should pass

* On a subject so immense, human ideas, especially in this sphere of being, must of necessity be of a very *general* and *indefinite* character, and any illustrations offered must appear exceedingly diminutive and unworthy of the subject. But on the principle that *one atom* represents the whole Universe, let the reader suppose that the *comparative* atom, which is all the most powerful imagination can conceive of in attempting to form an idea of the Great Sun of the Univercœlum, is *stationary* in the centre of infinite space. Flaming with the most inconceivable heat, its vaporized materials extended from the nucleus far beyond the utmost bounds of the human imagination. By virtue of a chemical association of particles of like affinity, or *gravitation* (which the author explains as synonymous), this igneous atmosphere of the great Body, in process of time unimaginable, gradually divided itself into six *concentric rings*, the only analogue of which we have in the *now condensed* rings of *Saturn*. So long as the great Nucleus remained *stationary*, it would be the common focal point of all the concentric rings, being equi-distant from all parts of their respective circumferences. But a rapid *motion* of the great Body (which the author says it possessed from the beginning) would produce an *elongation* of these rings somewhat analogous to the trail of a *comet*,—leaving the great mass of materials in its rear. Supposing the motion to be in an *elliptic orbit*, the sudden recurve and centrifugal impetus of the projecting trail, occurring at every passage of the great Body around the foci of the ellipse, would finally (when condensation became sufficiently advanced) produce a *detachment* of the great vapory trail, which would subsequently assume a *spheroid form* and become a *Sun* corresponding to its origin. In this way the six "nebulous zones" formed a corresponding number of central suns, and from which have emanated a corresponding number of Universes! These the author calls "circles of suns,"—that is, *circular planes* of suns,—and are all, with their countless millions of appendages, silently describing their *infinite* orbits around the great Centre of all centres!

Our sun and system, and all the innumerable stars which the telescope can reveal, the author informs us, belong to the *fifth* great Circle or plane of formations.

The author requests me to say that, as this work is merely intended to establish *general principles*, this great subject is here treated with brevity, and more particular descriptions, and especially calculations as to distances and magnitudes, will be given in a future work.

The *nebular theory of creation*, as presented on this magnificent scale, does not depend upon any present nebular *appearances* in the heavens, as the author distinctly says, that with an instrument sufficiently powerful, these all might be resolved into *stars*.

separately before the human vision, and millions of years were to elapse between the passage of each particle! If this duration could be conceived of, the mind would still be incompetent to comprehend the time which elapsed from the Beginning to the sixth formation!

The Great Centre from which all of these systems and Systems of systems emanated, is still an exhaustless Fountain of never-ending materials! It is a magnificent and glorious Sun—a Centre around which all suns and Suns of suns revolve. It is a Vortex, breathing forth a system of concentric circles of suns and systems of suns. It is an everlasting and unchangeable Parent of all things! It is still an Ocean of undulated and undefinable fire, the holy emblem of Perfection. With an everlasting spontaneousness, it breathes forth unnumbered worlds, and corresponding infinite expansion of co-eternal and immutable Power. It displays, throughout the immensity of space, correspondences of its own inherent nature. It is a *Germ*, in which nothing exists but what is everlasting and infinite; and it develops the inexpressible attributes in the successive degrees and orders of formation, throughout the vast Univercœlum and the boundless duration of Eternity!

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§ 4. The magnificent nebulous Zone, which was formed in time unimaginable by the incessant emanation of light and heat from the Great Eternal Sun, not only approximated nearly to its Producer, but expanded through the regions of infinite space even far beyond the sixth circle of suns.

The great mass of Matter or Fire contained heat, the latter being a production of the former. The heat contained light, which it in order spread throughout the expanse of infinity. And this light was the peculiar composition adapted to, and assigned for, the production of an infinity of worlds and systems of worlds, in orders and degrees of development, and in forms like unto the first Great Form. Thus light is a perfection and development of the original composition. And light thus formed the nebulous Ring or Circle, surrounding undefinable space!

Positive and Negative constantly acting on, and producing eternal motion throughout the mass of nebulous associated particles, the Positive, or Attraction, called to a great centre, particles of like affinity and suitable to enter into combination. The Negative force, or the repulsion, threw off from the great body particles not suitable to its

interior combinations. Thus were formed, at equal periods, the suns of the *First Circle*.

These suns (especially the centres of them), were still fire inconceivable; and these also gave off an emanation of heat and light. This light, or the particles composing it, in the same manner as the suns themselves were formed, produced planets and satellites. The suns being too light and unparticled, could not consolidate in a manner similar to the condensation of their light in other centres or worlds. But the light thrown from them was capable of becoming less rare than their own composition; and therefore the constant absorption of the rays of light produced in each of their planets a hardened or consolidated combination of particles.

The number of planets and other formations emanating from these suns, is as incalculable as the number of suns produced from the Eternal Sun. Each of these suns has its own established planetary system, each planet in which, in order, observing the same plane, and taking the same direction, moves around the sun or centre which formed it: and the whole move around the Eternal Centre or Germ of their existence!

These planets can not properly be termed such: for their compositions are too rare to form mineral substances. They are rather an adhesion of particles caused by the law of condensation and mutual attraction, or gravitation. But still they are bodies of an almost wholly fiery interior constitution. So they are in reality what would be termed *cometary* bodies; each of which pursues the orbit of its first formation, according to the bulk and density of its peculiar elements. Such is the condition of the *first* infinite Circle of suns, and of the worlds by them produced.

A still greater accumulation of particles sent off from the Great Sun, produced another circle, like unto the *first*,—with a corresponding number of planets and satellites. The suns in this circle being still more rare than those in the first, have less *fire*, but contain more *heat*; and they are capable of expanding, and sending forth more unparticled light relatively than the former. The same laws still work their mighty influence throughout the circle formed by these suns: and by constant emanation of nebulous matter, planets are, at irregular distances, in constant process of formation. By the attraction of these suns, all particles negative to their own composition, gravitated to them again: and others by virtue of inherent motion and refinement, were repulsed or thrown off with a velocity

inconceivable, seeking substances of like affinity among other formations in the system which the sun had thus yielded forth. The condensation of materials into planets belonging to this system, was produced by a constant attraction or absorption of light, the rare particles composing them gravitating to, or being attracted by, the sun. And these may be properly styled planets; for they gradually condensed into particles of earthy composition. The one closest to the sun is harder than the second; and the third is still more dense than the latter; and denser and rarer alternately and correspondingly succeed each other, throughout the worlds composing one of these systems.

The condensed particles, and the progression of the same forming the substance that is termed earth, are totally unlike any compositions of a terrestrial nature that are known to be in existence by the human mind.

It is impossible to calculate the immensity of their circumferences or diameters; for they are infinitely larger than several millions of the *suns* belonging to the fifth Circle. And the *suns* of the second Circle transcend the utmost powers of the conception or imagination. And the suns of the *first* Circle, and their planets, are still more inconceivable—are utterly *beyond* conception, even as is the unimaginable and unchangeable Sun that gave them an existence.

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§ 5. The suns forming the *third* System of concentric circles, have less heat and more light than the former, and are nearer the state of condensation. Still they are *not* condensed; for they contain heat inconceivable. Their light, associating with atoms of like nature, has become suitable to produce still denser bodies than are produced by the light of those of the former circle; and so these suns were destined to produce planets of a still more condensed and consolidated constitution. The constant interchanging of particles; the throwing off of the non-associating atoms, and the receiving of others of like affinity, gradually produced a system of planets and satellites, corresponding to other creations of like nature.

The particles which have progressed to the *terra*-material formation of these planets, are still of such a peculiar and refined nature that no substance known on earth bears a resemblance to them. The first has, in process of condensation, assumed a hardened surface having two strata, the first of which is an imaginable formation of particles of sand, somewhat in appearance like the carbonate of lime mixed with coral substances, yet not in any particular contain-

ing the qualities or essences of either. It is more refined than is possible to conceive of from a comparison with any substance known on earth.

Such is the composition and constitution of the first and second planets of the third circle of suns. And the appearance of the same is gradually diminished with their increasing distances; and many of the planets that they sustain have none of the above compositions yet developed.

The suns of the *fourth* Circle contain still less heat and light than those of the former; but still the intensity of each is incomprehensible to the mind. They send off light still more unparticled, insomuch that they become active agents of light. After an inconceivable period of time, and an incessant emanation of this unparticled matter from the suns which this composed, this produced corresponding systems of planetary worlds, diminishing in number and magnitude, yet too mighty in expanse to be calculated or comprehended. By virtue of the motion going on throughout this great system of systems, and by the laws of condensation, absorption, gravitation, repulsion and association of atoms, the planets formed became still more dense in constitution than those before described.

Planets that are nearest these suns have progressed to earthy formations and developments; while those that are farther, are still more refined and less dense in particles that compose earthy substance. Those that are progressed have three formations; the last of which nearly resembles the present appearance of this globe; but is not of the same constitution or quality. Their materials are more refined and perfect, not in quality, but in particles.

So likewise a *fifth* Circle of suns was brought into existence, corresponding to the other creations. These are composed of less heat and light relatively than the former: still their heat and light are immense. And particles evolved from these suns were still more refined and ethereal. But by virtue of eternal laws inherent and immutable in this composition, it gradually and correspondingly brought into existence an immense number of planets and satellites, the magnitude of which is not yet fully determined or comprehended. By the operation of these laws, and after an inconceivable period of time, the planets were created which belong to our own solar system. Planets that are nearer these suns are correspondingly denser than those further from them.

The distance that the light of the suns of the fifth circle passes off

into space, is too vast for ordinary conception, still is limited compared to the extension of the light of suns of the previous circles.

The condensation of particles from the sun of our own solar system (which stands as a general representative of all others in this Circle) has produced various strata of earthy formations. The first planet is extremely dense, and its surface is composed of a mineral and rocky substance. It has combinations similar to those upon this globe, but which are more refined in *appearance*, though not in *quality*. This one has been named MERCURY.

The next has formations four in number, the last of which has not yet been fully developed: and it is less in density of composition than the former. This is named VENUS.

The third has combinations of earthy substances still less dense than the former. The number of formations and strata developed is *five*, the last being nearly consummated. The composition of the first partakes of silica, lime, and other mineral developments. And the formations successively produced in the order of development, consist of various species of earth and stone, until the fourth, and now nearly the fifth, is produced. The last of these composes the crust, or the fifth geological development of the planet termed EARTH.

The next one in order has corresponding formations. It is not any larger, but is less dense than the latter. It is termed MARS.

The one succeeding this has still a greater number of formations, which are still more refined, in quality and constitution. This is termed JUPITER.

The next has formations unequalled by those of any planet existing between it and the sun to which it belongs. Its composition is still less dense and less gross than the latter. The earth that its formations have developed, is pure, fertile, and inconceivably refined. And like the *Great* Sun whence it came, but to which it is as the least particle that composes the eye of the smallest insect is to it, it has formed a nebulous zone, and that another,—each of which surrounds it still, unbroken and but slightly condensed; but which will ultimately compose other nebulous masses, the whole of which will form a globe which will assume a track according to its own specific gravity, as have and do all others. This planet is termed SATURN.

The planets receding still further from this, grow less dense and more refined than those preceding. Some of them pursue their orbits uncondensed and unstratified. Their orbits are immense, but

are in proportion to the refinement of their constituents, as not being suitable to associate with any composition of the sun which produced them. From this cause they are repulsed to the extreme distance that the nature of their compositions can allow them to occupy. And these are COMETS—each of which will assume the constitution of a planet of like nature with all others in the same circle of formation.

A *sixth* Circle of suns was in order produced; and these contain no fire, less light, and more electricity. And having not yet become suns properly, by reason of their inherent qualities and compositions, they are at this time traversing almost the bounds of undefinable space. The orbit of their revolution surrounds space incalculable.

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§ 6. Thus the Univercœlum is a boundless accumulation of particles that have assumed by virtue of inherent qualities, forms, orders, degrees, associations, and correspondences. Every particle, from the first to the last circle, gravitated to the centre destined for its association. Thus were established forms; and perpetual forms produced *Order*. And by the association of each particle throughout the vast Univercœlum, with particles of like affinity, from the lowest to the highest, *Degrees* were established throughout every department of Creation. And there was a constant gravitation of particles going on throughout the whole Mass of material compositions. And thus in order was produced this vast and universal extension of worlds and systems of worlds, throughout immensity of space.

Development of inherent qualities to an external manifestation of the same, and progression of all things to ultimate refinement and purification, were only in order with corresponding developments of higher spheres and more eternal assemblages. And each particle was destined ultimately to ascend to that degree of refinement; and each sphere successively and incessantly put forth its ultimate particles to produce, sustain, and associate, with others of like affinity and nature, that were thrown off from the Mass as too pure and unparticled to associate with that of a grosser and denser quality.

Therefore the Great Sun—the unimaginable Ocean of liquid material—was a Centre from which (according to the development of its atmosphere, which extended throughout immensity) rolled forth a circle of suns to the extreme extent of particles associating to produce them.

Thus also *Order* and *Form* were developed. For their distance

from the *Great* Sun their Parent, was in proportion to the density of their composition; and their distances from each other were correspondingly sustained by the same influence of eternal gravitation. And all worlds emanating from these, were but blazing and productive suns to other planets. And corresponding ultimate associations and formations have progressed, until the extreme of their emanation has resulted in the formation of the sixth Circle.

And so the suns of the first Circle are an ultimate of the *Great* Sun; and those of the second Circle may be called an ultimate of the first. They are no more than accumulations of particles, and thus are planets. And the third Circle of Suns are an ultimate of the second; and the fourth, of the third; and the fifth, of the fourth; and the sixth, of the fifth. Thus there is no disconnexion: but there is a perfect harmony and unity in all celestial and terra-material productions: and so each may be considered as a part necessary to the completion of the whole Univercœlum of boundless infinitude!

Time and space, height and depth, length and breadth, are *annihilated* in this vast system of concentric and celestial circles—a perfection and perpetual development of the Great FOUNTAIN from which they all successively emanated. An attempt to calculate the immense magnitude of one of these systems, would be useless; for they transcend the utmost conceptions and calculations of the human mind. One of the suns of the second Circle is several millions of trillions times larger than the sun of our solar system, which is in the fifth Circle! No combinations of numbers is adequate to express the diametrical magnitude of those of the second Circle; and millions of times more incalculable are those of the *first!* And the *Great* Sun or Fountain, from which all of these sprang, is too infinite in its magnitude to be in any way meditated upon consistently; and so a definite conception can not be had of the GERM that has produced an infinitude of inconceivable worlds!

And the *time* which has elapsed during these formations is equally incalculable; for it is beyond the powers of the most vigorous and brilliant imagination to even pass one thought upon the time that elapsed between the first assumption of form by particles thrown from the Great Mass, to that form's ultimate production.—And yet following this were suns and systems of suns, and constellations and planets, without number, and new forms constantly displaying themselves, until millions and millions of millions of worlds—an *infinity* of worlds—were traversing the boundless fields of immensity, displaying the

most perfect order, arrangement, and organization. These constantly put forth new particles, an evidence and index of new and youthful productions, which were constantly succeeding. And so we may trace correspondingly another almost infinity of formations and consequent re-formations, until all arrive at their present state of order, and their present refinement of ultimate particles,—having condensed and consolidated by a gradual association of inherent particles, both gross and refined, each of which gravitates to its like, and possesses motion in proportion to the specific density or rarity of the substances with which it is in combination.

And thus, from the first to the last, has elapsed an inconceivable period of time, and as immense a production of new forms, in orders, degrees, and associations, throughout the whole vast immensity which they fill! And yet creation (or its ultimate) extends infinitely beyond the sixth Formation! For there is from the Great Fountain, Germ, or Parent of these worlds, an everlasting combination of materials, which when once developed would extend into infinite space, and light up every chamber throughout the vast Univercœlum with a light inaccessible and inconceivable, constantly bringing into existence new forms as results of the inherent qualities and combinations composing the GREAT ETERNAL SUN! And the emanations, after establishing the sixth Circle of formations, both breathe from, and cause to converge to it (according to internal and immutable laws that were established in the beginning), elements which, by constant flux and reflux, are engaged in producing a Universe of pre-eminent grandeur and infinitude!

Creation, then, has just commenced! For it is, as it everlastingly has been, putting forth new forms and manifesting unchangeable energies—the very essence of all power—the uncontrollable fiat of the *Great Positive Mind!*

The Great Sun, thus pregnated with the immutable, eternal Essence of divine Positive Power, and being itself as immutable and eternal, containing particles destined to become infinitely sublimated, will still produce the most magnificent and excellent forms, displaying infinite beauty, refinement, and perfection, throughout the undefinable periods of *this* Eternity, which opens and unfolds a *new*—an eternity of eternities, and throughout space not yet conceived of, nor yet filled with the perfection with which it is destined to abound!

It is the nature of all things (and this is derived from the Great Origin) to assume forms and characteristics corresponding with the

interior qualities contained in the particles. And the *forms* assumed observe perpetual *Order*, and develop *degrees*, these all corresponding to inherent and invisible qualities which constitute their *cause* and *actuator*. Therefore, from the inherent, interior elements, essences, and attributes of the Great Fountain of all fountains, corresponding worlds and systems of worlds, too vast to be adequately comprehended, have been produced.

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§ 7. If every second of animal life that ever has elapsed upon this globe, from the first sentient production unto the present moment, could be comprehended, still all would be but *one* second in comparison to the time that elapsed between the first assumption of form by particles, and the breathing forth and establishment of the last system of suns. For there have not seconds yet gone by since this globe and all things on it have had an existence, to compare with, or adequately to express, the number of *years*, or even *centuries*, occupied in the formation of *one* of the systems contemplated. And yet creation, or the existence and production of worlds, has been but *one moment* in progress as compared to the duration of the formations that are to go on throughout time and space unimaginable!

Then all these systems, with all their emanations and appendages, arising from, and yet progressing to, the Vortex of Positive Power, may be justly considered as ONE SYSTEM! It is here *subdivided*, in order to facilitate a general conception of the whole Structure by enabling the mind to associate the various orders and degrees of development which it is more capable of comprehending. Yet it is but one general Evolution of worlds from the Great Centre, and therefore is but one infinite Production from one eternal Origin! And only one single moment has elapsed, comparatively, since the first formed of these vast and universal systems has had an existence! But *one single moment* have they been in process of development from the Great Source, and in passing through all the various changes and conditions which the particles of each have assumed, in form, order, specific gravities, geological developments, undefinable and unimaginable revolutions, and reciprocal and incessant interchanging and circulation of parts and particles!

The vast Ocean of materials in ceaseless motion and activity, from whose bosom these systems were developed and born into existence, and each inconceivably extended system and System of systems involved together, with all their accompanying excellences and beau-

ties, are everlasting indices of future, inevitable, and corresponding emanations from the great exhaustless Fountain from which these all have successively flown. All these productions and reproductions—all these suns and systems of suns, with all their accompanying worlds—are but as *one particle*, are but one breathing forth of internal qualities from the great eternal Fount, in comparison to the grand and glorious developments that are to be produced and extended throughout the height, and depth, and length, and breadth, of the whole vast Univercœlum!

Thus but *one atom* has been developed in comparison to that which shall be developed; and but *one second* has elapsed in comparison to the corresponding extension of time!

Thus the thought finds no resting-place. It feels the material form, and is conscious of its habitation. It meditates definitely only upon objects that are suitable for its comprehension and association. Anything beyond such objects is but a *vacuum* in which imagination, whose flight is swifter than the sunbeam, seeks for a resting-place. It searches throughout the chambers of the heaven of heavens, and roams through the labyrinths that are continually opening into new fields of celestial beauty which utterly transcend all minds but that MIND which produced them.* It returns from its flight in the infinitude of space, and inquires with breathless and inexpressible amazement, When was the beginning, and when shall be the end, of eternal time and unbounded creations?

Thus the human mind can not conceive of eternity or infinity; for it is limited in its nature, belonging to, and produced by, finite forms, and existing among transient things. Consequently its thoughts must have bounds; and subjects must be limited, or it can not comprehend them. Creations must not be of indefinite extent, or of materials without sensible parallel, or else the mind can not conceive of their magnitude, or their elements and properties. Limits are therefore necessary, in order that the mind may conceive correctly of internal realities and external forms and substances. For if the boundless infinitude is presented to the mind, with it a condition of indefinite thought presents itself likewise. Its capacities are finite, and its conceptions are of like nature. No matter how exalted it may be, it must conceive of bounds, or else there is *no* conception.

But in its sparkling brilliancy, the imagination will pass off into infinite space; and not being able to perceive limits, it becomes confused and bewildered. And hence the question above referred to

has been asked with as little meaning as the mind has had conception of infinite space.

No human power or invention is capable of representing any correct idea of the immensity of systems which extend and expand throughout unmeasured space. No mathematical calculation can be made respecting them; for numbers are lost in worlds whose numbers transcend the conceptions of the human mind. Figures may be combined to such an extent as to transcend all powers of comprehension; yet the mere comprehension of these would give but a limited understanding of this immensity. No matter how extensive and how powerful the figure may be to represent time and space, it has *limits*; and is therefore no comparison.

The mind may contemplate the many formations in the sidereal heavens; it may contemplate their circumferences, their diameters, their immense revolutions; it may ponder and meditate upon the compositions and combinations that are existing in each formation; it may endeavor to conceive of the various geological formations of each as they were successively developed from the first condensation of particles into worlds, to the extended and almost infinite expanse of systems to the sixth formation of suns,—and even if it could succeed in grasping all these, its conceptions would be *limited*,—and therefore would give not the *least possible idea* of *infinite space!*

The mind may be mighty enough to comprehend one system and its compositions, forms, movements, and all the objects and forms, both perfect and imperfect, that are existing upon its surfaces; it may be sufficiently expansive to comprehend the interior, the invisible, realities and external appearances of all things thereon existing; it may be penetrating enough to understand the motive power, and energy of all action, motion, and sensation, that each of these forms develops;—and these would be mighty conceptions—would constitute the full range of human thought! But still, how comparatively limited and contracted are these conceptions!—for they in reality do not constitute *one particle* in comparison to *one half* of the *first formation of suns!*

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§ 8. Therefore the human mind is absolutely incompetent to conceive of *infinity;* and to the mind, this word vibrates and echoes no corresponding thought. The *word* infinity, as applied to indefinite space, is one substituted in place of an *idea*. And there never was and never can be an adequate conception of *Eternity;* for the thought

of this is of itself a non-entity, and the word expresses no signification.

But as the human mind is a composition of the refined and perfected materials of all else existing, it refuses to associate with things of a lower order and less degree of refinement; but has a tendency to pass off to explore and associate with something of a like lofty nature. Hence it seeks not to analyze and comprehend things in the lower degrees of existence, but it aspires to higher and more exalted spheres. Mind is then only seeking its equilibrium. It is gravitating toward the sphere that is attractive to it. It is endeavoring to pass from its present nidulated state, to some unknown, yet attractive, habitation among the avenues and chambers of the spiritual and celestial forms.

Such is mind! and such are its inclinations. The amount of thought that has been excited in reference to the subject under contemplation, is incalculable; yet if all the thoughts that ever have existed, since the formation and existence of this globe up to the present moment, were combined, they would not give the mind a proper conception of the number of years, or even *centuries*, that this globe itself was assuming the form which it now possesses!

As it was in the beginning, so the vast and boundless Univercœlum, the *Great Sun* and Centre from which all these worlds and systems of worlds emanated, is *still* an exhaustless Fountain of chaotic materials, and living, inherent energy to drive into existence billions and millions of billions of suns, with all their appendages, more than have yet been produced! For it has eternal Motion, and contains the forms that all things subsequently assume; and it contains laws that are displayed in the geometrical and mechanical structure, combinations, and movements, of the vast systems that are brought forth. And from this great living Vortex roll forth the unimaginable elements, properties, combinations, laws, forces, forms, and motions, that have produced, and will still produce, an infinitude of systems and Systems of systems, whose concentric circles are but an expanse from the Great Germ of all existence, and are incessantly acting and reacting, changing, harmonizing, organizing, and etherealizing, every particle of chaotic and undeveloped matter that exists in the Vortex!

Yet in the beginning, such was the condition of the materials of all worlds that now have an existence. And there are now existing six circles of blazing suns,—each of which has assemblages so vast and extensive that they can not be conceived of by the human mind

And the various productions that have resulted from these organized bodies, and the peculiar combinations that they contain, are equally incomprehensible. Still, in the very contemplation of this inconceivable creation of undefinable systems, the mind is led still onward to inquire for the *End!* But why interrogate concerning that which can not be conceived of? And why endeavor to comprehend the space and time that infinitude is composed of? Yet the mind goes onward and upward to higher states and further researches into the undefinable regions of eternity.

So then all these systems that have been produced, and are existing, are in reality but one *single atom*, and occupying but *one inch*, in comparison to that which is to be. And so time and space are virtually annihilated; and Power and Materials are adequate to fill the extreme bounds of their indivisible, undistinguishable infinitude!

All of the mighty systems that were evolved from the great Centre, observed, according to the density or rarity of each respectively, a rotary and orbicular motion around the Centre from which they emanated. The very moment that an association of particles was established, action and reaction, condensation, and an orbicular and rotary motion, were produced. And in accordance with the density or rarity of the planet, was the distance intervening between it and the sun around which it revolved. There was no *disconnected force* or *impetus* applied to the bodies thus formed, to set them in harmonious motion; no *foreign* power impulsed and guided them in order in their respective planes of revolution; but *inherent laws*, capable of controlling these manifestations, were developed and brought into action, according to the development of the *forms* to be thus acted upon.

And so the great worlds that are distributed throughout the immensity of space, are incessantly reciprocating particles and substances with each other. And in accordance with their density or rarity, with their lower or higher degrees of development, with their gross or refined conditions, are their distances determined, and their motions established.

And the great eternal elements that were successively developed and evolved from the Great Centre that contained them, were Heat, Light, and Electricity. Heat was an emanation from fire; and the light produced from heat by its becoming less particled and more rare and active, was so much sublimated and refined, that its *ultimate*

was (and is) that all-pervading element throughout the Universe, *Electricity.*

Electricity could not have existed in its present condition *primitively;* for there were no means and no substances qualified to develop it. But as the First existed alone, *its* constant progression until Electricity was produced as an ultimate, shows that the latter was a perfection of that which was eternally existing. Thus the lower contained and developed the highest, while the highest acts on, and pervades, all below its exalted state of perfection. Hence, *electricity* pervades *all* bodies, *all* substance, *all* elements, and passes unrestrictedly through every avenue and pore that exists in every particle throughout the Universe. It is the elastic substance that exists within and surrounds all things, and is the powerful agent of motion, life, and activity. It is constantly and incessantly engaged in rarifying and purifying all things; and is a medium to transmit power and matter in particles, from one substance to another, and from one planet to another, and from each planet to the sun.

There is not existing a quantity of electricity in the sun amounting to a positive or attractive power. Nor is there such a thing existing as positive *repulsion,* as produced by any elements or principles of like nature: and *motion* is neither produced nor sustained by any such actuating principles. Nor is anything formed, or organized, or existing, as an effect, produced by *positive opposites.* For if a substance could be produced in this way, it would be existing in a *vacuum,* and between two antagonistic principles; and hence it could experience no motion, no action, no exchanging of particles, no increase nor diminution. It would be an immovable and unchangeable object, destitute of all life and usefulness. But instead of opposites existing, there is a harmony in all the formations, and a positive and absolute necessity of each production, according to the forces and elements existing in the Vortex of Positive Power, and the Fount of chaotic materials. For both are immutable and eternal in their adaptations, the one to form, and the other to constitute the materials for the formations. And thus the systems of suns and planets, with all their appendages, and all the vast assemblages of worlds throughout the sidereal regions, were brought into existence by the united and harmonious action of fixed and established principles.

Then what is meant by attraction, gravitation, and condensation, is an *association of particles possessing mutual affinities.* And as there is constantly a refinement of inherent particles in all bodies, so there

is a constant passing off from the same of those particles which have become too refined to continue an association with the same composition.

And the constant attraction existing between all bodies in the vast system of the planetary worlds, is owing to a mutual gravitation from each of particles that have become fitted to associate with each other's composition. And thus worlds and Worlds of worlds were made; and thus are they sustained. And thus is universal motion, from the angular to the spiral, developed. And thus does, and shall, the great Eternal Laboratory unceasingly produce and reproduce, until all things and all substances shall become rarified, refined, and perfected, and until all will gravitate to spheres of *celestial* attraction and *spiritual* association.

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§ 9. The great system of planetary formations, and the inherent laws by which they were produced in order, harmony, and progressive development, are now presented to the mind. In this manner were these developed from primeval matter, which was fire, this being acted upon by the Great Positive Power, the Vortex of which contained this as the only substance. And all *material* substances and compositions were an emanation or a progressive *sphere* or *atmosphere*, proceeding from the great internal *Actuator*. And a progression (such as has been described) to the organization and establishment of systems of worlds, and a constant operation of all laws inherently contained in the Great Mass, have produced all things that are now in being. And thus is the immensity of space peopled with worlds, and planets, and their appendages, and still finer and more remote assemblages, which are beyond the power of human vision!

The *plan* of the great System, thus presented, gives order to the thoughts, and assists the mind in its endeavors to comprehend its vastness. This extensive *generalization* is the only means by which the human mind can conceive of the countless worlds that are below, above, and around its own existence.

The peculiar elements and combinations existing in other worlds, are greatly dissimilar to any substance that is existing in this material sphere. If a *particular* and *detailed* description of these innumerable worlds were given, it would be beyond the comprehension of the mind, and also beyond its power of forming conceptions from analogy. If the geological formations of these worlds were considered, from the primary condensation of particles to the lowest point

of gravitation; and if the various divisions of that which *is*, and of that which is *not* stratified, were presented; and if their present external appearances were also given, together with their diameters and circumferences,—it would be revealing that which the mind could neither comprehend nor associate with by any process of analogical reasoning, or any power of expansive thought. If I were to speak of the *minerals*, or particles that had become the constituents of such bodies; and if the epoch was described when these were produced, together with the peculiar animals and species of plants, this would likewise be unnecessary and useless. If all the animated, organized beings that are existing upon these innumerable worlds were described; and if an anatomical and physiological description and delineation of their peculiar structures were given, and the degrees of perfection that they occupy in the scale of universal progression relative to others in existence, were spoken of; and if the degrees and orders of their mental associations were likewise represented,—it would be only indulging the desire and love for the marvellous, creating wonder and astonishment, but presenting nothing that would be of real application or usefulness, even if it were susceptible of comprehension. For, if it is impossible for the human mind to conceive of the vastness of this infinity of worlds, is it not also impossible for it to conceive of any of the specific or detailed compositions or bodies that are existing upon their external surfaces?

But a true conception of the *Univercœlum*, and of its harmonious formations, would lead the human mind to conceive of systems *corresponding* to each other, and to make useful and extensive *generalizations*,—the result of which would be to cause man to carry out more harmoniously, *in his own life*, the teachings of the beauties that exist in the Universe, and to apply them properly to his own happiness and usefulness.

The *Great* Sun of all suns emanated the three principles and elements that are mediums and connecting links of universal motion and activity. The Fountain from which they all sprang into existence, was an emanation from the *Interior*, and from qualities and essences therein existing. And so the great *Body* was an *atmosphere* or *halo* surrounding the great Centre or Sun *internally* existing. And Heat, Light, and Electricity, were successive developments of this great Mass. Each being properly developed, the *last* became an active agent, a *Negative* to the internal, *Positive* Power. And Matter, existing in its unparticled state, was the *vehicle* and *substance*

[illegible]

through and on which the two great Powers could act to produce all that has been rolled forth into the immensity of space.

Electricity therefore pervades the infinity of space. It penetrates all substances, and exists in and throughout all worlds, with all their component parts. It exists in everything and everywhere; and there is not *one particle* in the realms of infinite space that has not within its composition the unparticled and active agent of Electricity. Being the *ultimate*, or the progressed and perfected essense of the Great Eternal Sun, it pervades all things below its pre-eminent state of perfection,—and thus is a *Negative* to the *Internal* and still more perfected—the perfection of inconceivable purity—the *Great Positive Mind!*

These are the *only Principles* and *Elements* in existence: and all other things are mere *modifications* of these Principles. This emanation from the Great Body may be termed an *atmosphere*, a *halo*, or *nebulous zone*, that surrounded the immensity of space with brightness and beauty inconceivable. And thus was originally established the eternal Truth and real reality, *that everything has its own peculiar atmosphere, and consequently its specific and necessary association.* For every world that has been spontaneously breathed forth from the Great Centre, by virtue of its eternal motion and activity, has an *atmosphere* or circle, extending to the extreme point of its repelling influence. And all planets and satellites have their respective atmospheres, not only as emanating from their surfaces like all others, but as divided into *strata* of formations, the character and extent of which are determined by the density and circumference of the respective bodies to which they belong.

An *atmosphere* is a progression, or an ascension from the denser mass of particles, seeking association with that of like nature; and it consists of substance which have become too refined and unparticled to continue to exist in that of a dense or gross quality and composition. The stratified atmosphere that is formed around every body, substance, and globe, in existence, is an emanation from the body, and a perfection of the particles composing it. There is therefore an atmosphere belonging to every *particle* in being, the composition of which is *finer* than that from which it emanated. And according to the quality of such emanation, is established its relative distance, and the character of the association which it seeks. Thus from the Great Centre there is an infinite expansion of suns and worlds of suns, which have become organized and condensed, and

act and react upon each other; and their incessant motion has produced each planetary formation in order and degrees of development and association of particles, and each of these was a progression of that from which it came, until an infinity of systems have been brought into being. By the virtue of inherent qualities, and the incessant action of immutable laws, the *sixth circle* has become established,—the suns, of which are not yet fully condensed and organized into systems like others, but are still in a condition like unto the *cometic nuclei*. And all these infinite creations were produced by an expansion of the inherent Principles contained in the original composition, and a natural and consequent assuming of the forms which characterize each development!

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§ 10. There is to the observer an apparent *confusion* existing among the innumerable visible bodies that inhabit the ocean of space. They do not *appear* in perfect order. They do not assume forms and become condensed before the human eye: and there is an *appearance* of irregularity throughout the sidereal heavens. But these external appearances are deceptive; for the whole structure of the Universe is but a composition of particles, sustaining relative points and locations given them by their own natural compositions and associations. And all are but *parts* composing the great *Whole*, the whole being but *one particle* in comparison to the systems that are existing, and to the new ones that are putting forth as new particles, in the further extremes of infinite space! And all are existing in beauty, order, and harmony, and are approximating to perfection. There is no interference with each other, no interruption of each other's movements; but all move onward with inconceivable rapidity, yet in the most calm and peaceful manner that can be imagined. They not only answer the purpose for which they have assumed their present condition, but are almost *intellectually* reciprocating particles and essences with each other, and disseminating freely heat, light, and electricity,—which give new and living energies to particles and substances with which they come in contact.

And thus, by the ever-controlling influence, and the inconceivably active energies of the Positive, Divine Mind, are all these effects brought into being. And by immutable and eternal laws originally established, it will continue to reproduce and recreate new worlds of supreme excellences and exalted states of material perfection, until every particle that composes every sun and every system of suns and,

World of worlds, extending infinitely beyond the power of human thought, and infinitely beyond all that has been yet produced and organized—until *these*, and *all their particles*, become the *very essence* of *vegetable* and *animal existence!* And the latter, with the active energies inherently accompanying it, not only will pass to the perfection of *spiritual* essence, but will work its mighty influence upon everything below it, until all things arrive at an exalted state of spiritual and celestial perfection!

Thus all matter will pass through the multifarious forms and stages that are existing, and all will ultimately be resolved into the *unparticled state*, and will ascend to associate with higher and more glorious spheres—of *spiritual* composition. Then the Great Positive Mind, around whose Centre exists this exhaustless fountain of materials, will be *Positive* to the great *Negative* formed by the perfection of all things else in being. And then *Deity* and *Spirit* will be existing *only!*

In association are *Positive* and *Negative*. In *quality*, the *last* of all things, or spiritual principle, will be like the *first* of all things, or the Great Positive Mind: only there can not be an association; for the *first* is a mighty, inconceivable *Whole*, the Essence of Intelligence; while the *second*, or *last* of all things, will be a *Negative* in the great Sphere or Vortex of the Divine Mind. The same will be most eminently perfect, because it will have arrived at the degree of refinement which the inherent and immutable laws of progression tend ultimately to produce in all things. In *knowledge* it will be *negative;* but in *affection* it will be as pure and inseparable as the System of worlds that are swimming in the realms of space.

Therefore the *spiritual Principle*, or the destined *Ultimate* of all things in existence, will be a *Negative* to the Great *Positive* Mind; and between the two will emanate *new worlds*—an epoch of another BEGINNING!

Before this sublime and glorious end will be consummated, there will be formed an infinite number of suns and worlds, the immensity of some of which will pass all power of understanding and computation, and their revolutions on their axes will require as many hours as this globe requires minutes. And all the labyrinths and chambers of uncontracted infinitude are to be inhabited by corresponding systems of worlds.

And after animal and vegetable existence shall have been equally disseminated throughout each of these systems, as active and unfail-

ing agents to refine, appropriate to themselves, and transfer to higher existences, all things below their state of being; and when all motion shall have become so perfected as to result in *Sensation;* and when all elements shall equally and reciprocally attract and associate with each other; and when all worlds, having become too rarified to form dense and gross bodies, shall ascend and gravitate to higher spheres,—when all things shall have arrived at this state of exalted perfection, *then* will be the accomplishment of the grand and glorious *End* contemplated!

And here the thoughts, together with time and space, are nearly lost and annihilated, from the utter impossibility of an adequate conception. And the tendency of the human mind to conceive of *locality* and *bounds*, and the impossibility of its conceiving of *infinity*, accounts for the obscurity and indefiniteness of these universal generalizations. If the mind were like *Space*, then thought would have no boundary; and if the mind were like *Time*, Space would have no distance. But the habitation of the mind being thus *contracted*, all thoughts of necessity give a correspondingly contracted conception of *infinity*, or else there is *no definite* conception.

The thought that all things in existence, all worlds with all their diversified compositions, and even of their most dense and gross substances, are to become ultimately a part of animal organization; are to become a medium of *Sensation*, and to constitute a casement in which will exist the principle of *spiritual life*,—this thought, in its magnitude, is beyond the grasp of all minds except that of the Great Actuator! And the accomplishment of the ultimate condition of the *Positive* and *Negative* that shall then alone occupy the realms of infinite space, is equally incomprehensible.

And the utter resolving of all things into a higher state of refinement, will make them suitable to enter into the composition of *new* worlds and systems of worlds, that may be born into existence by the spontaneous pregnation of the Fountain in which nothing exists but what is everlastingly pure and infinite!

Thus the vast Univercœlum has been nearly filled with conglobations of particles, which have assumed the forms of mighty Suns and worlds. It still will be perpetuated through eternity, until not only every particle shall compose some part of these systems, but until all shall sustain and control by their specific influence, *higher* spheres; until each and every particle existing shall occupy an important sta-

tion in the great united System, thrown into existence and controlled by the almighty fiat of internal and eternal Power! Such is the grand cosmogony of the creations in universal space!

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§ 11. It is, therefore, made evident to the mind, that the great INTERNAL, INVISIBLE, is the REAL REALITY of all producing causes; that this is *Eternal Truth;* and that such is the essential and specific nature, quality, and composition of the *Eternal Mind!* And there are constantly emanating from this great Source, radiations of inexpressible and inconceivable Attributes, the first of which is *Power* and *Motion*, and the last, and the highest and most excellent of all others, is *Eternal Truth!* And the great fiery Ocean of chaotic Matter that has breathed into being the GRAND SYSTEM of worlds, with all their appendages and excellent qualifications, was a universal *Exterior* or *Form*, and a Vehicle of Power, that radiated from the *Internal.* It was a *Form* produced by the *Invisible*, yet *real existing Principle*—the *Infinite Mind.*

Therefore the Great eternal *Interior*, and the Great eternal *Exterior*, constituted the only Principle and Form in being. And as an atmosphere of eternal elements was gradually and perpetually evolved, *this* constituted the *Great Sun*—which was a *Form* of the *Interior.* The Great Sun may be called an *atmosphere* or *Form* surrounding the *Great Positive Mind;* and the elements emanating from *it* again, may be called an *atmosphere* of *that* indefinite Mass of liquid fire!

Thus *all things* have an *interior*, and a *corresponding external form.* There is likewise an *aeriform emanation* proceeding from every form and substance in universal space. *Every atom* in existence has *precisely the same constituents* as had the undeveloped WORLD of unparticled matter. One eternal and immutable Law pervades all matter in existence. One Law, equalled with Matter, produces all things, and gives birth constantly to new worlds by its progressive unfoldings. Being therefore *immutable*, it can not react, can not change; nor can there be any *retrogression.* *Progression* is the main attribute, the specific effect of established and immutable laws. *Activity* in *all* things, and throughout *all* words and systems in immensity, is an inevitable result of the same Principle. Adjustment and harmony, refinement and purification, are also the necessary effects of Nature's established laws. And as in the beginning there were but *two* Principles—two *real* Realities—there *can not now* be any greater number in the universe. Power and Matter, Internal and External,

Positive and Negative, Cause and Effect, were the only coupled existing Principles—the *only real* realities that were, or ever *can* be, in the Universe. There are, however, unnumbered millions of worlds, and suns incalculable that produced them, and innumerable kinds of earth and *terra*-compositions in being.—And there are also numerous mineral forms, and many supposed original elements, and various species of plants, animals, and intelligent organizations, disseminated upon the surfaces of these worlds. There are also *gases*, which, in their appearances and qualities, and in the relations which they sustain to each other and to the bodies that are found to contain them, are greatly *diversified;* and they are extremely dissimilar in their apparent combinations and compositions. And finally, there *appear* to be in the Universe, an indefinite number of directly *opposite* and *antagonistic* substances, essences, qualities, and principles. All these are but peculiar associations of bodies, atoms, and elements, contained in the great *Whole;* and are but modifications of the inherent quality contained in the undeveloped Sun of the Univercœlum.

And as the *Outer* must be, and is, an emanation from the *Internal*, or *Centre*, so that which *surrounds*, is not an *antagonist* of—is not *opposed* to—is in perfect harmony with, the internal; and both united, by virtue of their inherent power, and acting harmoniously and reciprocally, produce *Eternal Motion*. Therefore there are no opposites—no antagonistic principles existing in the realms of infinite space.

Therefore the motions of all worlds, and their distances from each other, and these all from the Centre, are determined—not *antagonistically*, but by reason of the relative internal affinities that they sustain to each other. They are not *repulsed*—not *rejected* from any *antipathy*, but are harmoniously and reciprocally given off, that they may gravitate to some like substance or principle existing in some part of the remote regions of space.

Thus all things in Nature are incessantly and harmoniously seeking their equilibrium. And throughout the vast system of planetary formations, there is constantly a universal reciprocation. And there will eternally exist the same harmony which now pervades the worlds of undefinable space. And all Matter and Motion will *finally* become what they *originally* were—will be resolved into one grand and glorious Sun, more refined and perfected, more excellent in all its qualities and compositions, that *it* may again bring forth a *new* System of suns, and an infinite *corresponding* creation throughout space! And

as there is in *all* things a constant evolving and emanation, development and progression, from the Centre, of refined essences which dispose themselves in concentric circles, this is a representation of the *great* Circles that surrounded the *infinite Sun*,—and of the great Circle of development from the beginning of time (or of the present formation) to the final arrival of every particle at the Great Centre and Parent from which they all emanated!

This may be termed the *beginning* and *end* of ONE TIME: for this contracted idea is the most extensive one that the mind can possibly conceive upon this subject. Yet this is one grand Circle of united and harmonious motion, life, and activity. And the final resolution of the present creations in infinite space, will be the consummation of the glorious End contemplated. And then the Great Sun, becoming thus more perfected, will breathe forth new and more refined elements, and roll into space successively a corresponding, yet more, far more perfect Univercœlum!

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§ 12. The endless concatenation of causes by which infinite space has been filled with systems of unnumbered worlds, was originally established by the force and spontaneous action of the *Will* of the Eternal Mind! His Will is the executive Power, actuating all things throughout eternity; and by immutable and changeless laws it has filled immensity with motion, life, and activity. This Will (as an *Effect* of the Infinite Mind) was the first Cause of all things; and being balanced by proper materials, the *Whole* was capable of being incessantly developed. And this development has been, and still is, going on unceasingly throughout space!

An understanding therefore that all things in being have emanated from this exhaustless Fountain of never-ending materials, and a comprehension of the nature, quality, and essence, of the First Eternal Cause, affords to the human mind a proper and indestructible basis on which it may rest a correct understanding of the nature of all *Effects*. The innumerable classifications made of *effects* throughout Nature; the very different sciences that have been erected, both upon appearances and unwarrantable hypotheses; and the apparently extreme *opposites*, such as heat and cold, light and darkness, life and death, activity and repose, and all their intermediates, should be viewed in the light in which they will appear from having the changeless Law of the eternal Positive Mind impressed distinctly upon the understanding. And then, having for the foundation of reasoning

that which is everlasting and infinite, the mind would be led to a proper understanding of all *appearances*, *forms*, and *effects*, issuing therefrom.

Every particle in being is constantly passing through *forms*, *orders*, and *degrees*. This is a universal Law of Matter. Every particle in existence is unceasingly seeking association and equilibrium. This also is an unchangeable effect of the immutable laws of Causation. Every form or association of atoms, whether in a small or large body, has a previous correspondent. And every correspondent is a type, symbol, and representative, of higher and more perfect spheres than that which it occupies. This incessant motion, and the various stages which each atom is destined and compelled to pass through, are only means used to produce *higher* states of refinement and perfection. No quality, substance, or essence, ever occupies a state *below* that which it previously occupied: but the pace that it previously filled is supplied by some kindred substance or element that has become fitted to occupy the same place; while the substance or principle that *has* occupied that place, progresses onward and upward to *higher* spheres of purity and refinement.

Therefore by properly understanding *one atom* with all its constituents, the mind would be comprehending a *globe*. And a proper conception of a globe would lead to a knowledge of the *Centre* around which it revolves. And an understanding of the *Sun*, with all its appendages, and of the laws governing and actuating them in their motions and revolutions, would give the mind a true conception of the GREAT ETERNAL SUN and CENTRE, with all systems that are controlled by its mighty power and influence!

Therefore the *lowest* of all things contains the *highest* and most *perfect*. And when the highest becomes thus developed, it is capable of *pervading* and *comprehending* all *below* its exalted state of perfection.

Thus the grand and glorious Univercœlum displays the substances, qualities, and essences, existing in the great material Fountain; and likewise the pure Intelligence and infinite perfection, contained in the great Vortex of the Eternal Positive Mind!

Many elements, combinations, and principles, appear externally very dissimilar. Disorder and confusion are apparently everywhere visible. General and special interferences are seemingly existing, when things are *particularly* or *minutely* considered. But when the grand *general* contemplation of the *great System* of eternal forma-

tions with their attributes and characteristics, is presented to the mind, it carries the impression of *Truth*, and of the superlative *harmony* and *calm tranquillity* that are existing in every department of the Universe and of eternity! All things are energetically, yet quietly passing from a lower stage of being to a higher and more perfect one; and all qualities and essences, controlled by the Omnipotent Actuator, are likewise performing their revolutions with an inconceivable power, yet are apparently motionless, calm, and tranquil!

And throughout immensity there is perfect unity, harmony, and reciprocation. There is no unjust absorption; no unequal and unnecessary attraction; no destroying or annihilating of one body or particle for the immediate or isolated and selfish supply of another; no unequitable drawing from any parts, qualities, or elements, to sustain others. But all give to, and take from, each other, only that which is necessary and useful to each. All are incessantly changing and exchanging, acting and reacting, organizing and reorganizing, mutually, throughout the realms of infinite space! All is harmony, peace, and quietness. All things were eternally established with the inexpressible perfection of these attributes and qualities, and consequently are eternally manifesting the same throughout the multifarious forms of immensity! All things are indices of the great Supernal Power! The almighty and everlasting Perfection that inhabits the Vortex of eternity, is constantly and eternally breathing forth these inexpressible excellences; whose breath is as a mighty fiat, rolling into being unnumbered systems of worlds, forms, and entities; and the character of whose emanations is expressed in the tranquil manifestations that are observed in every form and motion in the Universe!

And unspeakably grand and glorious is the *End* contemplated: for while considering all worlds as *one* World, and the great Whole as but an *atom* in comparison to that which shall exist, the design is manifest, that the Whole may, by virtue of inherent attributes, power, and motion, ultimately become a substance, a quality, a principle, of so refined and perfected a nature that it may associate with the *celestial* forms and Spheres—being a *counterpart* and *equal associate* of the Great Power that forced all things from their original condition!

Such, therefore, is the magnificent and harmonious System instituted by the Great Positive Mind;—and while the great Universe

presents itself to the mind, its grand attributes and qualities must be equally and as indelibly impressed. And this will throw a light upon the human mind, which is above the glory and brightness of all lights,—the knowledge of PERFECT and ETERNAL HAPPINESS!

For while existing in *forms*, as mankind now are existing, they should conform to the immutable laws of *Matter*. And being as *particles* composing the *great Whole*, they should be governed and actuated by the exalted and most perfect principles that are established in the Law of the material Universe. And conforming to these harmonious and immovably-established laws, they would form a perfect and harmonious *System—a true correspondent of the vast Universe!* Then all motion would be such as to produce good results. All parts would equally reciprocate with each other, as a principle of universal interest. And there would be no isolation, no absorption, no extraneous parts and forms in being; but all would be necessarily required and adapted to make the whole a *perfect System*—of never-ending happiness and peace! And as forms would be constantly assuming new spheres and new stations, according to a progressive ascension, the Whole would be a united, organized System, a Circle, a representation of *all else* throughout the Universe! And as all these things would occur by the inevitable and unchangeable consequences of immutable law, the great Mass would be an *harmonious Whole*—composed of *parts* each of which would be absolutely necessary to make the great Whole perfect.

And the Whole thus existing, would receive the tranquillizing influence of DIVINE LAW, whose very essence is the perfection of *Goodness* and *Truth*. Then *opposites* would not be known; for Knowledge and Truth would annihilate their visible appearance and seemingly destructive influence from the Universe for ever. And then the Truth of all truths; the Real of all realities; the foundation of all happiness and peace,—would be of itself a universal balm of tranquillity! And the whole would be as a great *Sun*, containing the essences of all else; and it would develop those indestructible attributes whose foundation is eternal, and whose nature and Parent are everlasting and infinite. Then all would breathe forth that spontaneous reciprocation which would banish for ever from the face of the earth, every quality and principle of a *seemingly* opposite nature And then there would be flowing throughout the Universe the evidence of the eternal Truth that opposites do not exist: and all

appearances, of the same would be swallowed up in the great flood of light and knowledge!*

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§ 13. The original state of matter in space, and its general combinations and characteristics, have thus been presented to the world for consideration and investigation,—together with the general laws and principles indivisibly connected with the Great Mass. And the general *modus operandi* of the Universe; the formation and constitution of worlds, and the relations that they sustain to each other, have also been presented for contemplation.

The basis of all true scientific and philosophical investigations, is the *original Cause* and *beginning* of all things (considered as a Univercœlum of Power and Materials), and the general and consequent *effects* resulting from the original organization of Matter and Motion. And the thoughts having been carried back to the Centre of infinite space, where existed only the universal Sun from which all things sprang into being, the mind has been led to consider the successive formations of innumerable suns and worlds in circles of development. In attempting to follow each formation of worlds, it becomes lost in the immensity of the subject. It therefore requires *nearer* and more *tangible* subjects of thought than those which have been in this general manner considered.

Evidence may be received in favor of what has been said, from all well-ascertained truths in science and Nature. Indeed, the conviction that Nature presses upon the mind is irresistible. And evidence of truth has its foundation only in the unchangeable manifestations of Nature; for all truths, being *eternal*, are established in that which is also *eternal*,—and are consequently therein manifested. The various scientific and philosophical facts and truths, and all theories that are immovably established, will converge in their respective conclusions

* The Clairvoyant here remarked that he found a crowd of thoughts pressing upon his mind which language was utterly inadequate to express. But, said he, "these thoughts and sentiments will be ultimately *known* and *felt*; and then they will be *known* to be absolutely *inexpressible*." In view of the harmony and just and benign reciprocation that pervade the whole vast Universe of worlds and systems, *Man*, he said, should feel *very much depressed*; inasmuch as he is the only being who has pursued a course of isolated and selfish action, and been governed by laws which never did and never can exist in Nature, or in the plans and institutions of the Great Mind. Of his many intensely interesting *incidental* remarks, the world must for the most part be deprived. We may print some faint expressions of his ideas, but we can not print the solemn impressiveness, and celestial purity of *manner*, in which they were presented.

and form a united evidence of the truth of the things herein presented. Still, as prior causes are both internal and invisible. although they produce effects visible, these are not always *correctly* manifested to the senses. For effects are exceedingly changed in their *appearance* by incidental and surrounding causes. At times, however, effects are *truly* visible; but only when conditions and circumstances are extremely favorable. Still, effects constantly occur; and these again are the cause of others; so that all things are developed by a concatenation of established causes, each of which follows the specific guidance of an immutable Law. Therefore the innumerable causes that produce corresponding effects, are all referable to some *established Principle* that is demonstratively known by its results to be *unchangeable*.

This knowledge of Nature begets a reposing confidence in the minds of those who comprehend it, that all laws, principles, elements, and compositions, are an emanation from some great, unchanging, inexhaustible Fountain of *Truth!* Therefore in *her* laws—in her attributes and manifestations, are based the confidence and the firm and deliberate researches of all true investigators.

In contemplating creations of such indefinite magnitude, the mind becomes lost in the realms of immensity; for it is incompetent to grasp the mighty Universe while it exists in the present sphere of being. Therefore the magnificent Solar System with which our own planet is immediately connected, shall next be the subject of investigation and revealment. And as it has been shown that a proper understanding of *one particle* composing the great Universe, would lead to a correct knowledge of the Universe itself, so a revealing of the successive creations, from the sun to the condensation of *this* globe, will lead analogically to a proper understanding of the mighty Univercœlum of eternity! And by a course of mathematical calculations, and astronomical, geological, and physiological explanations, will be revealed the order and condition of creations in the solar system, and especially as relating to *this* globe. And as science is partially disseminated and generally accessible in the present sphere, the creation will be considered *scientifically* and *philosophically*, for the especial purpose of carrying deeper conviction of truths heretofore proclaimed!

And as Truth *alone* has an indestructible basis, nothing is to be apprehended from its inevitable results; but we may fearlessly erect upon its foundation, a Temple of the utmost magnificence. The

materials of which this is to be composed, are the universal evidences flowing through every indescribable vein and avenue of creation. Its parts will make a *whole* without imperfection; its pillars will be the united volumes of never-ending *Truth;* and its covering will be a mantle of eternal peace and tranquillity. Its appearance will be like the infinite light and grandeur of boundless attributes when all conjoined and united; and it will indelibly and unchangeably impress the whole world with the glorious brilliancy and splendor of the *Great Positive Mind!* And from this great Temple will issue forth those all-subduing and tranquillizing principles that will establish universal knowledge, happiness, purity, and perfection! This Temple will be an emblem of the nature and attributes of the Divine Mind;—and all the grandeur and magnificence of these attributes will be properly seen and felt when a knowledge of their unchanging essences and principles shall be obtained by a proper and unrestricted investigation.

Thus I leave the vast Univercœlum that fills all space (and space is annihilated to the conceptions), and commence revealing the creation of the SOLAR SYSTEM and of THIS WORLD.

The terms *World*, and *Universe*, and *Nature*, shall hereafter be applied as significant of the present *Solar System*, and of the globes therein existing. For neither of these terms is sufficiently strong to comprehend in its meaning, the unnumbered worlds of space! Therefore the same that has been used, must be still applied to the subjects of the forthcoming investigations. And general scientific terms and technical expressions will be employed likewise.

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§ 14. The wonderful Sun or Centre to which our Solar System belongs, is but a remote planet of another System existing prior to its formation. And in accordance with the general classification of suns and worlds in the Universe, its planets and satellites may be considered as satellites and asteroids belonging to a planet, and that planet as belonging to a sun.*

* The matter contained in this and the three following sections, was delivered on the 16th, 17th, and 20th of March, 1846. The statement here concerning the revolution of the Sun, as a planet, around a centre in the depths of immensity, is verified by the

The sun is an accumulation and agglomeration of particles thrown from other spheres; and these became united according to the law of mutual and inherent attraction. Its igneous composition contains Heat, Light, and Electricity, the successive developments of all primeval matter existing in an agglomerated condition, and subjected to the general law governing all matter. The materials constituting the sun, like those composing all other bodies, were thrown from other bodies during their revolutions around their common Centre, by a force termed the *centrifugal* force, or the tendency that a revolving body has to throw particles from its surface. In this manner, and by a mutual gravitation and consequent congregation of particles, the Sun assumed its distinct existence and form. And being governed by the same law, it has the same motions with all other celestial spheres, and revolves on its axis with wonderful velocity, and in an elliptic orbit, around the inconceivable Centre to which it belongs.

Thus, the Sun has two original motions: one upon its axis, and the other in its orbit around a greater Centre. The heavy or dense particles composing it, took the lowest point in the great Body. The more refined, assumed and sustained different distances and stations from the lowest, in accordance with the density or rarity of each particle. Its inconceivable igneous centre was an accumulation of those particles whose density would not permit them to occupy higher stations.

Therefore the great internal portion of the Sun is an immense mass of liquid fire, evolving successively heat, light, and electricity, as developed and purified particles of its interior composition. The evolved atmosphere may be considered as a part of the great Body, —still an emanation from the nucleus as resulting from its own spontaneous action. This atmosphere, or immense nebulous zone of accumulated particles, extended to the orbit that the extreme planet occupies, and traverses as a cometary body. This is one more planet than is now known, and has not yet been detected by the observations made through the medium of the most powerful symbol of the human eye.

The existence of *eight* planets has been determined upon as nearly

*recent discoveries of Maedler, a Russian astronomer, of which discoveries the clairvoyant in his normal state had no knowledge, neither had either of his associates, until many months after this was delivered! From the apparent motions of the fixed stars, Maedler has deduced the conclusion that the Solar System is moving around a point in the direction of Pleiades, requiring *many millions* of years to complete a single revolution!

beyond all doubt.* Still the *eighth* and *ninth* are not yet *recognised* as bodies belonging to the Solar System. But the orbit that the last one occupies, was the extreme circumference of the atmospheric emanation from the sun.

All emanations were governed by the law of centrifugal force, and the natural tendency of each particle to seek its own congenial association, or the equilibrium of its dense or rare composition. And the great Whole revolved with one united motion on its own axis, and also around its unimaginable orbit in the great plane observed by all suns and planets from the first stages of their existence. And this was *elliptical*,—rendered so by virtue of the primary force given each atom that compose the great Body.

There was contained in this great Sun, matter to compose all the planets which have subsequently been formed, with all their satellites and appendages; likewise all the forms possessing motion, life, and activity, which are universally disseminated upon their surfaces. And all were successively developed by virtue of inherent laws established from the great original Source. There was incessantly passing from the great Centre, as aided by both of its motions, particles, atoms, and substances that had become sufficiently refined to assume higher spheres in the great Mass.

Its magnitude being inconceivable, and its diameter not to be calculated by any mathematical process, it was composed of *stratifications*, or rather of different bodies developed one after another. These great developments may be generalized as follows: From the igneous or unformed centre was developed *heat*. The extreme of this was the commencement of *light*; and this was the *second* formation. *Electricity* followed next, as a consequent development of the latter. And the last active fluid extended to the utmost extreme of the whole Mass and its successive radiations.

Thus *fire*, *heat*, *light*, and *electricity*, were the general elements composing the *Sun*. Without these, it would not have been a sun.

* At first I did not understand this expression; and it is but recently that it occurred to me that it evidently has reference to the conclusions which Le Verrier had already established in his own mind from mathematical calculations, and which the clairvoyant saw. Numerous witnesses can testify that what is said about an *eighth* and *ninth planet*, was in manuscript in March, 1846, and *months* before Le Verrier's calculations and conclusion had been announced in this country. The eighth planet was first actually observed in September, 1846. These facts can not but be regarded as important, proving, as they do, the ability of the clairvoyant to obtain knowledge of things beyond the reach of the natural senses, and hence as imparting confidence in his revealments which can not be verified by any process of *sensuous* investigation.

And these are elements the nature and relations of which lead to a proper understanding of all other bodies, forms, substances, and elements,—and likewise of the law that controls them.

It is necessary to bear in mind the proposition, that the circumference of the sun's atmosphere extended to the orbit that is now occupied by the *ninth planet* of our Solar System. And it is also necessary to understand the two great motions of the sun, especially that in its elliptic orbit, around a more inconceivable Centre. And then it will be conceived that by virtue of the throwing off or centrifugal force which the great Body generates in its motion, atoms will pass outward from the centre, in the direction of the plane that the body is observing in its motion. Also, the accumulation of particles at the extremes of its elliptic orbit is greater than at any other point or locality around the great central body. This approximate agglomeration of particles, in becoming condensed, will be considered as following the *general law* which governs the motion of all bodies and particles.

And it will be perceived that according to the law of eternal reciprocation and gravitation of particles, there would not have been an accumulation at these localities had not the particles that were thrown off, previously become suitable to associate and conjoin with particles that were there already existing. Therefore no law of *positive attraction* actuated them, or withdrew them from particles to which they previously adhered,—nor did any law of *positive repulsion* repel them from their original station. Neither *repulsion* nor *attraction* as a *law*, and as these are generally understood, produced any effect upon these foreign particles. But there was a mutual gravitation (or association) of suitable materials and atoms to assume such a form.

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§ 15. The great Centre having its successively developed atmospheres, or strata of elements, extending to the last development of electricity, this highest of all material refinements pervaded the lower, entering into every particle where it had been originally contained and developed. And this being the subtle, active agent contained in every particle, it penetrated to the lowest depths of the great Sun thus existing, and extended to an undefinable expanse throughout space. Being thus subtle, active, and powerful, it became a pervading agent, operating upon every particle and substance in the vast composition,—transmitting and interchanging particles

and their qualities to other immediate spheres or stations which they were required to fill.

And this being the active, energetic, and all-pervading fluid, the ultimate principle of the great Mass, the particles that accumulated and agglomerated at the extreme point of the elliptic orbit of the Sun's revolution, were inherently associated by virtue of this fluid, and by the specific density or rarity of the particles that were thrown to that station by the centrifugal action that the immense Sun had in both of its inconceivable motions. Electricity was the medium and active agent to transmit and transfer every molecular substance to new stations. It may be considered a *mediator*, or an associating principle that unites antagonistic particles. It is no less an all-pervading influence, acting upon the highest and lowest particles of every state of material association. And it gyrates from the lowest to the highest, uniting and associating all particles according to the density or rarity of such, until it reaches the highest point, or forms an association with principles of its own affinity.

Such is the invisible, controlling element, whose results are known as *law*. It is an energetic principle which actuates all ultimate motion in the immense Body of material constitution. And by this subtle fluid, and the motion originally given to the Sun, was formed at the futhest point of its elliptic orbit, the body heretofore described as the ninth planet, or rather the cometary body that traverses the outermost circle of the Sun's atmosphere.

The magnitude of the great body's circumference and diameter, is unnecessary to represent, even if it were possible. It is sufficient to understand that the great Sun, in bulk and magnitude, extended to the orbit of the farthest cometary body. And a proper comprehension of the *modus æternus* of all motion, and the laws which it develops, should be the basis on which all scientific investigations and philosophical researches as pertaining to subjects of this nature, should be founded.

All that is known as motion or activity, does not give to the mind an adequate conception of the *laws* that produce such. But as the mind depends upon a proper understanding of motion to conceive of planetary formations in the Solar System, so there should be an understanding of the *nature* and *cause* of motion, and of the general *law* which such inevitably and invariably follows. And the principles existing in, and which are coeval with, Matter, should also be permanently settled in the mind. Then general causes will be

expected to produce invariable corresponding effects; and cause and effect will be perceived to exist as one general Principle.

Still there are thousands of *intermediate* motions produced by *incidental* and *subordinate* causes. But if such motions were innumerable, and if all their *minute* manifestations and results were different from what might be expected from the *general* law, they could not be considered as subverting or interrupting the action of the *general* and *established* principles of motion in Nature.

Motion is the effect that one body produces upon another. If a substance or body be *dense*, its pressure or action upon another substance will be in proportion to its density, and will produce proportionate effects. *All* particles thus act on *each other*, both separately and combined. Therefore a *universal motion* exists: for the action of *one particle* will set in motion *every other* particle, whether single or compound, in the Universe! The movements of all things therefore are graduated in accordance with the station of the substance, and its grossness or refinement. And the very moment the original impetus was given to Matter, the ceaseless motion of all bodies throughout space was *eternally* established! Motion can not be comprehended, or adequately accounted for, on any other principle known to characterize any form of combined elements: and on this ground *only* may be rested an understanding of its cause and manifestations. And we should regard motion as existing in primeval matter, or in time past too remote for conception, as constituting the general Principle of Matter, and as being the highest and most perfect attribute of interior development.

The impetus given the first particle, being all-powerful, is the cause of all *subsequent* motion. Therefore Motion is an eternal Principle existing in Matter, established by infinite Power. Then in considering the innumerable movements and manifestations of Nature, the basis of the investigation should consist in this originally-established Principle; and from this should be expected general *developments* of motion as corresponding to the universal law.

By thus considering Motion and its nature and Cause, the mind will be led to a proper understanding of the formation of the Sun, and of the law that controlled its mighty movements. The grand and most important motion belonging to the Sun, is the one it performs in its orbit around a more unimaginable Centre. The *cause* of this established motion was the impetus given the Sun by the powerful throwing off of particles from the Centre to which it

belongs, and the incessant and violent force that accompanied the reception of them.

This extensive and mighty accumulation constantly going on throughout countless ages, produced the Sun, of such mighty dimensions as have been described. And this impetus originally given it, produced a corresponding motion in an elliptic orbit, at a distance from *its* Sun in proportion to its density and magnitude. And the motion it has upon its own axis is the still more violent motion that was given it by the reception of particles which came with such velocity as to cause it almost instantly to revolve. The motion given it was thus the result of the impulse of moving particles, the tendency of which was to produce *like* motion. This motion therefore was a natural consequence of a kindly reciprocation of atoms. And comparative condensation was an inevitable result, caused not only by the accumulation at the centre, of dense particles that associated more closely with each other, but by an escape of the more refined parts, which assumed higher stations in the vast body.

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§ 16. The *ninth planet* (or cometary body), being composed of particles accumulated by the motion of the great Sun, observed the same plane by the same specific force: and obeying the law of reciprocal gravitation, it occupied its assumed orbit at a distance in accordance with its rarity and peculiar constitution.

The *eighth planet* was next evolved, observing the same principles of formation and the same general law of motion, and was situated *within* the orbit of the former merely because its composition was *more dense* than the first one evolved. Its occupying the sphere thus described, is therefore only in harmony with the established principles of gravitation, and of orbicular and rotary motions. As the *eighth* and *ninth* planets have not yet been recognised as belonging to our solar system, there can be no conception of the original magnitude and diameter of the Sun, as including its extended atmosphere.

But while a proper understanding of the law and nature of Motion, and how Matter, in large portions, agglomerates and takes lower or higher stations according to its specific gravity or levity,—is essential to a proper investigation and comprehension of the accumulation and formation of matter into planets, satellites, and asteroids,—this is equally necessary, as affording a basis on which the mind may rest *geological* researches,—and upon which latter, again, may rest a proper conception of all *ulterior* effects and developments.

There are, however, elements which are *apparently* not controlled by the same general law. Various observations made by different persons upon the subject of heat, light, and electricity, have led them to different opinions and speculations in reference to the character, attributes, and governing principle of each of these elements. It is well here to observe that those who have formed dissimilar theories in reference to heat and light, have done so while these elements were manifested under incidental and modifying circumstances. And the result of such observations has been to obscure to the mind the operations of the general law that governs all elements in being. *Heat* (or caloric) has been supposed to be governed by a law different from that governing *light:* and *electricity*, being as yet an undefined and incomprehensible principle, has also been designated as a different substance, and supposed to be governed by a different law from the last two mentioned. Hence it is again evident that *detailed* and *minute* observations have not been adequate to establish a universal *real-reality* of laws as governing all elements in being.

It has been heretofore proved by indubitable evidence, that the great Centre or Sun, as *one substance*, develops these successively as atmospheric elements, according to the law of refinement and progression. However this theory may differ from previous speculations, that does not alter its truth, nor the evidence which naturally accompanies the same, to the mind. For it is demonstrated beyond a doubt, that all matter and elements are fundamentally and essentially *the same*, and that a *different* law can not govern any particle or element in the Universe, from that inherent Law eternally established.

Still the *manifestations* and *effects* of these different principles are exceedingly dissimilar, according to the *circumstances* under which they are developed to the observations of *outward* investigators. For *particular* appearances in these, as in all other things, are inevitably *dissimilar;* and to base conclusions upon such appearances, even if such have been successively observed for years, would be to lose sight of the grand *general* Principle of the Universe, and to endeavor to establish a theory upon the basis of corporeal and exterior manifestations. But properly understanding that all Matter in its primeval state, was of an igneous constitution, it follows as a consequence that all things existing must partake and be composed of materials from the same great Mass.

Therefore heat, light, and electricity, are still *matter;* but each occupies a different station, lower or higher, according to its re-

spective degree of refinement. And the constant emanations of each are governed by the original attributes established in the eternal law of motion as producing progressive development in all things. This, therefore, constitutes the grand general Law that governs all elements in space.

But let it be distinctly borne in mind, that the peculiar *circumstances* and *conditions* under which these elements may be situated, will correspondingly modify their *visible effects*. This observation will lead to a proper understanding of the amount of *heat* and *light* which the eighth planet receives from the Sun. The ultimate discovery of this celestial body, and its revolution and diameter being specified, will contribute greatly to advance the interesting science of astronomy, particularly when the aberrations and refractions of light are known as they occur between it and the Sun around which it revolves.

Its density is four fifths that of water. Its diameter it is unnecessary to determine. Its period of revolution can be inferred analogically from the period in which Uranus traverses its elliptic and almost inconceivable orbit. The *atmosphere* of the eighth planet is exceedingly rare, containing little oxygen, but being mostly composed of fluorine and nitrogen. No organic constitution that exists upon the earth, could exist there alive for one moment. The human eye would be a useless organ; for light there is of such a nature as to render its *darkness*, even at the darkest period, several hundred degrees lighter than the light which the earth receives from the sun!

It has, like Uranus, *six satellites*. These were evolved and formed by the two motions given this planet; the farthest from the primary being the extent of its original composition, and the nearest being an accumulation of denser atoms from the planet. Therefore, the planet itself being made up of denser materials than any of its satellites, the respective distances of the latter from the planet, with their diameters and periods of revolution, are determined by their respective compositions, and the relations they sustain to each other.

The period of time that elapsed since the sun, by its own inherent tendency, commenced organizing this unimaginable body, could not be possibly conceived of. And the time in which the satellites were produced and developed, is also beyond the computation of the most erudite mathematician. Numbers may be added to numbers; trillions may be multiplied by still higher numbers, yet the amount of figures

produced would not represent the number of years or even centuries in which such a formation could be developed!

It is wholly unfitted for the habitation of any organic constitution: yet life will ultimately cover its now undisturbed surfaces.

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§ 17. The planet produced as next in order, was HERSCHEL or URANUS. During its first stages of formation, it was an accumulation of inter-associated, igneous, rarified particles, whose rarity unfitted them for any other sphere of association. The diameter of the planet previous to any other formation now belonging to its system, was nearly three millions of miles! By virtue of inherent motion, *six satellites* were successively developed. The most *rarified* accumulation was the *sixth* satellite; and the most unrefined and dense, was that nearest to the planet.—And each satellite was gradually and steadily produced by the established laws of association and condensation.

The diameter of the planet at the present time is thirty-five thousand one hundred and twelve miles; the farthest satellite being nearly one million and a half miles from its primary. The satellite nearest the planet, is not much further than the moon is from the earth.

The *revolutions* of these satellites around their centre, as observed by the telescope, are very unlike those of any other satellites belonging to any of the planets of the Solar System. For while Uranus revolves obliquely on its axis, its satellites observe an angular, inclined rotation,—this apparent dissimilitude of general and rotary motions creating wonder and astonishment in the minds of astronomers!

Uranus also is often apparently eclipsed by her extremely eccentric appendages. Thus blue and dark spots are occasionally observed upon its surface,—its light being slightly intercepted by a bluish or crimson tint, and rarely by a dark one. Still the observations that have been made on the satellites of Uranus, do not establish the absolute conviction that such contra-eccentricities do really exist among them; because at different periods, the appearance of their motions is not the same. And this fact was frequently observed by its discoverer; but he afterward became convinced of the angular and ellip tic motions of this planet's satellites.

Being fully convinc d that the *true* motions will yet be discovered, and that they are in unison and harmony with those of the satellites of kindred planets, it is unnecessary at present to decide respecting the true plane and form of the orbits observed by these satellites; for

such would tend to retard astronomical investigations, and to destroy those efforts that are useful and necessary to the unfolding of the mind and to the due appreciation of scientific truth.*

The *rotation* of this planet on its axis has not as yet been discovered; especially the *time* it occupies in a single revolution. The velocity with which it revolves is absolutely inconceivable. It is for this reason that it has not as yet been determined,—notwithstanding its *orbicular* and almost incalculable revolution has been established and specified. How much undisturbed thought and deep calculation has this computation required! And how ingenious have been the inventions of man, whereby he has been enabled to observe, investigate, and demonstrate, the works of Infinite Power, whose harmonious and peaceful institutions are so absorbing and attractive to the mind! It revolves in its orbit around the sun once in *eighty-four years;* its distance being over eighteen hundred millions of miles: and it moves at the rate of fifteen thousand miles an hour!

Such is Uranus: and its magnificent appendages, being a part of its own composition, they attend it in its wonderful revolutions around the inconceivable Centre of our Solar System.—And the harmony and sublime magnificence that this planet and its attendants display, are not surpassed by any other body yet discovered.

Its atmosphere has a light reddish appearance. Its own body appears extremely opaque. Its general manifestations are those of a dense body, having a correspondingly dense atmosphere, with the color before mentioned; and it is characterized by an inconceivable velocity of rotary motion, and by the eccentricities heretofore described as observed in the motions of its satellites. The *real density* of the planet is a little more than that of water; and the constitutions of its appendages are correspondingly rare.

It is not filled, like those between it and the Sun, with life and activity; nor has its surface been shaded by the growth of plants or trees. No life of any kind exists there; nor *can* there, until further condensation and development occur. For its atmosphere is of an igneous and carbonaceous constitution, having one three hundred and sixtieth part carbon to one of oxygen. Still, this is not carbon of the nature of that which the primary formation of the earth developed,

* The author here appears to express an *opinion* from analogy without seeking for a *superior impression.* This may be explained by the remark that it is contrary to his invariable practice, to relieve mental effort by imparting information on subjects accessible to the mind by ordinary processes. The same remark explains the reason why he does not define the orbits, diameters, &c., of the eighth and ninth planets.

and is absolutely unlike any element or gas that is known upon the earth.

It has no geological developments further than the igneous, primary coating or crust that now envelops it. But according to the laws of progression, reciprocation, and development, condensation of particles will occur, and others will be evolved, and thus its surface will yet become suitable for the habitation of plants and animals, whose constitution will be firm and powerful.

Centuries after centuries will elapse before any apparent change can be visible upon the surface of this planet. Generations after generations will pass, and their observations and explorations will be lost and forgotten, and their thoughts and theories will be but little known, before mankind shall observe different appearances in Uranus and its appendages. But although change is *slow*, it is *inevitable*. Even if it is not observed for centuries, this affords no convincing proof against the ceaseless and eternal motion in Matter. Observation has not discovered the velocity of the rotary motion of this planet (and hence it appears to be *motionless*),—for the reason that it moves with such frightful rapidity and inconceivable force, that the human vision is unable to distinguish its movements. Such is the seventh planet belonging to the great Sun of the Solar System!

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§ 18. Many objections have been made against the idea of uniformity and progressive development in the formations of our planetary system. There are many *particulars* that are thought to be contradictory of the truthfulness of the present theory. The science of astronomy has progressed according to the improvements made in instruments for observation. The first principles of this science were inductively conceived of many centuries ago, and during a period when extreme disunion and desolating persecutions were on the earth. During the ages when man had lost his connexion with the physical sciences, the knowledge of which is necessary to lead him to a true understanding of Nature and his inseparable connexion with her laws, —this science, among others, was completely concealed, obscured, and almost annihilated, from the minds of men. But since this time. there have been many important discoveries; and opinions and hypotheses have been formed as corresponding to the various observations that have been made

Many faint and imperfect impressions were received in reference to the origin of the materials composing the Universe, including with

them a conception of the primal nebulous existence of all matter. There were numerous appearances of Matter in nebulous forms remote from other bodies, the existence of which the most powerful telescope would confirm. But according to the perfection of these instruments, have these nebulous forms been resolved into stars, or clusters of worlds. Still, not being able to resolve into stars *all* such forms that are visible, the nebulous hypothesis remained unmoved until within a short period, when a still more powerful instrument was constructed, and which resolves still *more* of these supposed nebulous compositions into apparent stars. And at this moment there is but *one* spot that remains unresolved, within the powerful searchings of this useful instrument.

The extensive generalizations, and the doctrine of progressive development and design, that are herein presented, may therefore be questioned: for as nebulous appearances become resolved into spheres, the confidence in the above theory naturally diminishes. And as the eighth and seventh planets have been described, together with their compositions and constituents, it would be appropriate here to mention that the *apparent* contradictions which exist in the uniformity of this plan, may be explained and overcome by considering them as *particulars* belonging to the great *general* law and plan upon which the whole is instituted.

The satellites of Uranus apparently observe a different direction in their orbicular revolutions from that observed by any other body or its appendages. Also the planet is less in *magnitude* relatively than others, according to the law of progression. And its motions, together with those of its satellites, are in the above particulars dissimilar to the motions observed by others in the Solar System. And as at this time considerable inquiry is being instituted in reference to these apparent anomalies and contradictions; and as these particulars will eventually be familiarly understood, it is not absolutely necessary to discuss them here; for they have no possible bearing upon the *general*, ordained *modus operandi*.

I will observe that *generally* the variations in the densities of planets receding from the Sun, are uniform; and that *generally* their orbicular velocity is in correspondence with the order and distance of each planet from the great Centre. Therefore Matter and Motion being *generally* uniform and progressive in their manifestations, *particulars* can not controvert the truthfulness of this theory. And by understanding the universal plan of the planetary formations, these

particulars and *apparent* contradictions will be ultimately found to be *intermediate* and *subordinate* manifestations of the *general* law, and hence perfectly conformable thereunto. And *foreign causes* which have been brought to bear upon this planet, and not upon others within its comprehensive orbit, have produced these dissimilar manifestations and results. And the effort which ambitious investigators are now making, will result in the discovery of these incidental causes, which, comparatively to the movements of the whole planetary system, are producing only *incidental* effects.

Therefore in questioning the truthfulness of the foregoing theory it is positively necessary not to depend upon *minute* and *detailed appearances;* for such can not be taken as sufficient to counteract a *general principle*, which is demonstrated by universal experience and well-ascertained truths. Difficulties of this character must not be considered as interfering with, or contradicting any general, universal, and immutable laws which are constantly and invariably producing their corresponding general effects. And being aware that the ultimate result of present investigations in reference to Uranus and its revolving satellites, will be to demonstrate still more plainly the truth of the present theory, I find it not particularly necessary to make further observations upon these apparent difficulties, and therefore leave the result to the ambitious efforts of astronomical investigators.

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§ 19. The planet next developed was the *sixth*, termed SATURN. The condensation of particles existing in the great Sun whose circumference at this time extended to the orbit of Saturn. and a further accumulation of atoms by original Motion inherently existing, produced this planetary body. The composition of this planet was for many ages extremely *igneous:* still a gradual accumulation of particles emanating from the Sun, ultimately organized it with matter still more dense than the *former* planet's composition.

Innumerable ages elapsed before this body became internally and externally condensed by the chemical action and evolution of elements. The constant emanations from this body were excessive—the *cause* of which is obvious. Being composed of denser materials than the former, and possessing a greater magnitude, its power of action and capacity to receive particles, were greater than those of any other planet yet existing. Also matter, in its primeval condition, is incessantly active, conforming to the law of universal gravitation; and such was the state of this planet primarily.

Its igneous composition being very active, in receiving particles suitable for its association, and in disengaging the non-associating parts, the planet's emanations produced the *nebulous zones* or belts that now surround the primary. These zones (like the planet itself) existed for many ages in the form of an igneous atmosphere, distance from the primary naturally assumed according to the law of association and centrifugal force. This evolution of atmosphere from Saturn was incidentally influenced by the existing forces of the previously formed planets, and the Sun. Thus it produced an active, agglomerated, atmospheric zone, according to the laws of mutual association and condensation. And the formation of the *first* ring being explained, the second is inferrible as being a corresponding emanation from the *first*, even as *that* was from the *primary*; and it assumed its relative distance according to existing exterior and internal active influences. The nebulous rings of Saturn, like the planet itself, have become condensed near their surface, assuming forms oblately spheroidal.

The *centre* of Saturn is still an igneous, unstratified substance, the surface having become chemically condensed by the escape of internal heat, and by the production of organizing and vivifying gases: and so also are its *rings* existing, their condition being the same as would have been produced in any other planet by the same causes and under the same circumstances.

The surfaces of these rings show many seemingly uneven portions, an appearance of roughness occasionally contrasting with that of smoothness and brightness. These appearances are produced by the reflection of its satellites upon the various parts of these belts during their revolutions, and by frequent eclipses; also by their own situa tion, which at times is very unfavorable for proper observation.

At this present moment, those rings may be considered as but just instituted and developed: and having been formed and condensed from the different combinations in which they have existed in previous ages, they will ultimately be resolved into *one sphere*, by the constant interchanging of atoms that is now going on, and the chemical influences that are at work universally throughout space. And thus they will associate with bodies and atoms of like nature and will produce another planet; while Saturn will constantly, like other bodies, continue to produce and reproduce materials for its own and other compositions.

But as the human organization is extremely fleeting in comparison

to grosser materials, therefore man has not existed long enough to observe any change in this planet, or in any other. Centuries after centuries pass away, and such bodies remain to the vision apparently unmoved. Yet this very body is ten thousand times more active as a whole than the body of man; but man, holding dissimilar relations, and being composed of less durable materials, lives and sinks into repose before an apparent change takes place in any of the gross materials existing on the earth. Hence Saturn will change; and especially its nebulous rings, which will become ultimately organized into globes, according to the established law of ceaseless action.

This planet, being situated and organized differently from others, having zones which others have not, and possessing a greater number of satellites than any other planet belonging to the solar system, has long been the cause of much wonder and admiration among scientific observers. Its diameter being about seventy-nine thousand miles, greatly exceeds that of the former planet; and this dissimilarity has produced contention against the law of uniformity in general development. Its distance from the sun is more than nine hundred millions of miles. It revolves upon its axis in a little less than ten hours and a half. And the period of time occupied in one of its revolutions around the sun, is about thirty years. The inclination of its orbit to the ecliptic is about two and a half degrees; and its axis also inclines to the plane of its orbit. This inclination causes the light of the sun to strike it vertically for several degrees either way from its equator; at which place it enjoys twenty-five thousand days and nights in one of its years; while at the poles, there is but one of each. It revolves with the enormous velocity of twenty-two thousand miles an hour!

The breadth of the first ring from the primary, is twenty thousand miles. A space occurs between it and the outer, of three thousand miles. The breadth of the outer is seven thousand miles; and its *diameter* is two hundred thousand miles. Being nearly of the same density of Saturn, the rings revolve also in about ten hours and a half.

The space existing between the outer ring and the first satellite, is twenty-nine thousand miles. The distance from the primary to its first satellite is over one hundred and seven thousand miles. And the mean distance from the outer satellite to its primary, is over two millions of miles. And the five satellites *intermediate* existing, observe relative distances and situations from each other, according

to their respective densities and diameters, and therefore may be considered as sustaining positions according to the order observed by their primary's development.

Thus the computations that have been made in reference to Saturn and its appendages, only add stronger proof of the law of uniformity and progressive development, in all bodies belonging to the Solar System. For first, the planet's diameter, velocity of motion, and period of revolution, are in exact accordance with this law, as might be expected from its density and comparative distance from the Sun. Secondly, the first ring sustains a distance from the primary corresponding to its magnitude and density: and the second ring holds a close relation with the first, but only in accordance with its specific qualities and relative magnitude. And the diameter of the whole evidently comprehends four fifths of the original size of the primary, or its size previous to such annular developments, considering that its satellites were developed a long period before those rings. And the rings now existing afford proof of this, and also of the source of the materials composing them, seeing that their revolutions correspond (almost) precisely to that of Saturn. Thirdly, the mean distance occurring between Saturn and its first satellite, and the outer ring and the same, demonstrates more evidently the relation and connexion that this satellite sustains to its productor and its rings.

And the specific position, distance, and magnitude of each satellite, from the first to the most remote, show a beautiful order and harmony of arrangement. And the density, magnitude, and velocity of the outer satellite, with its orbitual inclination and rotary motion, harmonize precisely with the primary. It holds its relations in a minute and specific manner, yet in all these it corresponds to the magnitude and all the motions of the primary. For the revolution of the outer sphere, and its density, magnitude, and situation, bear the same relation to each other as do the same things in Saturn itself—the same established causes operating on each body according to its relation to its primary.

Therefore Saturn, its rings and satellites, present one system of progressive development, when considered in a *general* point of view, But incidental causes, producing like effects, tend in some degree to present an *appearance* contrary to the uniformity of the whole. But on investigating the *universal* motions and developments of this planet, the thought of such irregularities will at once be banished from the mind.

Human conceptions of *order* are founded upon the supposed reality of apparent *confusion;* and when apparent confusion and irregularities are observed, the mind instantly conceives of their opposite order. Hence if *confusion* were not apparent, the word *order* would be without meaning. But where order *universally* exists, and confusion is *temporarily* and *minutely* apparent to the mind, there the *general* conception of order, would be evidently correct; as it would be derived from contrasting the order of a *general*, with the *disorder* of an *incidental* character. Therefore if order is apparently *universal*, this at once establishes the doctrine of *uniformity;* and all *particular* and *apparent* confusion must be referred to *incidental* and local causes. But the great *Whole* being correctly comprehended, presents a system of undisturbed order and harmony!

Thus I leave this most wonderful planet to the discussion of researchers and mathematical observers, and commence revealing the most wonderful developments that it has produced. And a proper conception of truths and facts as pertaining to *this earth*, will by analogy, carry an inference favorable to the truthfulness of the present revealment in reference to this heavenly body.

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§ 20. The geography of this planet is very beautiful, it being divided into two thirds water and one third earth. And being entirely free from all volcanic and catastrophic occurrences, it presents an even and undisturbed surface. There are but few prominences, and these are near the poles; the equator being perfectly free from these, with the exception of a few promontories, connecting themselves with still higher land, whose dividing chasm forms the bed of a very extensive body of water. These prominences were formed by the natural developments of the materials in motion during the planet's primary and subsequent conditions.

Concerning the vegetable and organic formations of this planet, much might be said in an abstract dissertation. Still, the strict history of these creations could not possibly be given minutely; and even if this were possible, it would not be useful.

Organic beings inhabited this planet many thousand years before this earth had an existence. Therefore, according to the law of progressive refinement, the organic kingdoms of this planet have attained to a high degree of perfection.

There are *four general* classes of vegetable developments here existing. One class assumes high and bulky forms, but it is

duced only near the poles, where exist the minimum amount of light and heat. These do not exist near the equator, nor in the vicinity of water. They are gigantic vegetable developments in the form of trees; but the kinds of materials composing them are not to be found in any higher order of vegetable formation.

The *second* class has a smooth, slim body, and the branches in length are twice that of the body; and they cast a deep shade. They are in *appearance* similar to the *Upas*, but not in quality or composition. These bring forth delicious fruit, which is long in shape, internally white, and encompassed with a thick, external coating. The branches that first eject themselves from the body are several feet from the earth, but not quite so high as it is from these to the top. This class should be understood as the second in the order of formation—as the ultimate and perfection of the former class.

The *third* in order presents itself as a more perfect vegetable. This rises but a few feet above the surface of the ground. It has several descending boughs, which when developed act as new bodies by fastening themselves as roots in the earth. This vegetable is much complicated in its parts. Its location is near the equator, and to this fact its peculiarity may be attributed. This brings forth a kind of pulse-fruit. Being exceedingly nourishing, it enters very frequently into the composition of animal forms.

The *fourth* vegetable formation is the last developed and most perfect. Being a succeeding development of all beneath it, its composition is much more perfect than that of others. Therefore it stands as an ultimate of the vegetable kingdom, comprehending the essences of all below its high order of being. Its roots and trunk are very long and slender, and it develops from the bottom of the trunk to the shooting forth of the branches, *calices* corresponding to the petals of the bud and its fruit. It is not high, but grows with exceeding spontaneity; and it is fitted for the uses of the animal economy. It is produced in one half of one of the years, at the equator—reproduced twice in one of this planet's years. And this is the most useful vegetable upon the surface of Saturn.

There are *intermediate* formations, from the lowest to the highest, in the vegetable kingdom. But it would be impossible to classify these intermediate species; and the four generalizations give a distinct conception of the vegetable developments of this planet; the object being only to establish progressive succession. And this being founded in natural and invariable laws, *analogy* confirms this reve[illegible]

There are *five* general classes of *animal* existences on this planet. Polygastric monads are existing in various forms, from the articulata to the vertebrata. There is not existing any particular species of semi-vertebrated animals. There are but few articulated; but the general animal existences of this planet are *entirely* vertebrated. Reptiles, saurians, &c., do not exist upon its surface, the cause of which is that the materials composing this body are of too high and rare a nature to enter into the composition of any gross forms or organizations.

The *first* of the five classes, therefore, is of a well-organized form, having very fine vascular and muscular tissues. This animal, being one of the general classes, requires a brief description. It is very large and very strong, having joints only in its hind legs. Its fore legs, being composed of a very strong muscular and osseous substance, are elastic and pliable when occasion requires, but exceedingly strong and immovable whenever operated upon by its positive will. Its length is proportionate to its height. Being an animal of exceeding power, it is the most useful of any others to its governors. Its eyes are small; its ears are narrow and short; its head is wide and high; its proboscis and mouth are closely connected, the former serving as a nasal organ and a useful instrument for drinking, and transferring to the mouth the long, hard-shelled fruit that exists upon the complex vegetable form which has been described. Its disposition is firm, and yet it is submissive. It has exterior developments corresponding to its disposition and natural attachments. Its head being wide, gives it an inclination for self-protection and preservation, insomuch that it constructs large caves and places of concealment in which it resides during the long night that is experienced at the pole. And during the long day that is also experienced at the same location, it leaves its place of repose and perigrinates near the shores of the water, and to places where grows more luxuriantly the fruit upon which it subsists.*

The *second* in order, is an animal of much less complicated formation. Its form is not so graceful and pleasing as the former, but its composition is a degree more perfect. It consociates with the former animal, exists in the same region, but is extremely amphibious

* The speaker here remarked that this and other animals were designated by the inhabitants of this planet by particular *sounds*; but as it would be difficult, as well as useless, to represent these sounds to an inhabitant of the earth, he would not make the attempt.

insomuch that in this particular point it is very dissimilar to the other. Its disposition is of an irritable and excitable nature. Its muscular and vascular system being very active, causes a great amount of nervous activity and irritability. This is caused by its peculiar shape, and the circumstances under which it exists. In *form*, it typifies Saurian species—but in this particular only.

The *third* in order, is composed of still finer materials, and its power and celerity of muscular motion are not equalled by any other species existing. It has four legs or extremities; the hinder ones representing slightly the human foot, and the foremost typifying the limbs of the seal. Still these are perfectly adapted to the situation in which the animal exists. Its flesh is very tender in comparison to that of the former, and its skin would be impenetrable by any instruments that are on earth known. It is of an osseous structure, composed chiefly of the harder materials of its bone, forming a surface like a complex network of scales; and it is therefore impenetrable, from its smooth and elastic surface. Its length and height correspond to those of an animal that previously existed upon this globe;* yet its disposition and phrenic attributes are very dissimilar to this species. Having great strength, it moves with great rapidity. Though master, by its subduing power, over all below its degree of being, it still manifests no disturbing, destructive, or antagonistic disposition. Having peculiar associations, its nature corresponds thereunto. Its main feature is a repulsive and tyrannical appearance, the *real* indication of which is firmness, power, and activity.

The *fourth* in order, is a form slightly typical of the natural *man*. Its composition being a progression of all below it, it exists as a distinct species, occupying the station becoming its dignity and superior nature. It has four limbs, two of which serve as organs of motion and navigation, and the others are rather *arms* than limbs like the former. It is more highly vertebrated, and has greater elasticity of muscles, than those below it. Its body is rather wide, and not perfectly round. The sacral bone and hips being much distended, gives it great strength and muscular power. Its shoulders being high, and its neck corresponding, give it great elasticity in the movements of its trunk.

Its mental organization nearly represents that of the human being, with the exception that its knowledge and power of *exterior* under-

* The lecturer incidentally remarked that the animal referred to was the *Iguanodon*, which *this* animal nearly resembles in species.

standing, surpasses that of man existing on the earth! Its head being round and long, still bearing the general shape of the human head, gives it a more extensive scope of mental comprehension than man on earth possesses. Its general disposition is characterized by strong attachments and social desires. It has great power of concentration; and its sense of what is naturally right and just, is very prominent. Its head being not very high in proportion to its size, causes an absence of veneration for the *invisible*; but it venerates things and truths well known and well attested by the evidence of its senses. Hence it deduces its convictions from all it sees, and venerates according to the nature of the deductions or visible truths presented. It has a strong passion for mirth and pleasurable emotions, insomuch that its communications are more subtle at times when this desire has been excited, than any communications of man. It has a powerfully retentive memory or susceptibility of repetitions of previous impressions. It has strong intellectual faculties, insomuch that it governs other beings below it by its mechanical ingenuity. It is, in general terms, a most perfect animal-intellectual being.

But its mental and physical organizations are so constructed that the individualization of the inner life could not occur; and its natural and exterior experience are but *instinct* to man *there* existing. And the intuition and powers of perception with which it is endowed, are no more to the sweeping intellect of the *human* inhabitants of that planet, than is the knowledge of the orang-outang on *this* earth existing, to *Man*, who is governor of all below his exalted state of organization!

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§ 21. The following class in order, of animal organization, is the ultimate of this planet, and the perfection of all below it; and this class is MAN. His form is perfected in its developments and adaptations to its uses. His limbs are very straight and round. His joints and their appendages are composed of fine materials, and display in their perfect adaptation, original design. The body is of perfect form, and is characterized by a symmetry unequalled in any other being there existing. The sternum is oval and full, joining the costals with a kind of bracework, which gives full space and free action to the viscera system. The lungs, which are divided into two hemispheres, are composed of an adipose and elastic, active substance. The heart has also two divisions, and observes movements which correspond with those of the lungs. The ganglionic system is very freely

seminated throughout every part of the body, almost giving imperceptible motion to the motar nerves of the organs.

The head corresponds in its perfection to the body. The cranium not being composed of a heavy, thick substance, gives great activity to the senses in respect to external objects. The cerebrum is very large and full; and the cerebellum and its divisions are still larger. The restiform, medulla oblongata, and medulla spinalis, are composed of substances so sensitive (corresponding to the substance of the brain), that the whole forms a perfect system of motion and sensation. The brain being excessively active, sends throughout the nervous system a refined ether of sensation. The brain is composed of innumerable cortical glands, each of which attracts and repels, performing systolic and diastolic motions. These cortical glands are the reservoirs from which proceed the fibres and nerves of sensation; for these glands conceive and produce them. Thus the nerves of sensation are connected with the cortula of the brain, as the arteries and veins are connected with the ventricles of the heart. Therefore contraction and expansion of these cortical glands produce the involuntary motions of the system: while by the same forces, the heart presses the blood throughout the body. The motions of the lungs and heart are very powerful. The motion of the brain corresponds to that of these organs, and the motion of the whole corresponds to the gigantic strength of the body.

The *form* of the system has great beauty. The surface, corresponding to the materials composing the whole system, is very fine, and almost transparent. The main motions of the system correspond to those of the human body upon *this* planet, with the exception that they are characterized by more precision, and are governed by more decided judgment, which also controls their actions universally. Their organization is of the most perfect kind, both mental and physical; and their intellect being expansive and powerful, judgment controls them entirely, insomuch that weakness and disease are not existing among them.

The prominent qualities of the mind are of a moral and intellectual nature. They have strong social attachments, but these are governed strictly by a well-organized intellect. Their force of character is extremely great, this also being under the guidance of well-directed reason. They are firm in will, generally submissive, and are free from all superfluous dispositions. Veneration in them is very deep and impressive. Nothing, however, is revered but that which the

judgment responds to as being true. Their causality is not so fully developed as comparison or the power of analogical reasoning. Perception is extremely vivid and penetrating.

Their heads are very high and long. Power of generalization and synthetical investigation, is in them almost unbounded. They reason from the *internal*—receiving truth through the highly-sanctioned convictions of their interior principles. Their physical organization being so perfect, admits their *principles* or *beginning causes** to extend throughout the body, and makes them very susceptible to impressions.

They are governed strictly by the laws of their nature. Sensation exists, and the laws and uses of this they understand. From sensation arise inclinations. Sensation being a law of the organization, exists upon the fibres and nervous system with them, the same as with man on earth. The inclinations which it produces are either attractive or repulsive, and they are governed in respect to such strictly by the *interior* impressions received concerning them.

They reason inductively: and from effects and forms external, they induce an original principle, and then reason from principles to their effects. Subjects are thus comprehended by one grasp of their mighty intellects.

With a telescopic mind they familiarize themselves with earths existing between them and the Sun, and also with the inhabitants upon them existing. They contemplate the planets of space with no more curiosity than we do those of the Solar System. Their minds being free from imperfection—from all that is opposed to righteousness, they associate with that which is pure and good. They connect their minds with first principles, and with the internal of all things. Their minds are endowed with powers so penetrating that they perceive all things in a *general* light, and as being good. They are unlike the class mentioned before them, which reason from externals only; which deduce from things seen their knowledge and judgment, knowing nothing of the internal, and receiving no response from the influx of interior principles. But man, as superior to these, has knowledge derived from *internal* experience and consciousness, and from this only.* They follow inclinations, if they are approbated by their interiors; but if they are disapproved, they repel them by the exercise of a superior judgment: and thus they are free from violation and disease.

* That is, the *interior essence* of man as the prior cause of the exterior form, with its manifestations.

The perfection of their internal principle far exceeds that of any class of human beings in our Solar System. *They associate with the knowledge of the second Sphere!* They receive no impressions but those which flow from internal realities. They are physically, mentally, and morally perfected.

They inhabit buildings of an ingenious and peculiar structure, which are also beautiful and convenient. These are very large and extensive, covering immense areas of land, like an extensive city among us. There are, however, but few of these large and united buildings upon the surface of the planet, these being near the equator, where light and heat, which correspond to interior truth and love, are most perfectly enjoyed.

They form associations according to *internal* desire. They are not governed by the inclinations of the natural man, and therefore take unto themselves mates according to mutual *inward* approbation, and thus they are united in the bonds of spiritual happiness and peace. There is no repulsion ever existing between associated mates, because love and purity abide with them universally.

Their minds are sufficiently expansive to comprehend at a single glance, the whole surface of their country. Hence they are conscious of the movements of the whole nation. All are united as one brotherhood, harmonizing in all their interests, though existing in different locations on the planet. Undisturbed connexion exists between nation and nation; and that which constitutes the interest of one, constitutes the undivided interest and peace of the whole race. This is perceived by internal reasoning; and this state of things is sustained by the approval of their interior principles. Such are the inhabitants of Saturn; and thus are purity and goodness manifested as the result of their perfected knowledge and highly unfolded mental powers.

It is only by means of the five generalizations made upon the animals of Saturn, that these could be understood; because there are existing innumerable species of animals on this planet. The animals inferior to man are in nature *rodentia*, with the exception of the *first*, which is *ruminating* in its habits. Millions of intermediate beings exist, and have existed, between these general classes. But by arranging them into the order of progressive ascension from the lowest to the highest, each assuming a form according to its approx-

imation to man, the mind obtains a general conception of the animal productions of this planet.

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§ 22. The next planet evolved from the Sun was the fifth in the Solar System, and is named JUPITER. The Sun at this time, including its atmospheric emanation, extended to the orbit observed by Jupiter in its revolution. By virtue of inherent, and active energies still existing in the igneous composition of the Sun,—and of the powerful motions which it and every particle that composed it had, the fifth planet was called into existence according to laws originally and eternally established.

Laws and motions as heretofore explained, will be viewed in a *general* light by observers and investigators who are searching for the causes or living principles which govern all matter. Therefore, understanding the motions that produced former formations, nothing needs here to be added in reference to the same law, as producing *this* planet. By a constant association and agglomeration of atoms and particles repulsed from the great Mass, and seeking association among the combinations that had been thus formed, the accumulation at length became qualified to assume specific motions, and a spherical form, the magnitude of which, including its atmospheric emanations, extended to the orbit of its farthest satellite.

Such was the original condition of Jupiter. According to the laws of evaporation, gravitation, and consolidation, the planet gradually assumed the form and bulk which it now has. Particles perpetually emanating from this, became associated in other and smaller combinations, and condensation of these produced its satellites; each of which sustained a position corresponding to its relation to the planet and to the other satellites, and according to its magnitude and density.

The materials composing Jupiter and its satellites were more dense than former planetary productions. The materials composing the Sun had become condensed according to the number of planets which had been evolved from its original composition. Therefore this planet's materials were denser than the former, as corresponding to the increased density of the materials of the Sun. The whole was an agglomeration of igneous atoms: but following the laws originally instituted, it became gradually consolidated. Still, innumerable ages elapsed before the present condition was attained.

The present density of this planet is one and a quarter to that

water, showing an increase of density from the other planets. Its distance from the Sun is at this time four hundred and ninety millions of miles. Its diameter is eighty-nine thousand miles. It revolves upon its axis once in nearly ten hours, and around the great Sun, in nearly twelve years. It travels therefore with great velocity. The nearer planets approach the great Centre from which they emanated, the greater is the velocity of their motion in their orbits.

The inclination of its orbit to the plane of the ecliptic is very imperceptible. In consequence of its unimaginable velocity of rotary motion, it is somewhat flattened at its poles and full at its equator. Owing to the inclination of its axis to the plane of its orbit being very slight, the sun strikes it vertically unceasingly at its equator, at which place there is but little variety in the seasons or changes in the length of its days and nights.

This planet having four satellites which are three less than the number of Saturn's, possesses as a consequence greater bulk and magnitude. It is fourteen hundred times greater in bulk than the earth, and contains nearly three hundred times the amount of matter.

This planet also, being the largest in our solar system, would seem at a superficial view to refute the doctrine of uniformity and progression. The causes which were brought to operate upon the accumulation of particles composing this planet, were very dissimilar to those that acted upon Saturn. There was a tendency of associated particles to adhere more closely in this planet than in the former, because they possessed greater density and stronger mutual affinities. If this had not been so, particles would have emanated from the mass to produce another satellite. But this cause, together with the conjoined forces that existed in the Sun and the other planets, prevented the farther development of its particles. These were *incidental* causes, and acted upon the body merely because it was placed under different circumstances from those attending any other planet before or since created. In all its general conditions it manifests a general uniformity with all other planetary developments: but in this and one other particular, it apparently contradicts the great law established. Yet understanding that all such discrepancies owe their existence to foreign and incidental causes (these being mere *negations* of the great general and eternal law), they may properly be considered as not *refuting*, but as absolutely confirming the original and universal principles and forces as emanating from the great Vortex or Throne of infinite Power.

The mean distance of the *first* satellite from the primary is two hundred and sixty-six thousand miles; and its period of revolution is one day and eighteen hours. This body is more dense than the succeeding ones; therefore it sustains a position nearest to its primary.

The *second* satellite exists four hundred and twenty thousand miles from its primary. Its period of revolution is three days and a half: presenting an increase of distance, period, and rarity of particles.

The *third* satellite is supposed to be the largest one belonging to this planet. This supposition is founded upon the observations made by its discoverer, whose instrument was not so much perfected as those which are now in use. It *is* the largest satellite, but the calculations in reference to its magnitude will hereafter be found to be incorrect. The mean distance of this satellite from its primary is six hundred and seventy thousand miles; and its period of revolution is seven days. And here again is seen a perpetual ascension of accumulated particles, in distance, rotation, and rarity.

The fourth and last satellite is over one million of miles from its productor, and revolves in sixteen days and a half. *

Steadily therefore is demonstrated the great truth of uniform ascension from the lowest to the highest; the highest being the ultimate of the lowest, and each particle sustaining a position according to its specific quality and magnitude,—their mutual association being called *gravitation.*

Thus was produced, and thus exists, the fifth Planet and its appendages, as evolved from the immense Sun which is yet an inexhaustible source of heat and light to the evanescent forms that exist upon its planets' surfaces. And had the same circumstances been existing in respect to this planet, as were in respect to Saturn and its offspring, the same effect and form would have been manifested. But as these circumstances were *incidental* as connected with the former planet, so were those also which determined the peculiarities of the latter. The modifying influences acting upon them being exceedingly dissimilar (which dissimilarity is always a characteristic of that which is not general and to be depended upon), these caused a corresponding difference in the developments of these planets.

* In speaking of the distances, magnitudes, periods, &c., of the planets and their satellites, the author merely uses *proximate numbers*, without descending to numerical niceties.

Thus the *generalization* of this planet, in respect to its magnitude, density, motions, and appendages, leads to further confirmation of the established principle of uniformity and harmony, throughout the realms of undefinable space. And what has been said respecting other planets, being in accordance with well-attested and admitted truths, precludes the necessity of further discussion to prove the undeniable fact of this planet's relation to those that were previously developed.

Leaving, therefore, *intermediate* considerations for the work of scientific researches (which considerations can not have any possible bearing upon the *main principles* established), I commence giving a general description of the vegetable and animal forms abounding upon the surface of Jupiter. By abstract dissertations upon these, the mind may be led to conceive of important truths by analogy; and the application of these truths will be of incalculable value in promoting the happiness and peace of the inhabitants of the earth. And that such application will be made, is by no means improbable. And when these things are impressed upon the internal principle of man, man will become generally enlightened; and an extensive knowledge of things existing, will unite his affections to Truth. And in proportion to the extent of intelligence, will benevolence and happiness prevail.

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§ 23. The VEGETABLE PRODUCTIONS of Jupiter are more extensive than those of Saturn. Of the various species of plants existing upon its surface, a detailed description is not necessary to be given. But a *general* classification will be made of the prominent kinds existing, in order that the perpetual ascension may be conceived of as here preserved in order and harmony.

There are on this planet upward of three hundred thousand species of plants. But their connexions with each other are so intimate, that they warrant but five general classifications.

The *first* of these is an exceedingly large and bulky tree, whose circumference varies in size according to the circumstances under which it is produced. It is formed of the compositions existing in the planet's materials; and being the strongest production of the vegetable kingdom, it is consequently the most imperfect. It has heavy seams formed of complex fibres, which are fully developed about the branches in thin ejected limbs, upon which exists a species of fruit. This fruit is of a nature suitable to enter into the com-

position of the lower order of animals, but is exceedingly deleterious to the higher classes.

The *second* species of plant differs from the other in height, bulk, and general appearance. It is encompassed with a thick bark. The productions of this tree are limited. It brings forth a kind of juice, which flows freely from the cups existing upon its exterior. This is useful, as it is very nourishing and invigorating to the animal economy.

The *third* class of plants slightly typifies the Wheat,—and is more homogeneous with the constitution of the higher orders of animals.

The *fourth* class approximates still nearer to animal existence. Being more perfect in composition than the others, it presents a variegated foliage, the extracts from which enter essentially into the forms of the first animals.

The *fifth* class, being an ultimate of the four others described, is necessarily more exalted in composition. This species is a kind of *zoophyte*,—which may be considered as mediator between vegetable and animal existences. For while it sustains a close connexion with the former kingdom, it throws feelers of sensation into the latter; and thus it partakes of both vegetable and animal life.

The ANIMAL developments of Jupiter, are a degree less perfect than those of Saturn. There are a great many species of animals here existing, though these are not quite so generally disseminated as the species in the vegetable kingdom. These will admit of only four general classifications.

The *first* of these is in nature both *rodentia* and *ruminating*. In size and stature it corresponds to the animal first described as existing in Saturn; but in disposition and habits, it is greatly dissimilar. Upon the surface of this planet there are many convolutions, it having more roughness than the former. And this is manifest about the equator more than at the poles. The igneous substance primarily existing in the interior of the planet, was incidentally acted upon by expanding elements, the result of which was some volcanic and catastrophic occurrences. And these have developed *mountains*,—about which may be found the species of animals above mentioned.

The next in order is in nature nearly *digitigrade*. This sustains a position in the order of development a little above the former class. Its form corresponds nearly to that of the seal. It has limbs in a

different location, and moves with great rapidity both on land and in water, it being also amphibious. Its disposition is secretive, retiring, and apparently submissive. It is extremely tyrannical over other animals within its power.

The animal following this is of a still higher and more perfect order. Its size corresponds to that of the natural man, and it is composed of more active materials than the former animals. Its strength is almost incredible; but being characterized by an ingenious and retiring disposition, it is very active and forcible only when occasion requires. This animal approximates to Man,—being the one that constitutes the connecting link between the animal and human organization. Its disposition is, in general terms, combative, secretive, and ingenious; and these qualities being accompanied by great self-will and firmness, it hence possesses wonderful force and energy. It possesses quick and intuitive perceptions, and a retentive memory; and its affections are as pure as the form would indicate. Being thus mentally organized, it associates with all things that are agreeable to its inclination, this inclination being always qualified by its sense of refinement. And inasmuch as its mind is a result of its organization, it is governed by its natural instincts; and of these its habits are the result. It reasons from that which is seen; and this reason is not such properly, but rather inclination produced by foreign substances acting upon the sensation of the body. Therefore this animal exists one degree below man on Earth.

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§ 24. Concerning the HUMAN INHABITANTS of Jupiter, much might be said that would be of interest; for their relation to *our conceptions* of a perfect being is much closer than the inhabitants of Saturn. Their form is full, and well sustained by inward and physical forces. Their size, symmetry, and beauty of form, exceed those of the earth's inhabitants. Their mental organization corresponds to their physical developments. Smoothness and evenness are apparent upon their form generally.

They do not walk erect, but assume an inclined position, frequently using their hands and arms in walking, the lower extremities being rather shorter than the arms according to our standard of proportion. And by a modest desire to be seen only in an inclined position, they have formed this habit, which has become an established custom among them.

Their general characteristics are of a mechanical and intellectual

nature, accompanied by strong affections and interior love for each other. They have great moral developments; are submissive, and yet firm and decided in all their intentions and dealings with each other. Their intelligence greatly excels that of Earth's inhabitants. They are existing in a state intermediate between the first and second Spheres, in knowledge and refinement.

Their form of countenance displays the qualities and workings of their inward principle. There is a peculiar prominence of the upper lip, this consisting of a complex and interwoven mass of fibres, the action of which gives great expression to inward thoughts and feelings; which expression among them constitutes the peculiar mode of conversation. Therefore they can not think one thing and speak another; for their expression would betray their inward sentiments.

There is a great deal of gentleness and amiability manifested through their exteriors: and inasmuch as the external form corresponds to the inward principle, all their external communications with each other are inflowings of interior affection. And as they are highly susceptible to universal love, they are incessantly expressing this by the congenial radiations of their expressive countenances.

They reason inductively. They associate with the internal of all things, as being the only real reality in the Universe. Their associations with each other are according to the inward affinity of spheres, —and thus are they governed in all their conjugal and national relations. For by an influx of inward desire from one to another, which is perfectly spiritual, they become attached: and thus conjoined, they exist in perfect unity, by virtue of their perfect interior natures.

Knowing these indestructible truths, and knowing all things which are unchanging, they submit unresistingly to be controlled exclusively thereby. Hence they observe great care in producing, and in preserving the health of, their offspring. Health being thus indelibly enstamped upon their constitutions while young, strengthens in their growth, and they become enlightened in the perfect knowledge of these principles. Therefore disease is not known among them; and being free from this imperfection enables them to generate excessively fast.

Their constitutions being composed of light and changing particles, they soon change their form of existence. They do not die, but rather sink into repose by an expansion of their interiors which seek more agreeable spheres. And regarding this as a mere metamor-

phosis, they escape with transports of delight; and they are hence pleased with the evanescent existence of the body.

Moreover the inhabitants of this planet look upon the changes and vicissitudes of their physical being, as natural and inevitable consequences of existing causes. These vicissitudes are but few; but in proportion to the refinement of particles composing their body, is the brevity of their existence. For that which is fine and delicate exists but a little while in any form; but that which is heavy and imperfect, continues in the form longer in consequence of being less active and less susceptible to foreign action. And as the inhabitants of Jupiter are composed of finer elements than those composing the inhabitants of the earth, they remain in the form but a short period, by reason of its active and changeable composition. Thirty years is the average duration of their form's existence.

Having an expansive and sweeping intellect, they comprehend the laws and relations of their being with one concentrated thought. And meditation in them is thrown out upon their countenances with a sweet expression, which would, if it could be seen by an inhabitant of Earth, bring forth an ejection of tears and a gush of feeling that could not be expressed. Their mode of conversation is thus distinctly and unequivocally expressive; for it is a mode of expressing the impressions existing upon their interiors. And these beam forth with such perfect brightness and affection, that they are responded to by the interior affections of every other being. It being absolutely impossible for them to think one thing and speak another; to have a greater amount of self-love than universal affection; to think impurely, or conceive unrighteous thoughts; and being thus free from all the imperfections of this and other earths, their exteriors are open to the reception of light and truth, which correspond to the fire of spiritual purification.

They inhabit well-constructed edifices, whose form corresponds to that of a *tent*, rather than a *house*, on Earth. These are lined with a bluish bark, taken from a tree of the second class; and they are thus rendered impervious to cold, water, and light. They receive one twenty-fifth of the light of the Sun that the earth enjoys. But this, striking vertically at the equator, at which place is located their extensive habitations, gives them the enjoyment of as much light as could be possibly obtained from the Centre of our Solar System.

They are divided into families, associations, and nations. The families are composed of such individuals as have a desire for the

company of each other from a congeniality of interior affection. Families grow into associations, and these into nations: and the whole forms one perfect, harmonious, *spiritual brotherhood!*

The cause of this state of things is the *intelligence* which exists among them; and this, transcending the erudition of the inhabitants of Earth to an infinite extent, enables them to comprehend the uses of all things, and their original adaptations. Therefore they make proper application of these uses; the result of which is their glorious purification. And as they are surrounded by various vegetables, birds, and animals, they are also capable of making a proper application of these, to promote their greatest happiness and peace.

They reason so perfectly by induction and from correspondences, that whatsoever may be the specific quality of their affections and delights, these are all ultimately centred in the proper comprehension of all that is connected with their state of mental association. And all affections that are breathed forth from their interiors, are so charmingly typified upon their exteriors, and even the representation itself is such an emblem of love and purity, that an unspeakable appreciation of their mutual interior affections is reciprocally established in their minds!

Thus is the physical and mental, or natural and spiritual man, made perfect. And by conceiving of the indestructible relation which exists between purity and truth, the minds of the inhabitants of the *Earth* will be led to recognise *their* institutions, and to spurn with the utmost abhorrence all things that are opposed to righteousness. Thus efforts will be made to bring about a better state of things; and this will be the unfolding of interior truth and principles that are at this moment considered as imaginary and chimerical. And by properly conceiving of the celestial peace and purity that flow spontaneously from interior truths, the minds of the Earth will become relieved from their external bonds of corruption, into the inexpressible light and liberty of celestial love and peace!

Concerning Jupiter's *spiritual* inhabitants, I will hereafter speak, when the knowledge is given me by spiritual influx from the *sixth Sphere*. But for the present, I leave this planet, which is abounding with all that attaches the affections and feelings of man, as the objects of his deepest yearnings, while aspiring to higher states of purity and peace. And man's desires for celestial magnificence, are the spontaneous breathings of his interior principle. And his aspirations and anticipations can not be too exalted: for he may rest

assured from the evidences now presented, that his anticipations are scarcely as a *single thought* in comparison to the destined future expansion of his interiors, and to the celestial light, peace, and magnificence, that await not only the spiritual composition of mankind, but every particle existing in infinite space!

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§ 25. Approaching nearer to the sun, the plan of uniformity is apparently confused, by the appearance of four spheroidal bodies. These have been the cause of many speculations and hypotheses as to their origin, and probable termination. As they have been discovered within the present century, there is as yet no established and uniform opinion respecting them. They exist between Jupiter and Mars; and are very similar in their orbits and revolutions around the sun.

Concerning the diameters and specific constitution of these bodies little needs to be said. But a general history of their origin and formation would satisfy inquiring minds, and also lead to a proper comprehension of their relations to each other, and to the planets between which they exist.

Ceres, *Pallas*, *Juno*, and *Vesta*, are the names applied to these bodies. And the fact that their orbits are exceedingly elliptic and constantly intersecting the planes of each other, has suggested the hypothesis that they were formed from a *comet* which appeared in the year 1770; and the disappearance of which was so very mysterious that no other conclusion than the above could possibly be conceived of, as accounting for this singular phenomenon. And more conclusive was this thought to be, when it was discovered that two of them had each a *luminous atmosphere*, rather dense and changing. And this is still supposed by some to be the remnant of the luminous trail of the cometary body!

It is scarcely necessary to say that the above conclusion is incorrect: for a thorough knowledge of the laws of matter and motion, and the relation which exists between every particle in being, would annihilate in a moment the above hypothesis. For as comets exist as an ultimate of a Solar System, they observe their orbits with as perfect precision as do the planets. And holding a position in accordance with their bulk and density, they travel in their own paths undisturbed, and beyond the possibility of disturbing any other body in the Universe.

It is known also that comets are from forty months to five hundred

years in accomplishing their revolutions around the Sun. They move with increased velocity as they approach the Sun. But the calculations that are made in reference to the speed of these bodies are not to be depended on. For these calculations are founded on an angle formed by the apparent positions assumed by such bodies and the Sun. Presuming that these *appearances* vary but little from time to time in their relations to the reality, and not considering the refractions of light, involves an oversight which makes the above calculations exceedingly dubious, as have also been the calculations with reference to the speed of light. But by understanding that comets travel with a velocity in proportion to their density and magnitude, and by observing the appearance of one of these bodies, calculations may be made in reference to its re-appearance, inasmuch as they are not known to change their orbits, or to be any more eccentric in their motions than any other planet, supposing the latter to be operated upon by the same influences that are brought to act upon these luminous and igneous bodies.

Comets therefore are constituted of unstratified particles, an ultimate of the Solar System; and they are governed by the same unchanging laws of gravitation or association that control every atom in space.

In contemplating the asteroids and inquiring for their origin, the plan that was first instituted in all planetary developments should be distinctly borne in mind. And considering the magnitude of Jupiter and Mars, and the combined magnitudes of these asteroids, there will at once be seen the relation existing between those planets and these smaller bodies that are between them: for the diameters of these bodies *united*, would conform to the law of successive development.

Their specific diameters have not as yet been determined. Their rotations have been scarcely decided upon, but their revolutions have been nearly correctly calculated. They are supposed to vary in their diameters from eighty to two thousand miles. And the first exists two hundred and twenty-five millions of miles from the sun, and the last one, two hundred and sixty-six millions. The others sustain intermediate distances. The first revolves around its primary in about three years and eight months, the second in about four years and four months, and the last two in about four years and seven months. And astronomical calculations in reference to their periods of revolution have been very correct; but the calculations respecting

their magnitudes will be found to differ greatly from the calculations that are now being instituted, when the latter shall be made known to the world.

Their density increases from that of Jupiter, being more than two to that of water. Therefore they are constituted of heavier materials than previously formed planets. And they are exceedingly elliptic: an effect produced by their density and relation to each other.

Concerning their origin I will now speak. The atmospheric emanation of the Sun extended beyond the orbit occupied by Mars, its termination being at the orbit now occupied by Pallas. And according to principles previously established, the association of particles produced an agglomerated igneous mass of matter. The density of this composition, being greater than that of any other body, prevented it from ascending to a higher station. This accumulation of atoms would, if properly condensed like other planets, have been of less magnitude than Jupiter, and exceeding that of Mars; corresponding to the magnitude of the present bodies as combined.

Inasmuch as there was not a perfect association of interior materials, great convulsions were constantly going on throughout its composition. Interior heat being excessive, evaporation could not take place with sufficient rapidity to give perfect relief to the expanding elements. Nor could elements chemically associate; nor could unity exist in the partly stratified exterior. But being internally disunited, and the whole mass being not as yet perfectly under the influence of attraction and repulsion, or the emanations evolved from the Sun,—the whole, by an incomprehensible expansion of interior elements, was *thrown asunder!*

Association of particles being a spontaneous result of this disorganization, they became what they now are, *four asteroids*. And being almost instantly brought under the direct influence of Jupiter and Mars, which had then nearly assumed their present forms, they were thus made to assume a uniformity of motion, which motion existed in the primary body in which they had previously existed. The one being more dense than the other, and the whole being denser than Jupiter, prevented any nearer approach toward that planet than they now manifest. And foreign causes also modified somewhat their movements and revolutions. Therefore the orbit of Pallas inclines most to the ecliptic, this body being the one sustaining the

highest position, and the one also whose poles are much flattened, and equator greatly bulged.

This, therefore, is the origin of these asteroids. Combined they produce one planet; which may and will be confirmed by astronomical researchers, who are at liberty to test the truth or falsity of this revealment.

As they have not developed anything beyond the vegetable kingdom (although an era is now approaching that will call into existence a class of zoophytes), an examination of their exteriors would be unnecessary and of no useful application. And these facts being now impressed, I proceed to speak in reference to their kindred planet, which was developed soon after their inconceivable disorganization.

And the only thought concerning these asteroids that may be made useful in application to the inhabitants of the earth is, that they manifest the natural result of interior elements that are discordant and opposed to each other. For being disunited, they became confused; and they are now reckoned as the least among the planets in our Solar System. And the same is true of the disunited materials existing among the inhabitants of the earth: for inasmuch as order and harmony are the natural results of perfectly associated principles,—so are disorder and confusion the natural results of the commingling of opposite and antagonistic principles and elements. And as these small bodies typify the present condition of the world; so will the world be typical, when it becomes united, of what these asteroids will *ultimately* be, a *perfect planet*.

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§ 26. The planet MARS follows the latter production, by virtue of principles heretofore explained; and this also requires a general description. And showing a decrease in magnitude from all the rest, it proves distinctly the uniformity of the order of successive development. It is not necessary to enter into the particulars of the motions and actions of elements interiorly existing in this planet, when its present form was first assumed; for these do not differ in any essential particular from the operations described in previous formations. But acceding to the calculations which have been made by men of perception and erudition in reference to this planet and its relations, I speak in general terms, as heretofore, of its degree and station in respect to planets previously evolved.

It is in density about three times the density of water. Its mean distance from the Sun is a little more than one hundred and forty-

four millions of miles. Considering its polar diversified appearance, its diameter is about four thousand two hundred and twenty miles. It presents a decrease of magnitude from other planets, and an increase of density, corresponding in a general sense to its relative position in the Solar System. It rotates upon its axis in a little more than twenty-four hours and a half; and its period of revolution around its productor, is six hundred and eighty-six days, nearly two years.

This planet, being also beyond the orbit of the earth, is naturally of a superior quality and constitution. Its extremely dense atmosphere presents an illumination of a red appearance. The cause of this is, that the materials composing the stratified parts of this planet are greatly attractive to the particles of light thrown from the Sun. This atmosphere, extending, as it does, from Mars' surface nearly twenty-five miles higher than is the earth's atmosphere, prevents the success of observations upon its surface. But at its poles there are peculiar changes and radiations of light—an indication of diversity of seasons, and vicissitudes about the frigid zones.

The surface presents a great deal of unevenness and appearance of catastrophic occurrences. For there are several parts of this planet abounding with extreme elevations and projections of rocks from its interior; but none exceeding those of Earth's mountainous portions. These do not exist near the equator, but in the region of the poles.

Its surface abounds with extensive vegetable productions, these being still more numerous than those of Jupiter, less perfect, but superior to those of Earth. The animal formations are not so extensive; but they ascend from the lowest up to man in successive modifications of forms which correspond generally to their interior principles. And *man* there, is in a much more exalted state, both physical and mental, than the inhabitants of the earth; but he does not approach the high state of exaltation and refinement which characterizes the other planets' inhabitants.

I will mention the kinds of vegetable productions that are most used, and not enter into a classification of the general species of either the vegetable or animal kingdom.

There is a species of tree existing among them that is of vast use. It germinates and gradually develops itself into a stout, bulky form, representing the spiral. Its branches are long, and extend far around the trunk. Its leaves are very broad, with a mixture of a bluish and reddish color, with more prominence of the green. Its blossoms are

very beautiful, and its fruit is esteemed among them as the most useful upon their planet. The form of this fruit is very round, typifying slightly the cocoanut, and is used among the inhabitants as a kind of bread: and its action upon the system is highly invigorating. The *bark* of this tree is also extensively used for many purposes, with a kind of glue that proceeds from another tree. It is used in the construction of their habitations and in the formation of garments.

But there is another vegetable, of a low stature, that produces very fine and beautiful fibres, which are very neatly woven together, and used generally among them as their main apparel.

The INHABITANTS are divided into associated families, and this is the general and customary mode of living among them. There are three extensive families, or nations, upon this planet. But they are governed by common principles; a result of a superior knowledge and sense of justice.

There is a peculiar prominence of the top of the head, indicative of high veneration. The cerebrum and cerebellum correspond in form and size; and the latter extends upward at the junction of the two brains; which makes them very susceptible of internal and true affection. Their form approaches nearly to that of man on earth, with the exception of its more perfect symmetry. They exhibit a peculiar dignity and a peculiar air of exaltation in all their motions; and these appearances are the reflux and configurations of an inward reality. They are not large: and having a different countenance from men *here* existing, this deserves particular attention.

I find that the upper part of the face has a lively, yellowish cast, and that radiations as it were, proceed from the forehead, the eyes, and the flush of the cheeks. The lower part of the face is of a different color, being rather dark, with a mixture of the above radiations from the interior of their physical constitutions. They have no beard upon their face, but this is a representation of it. And encompassing the lower part of the face, neck, and ears (the back part of the neck being particularly prominent), this darkish substance extends around to the back, where it is joined with the hair of the neck; the top of the head being entirely free from any such appearances.

Concerning their laws and governments, their superior love, and the *affection for thoughts* which characterizes their spiritual principles, I will speak more generally when the application of these things is made to the inhabitants of the earth.

As to their physical appearance, its beauty is to *them* inimitable: while the same to *us* would appear exceedingly disgusting and undignified. But the idea of beauty is in them as in us, a result of habitual modes of thought rather than of a knowledge of that which is intrinsically fine and perfect. Therefore the only standard of beauty that can be erected, either on this or any other earth in the Universe, is that which meets the general approbation of society.

Their attitude is modest and perfect: and there exists great delicacy and beauty of form among the females. They do not vary much in stature from the males, but being exceedingly straight, they display perfect symmetry: and there is great affability and courtesy in the manner in which they approach and address each other.

There are beings of different complexions and constitutions existing upon this planet. Like the forms in the vegetable and animal kingdoms, they are very dissimilar in materials and appearance, according to the particular part of the planet on which they were born. I perceive that some portions of the inhabitants are darker colored than others; but I do not see that they are numerous.

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§ 27. Their habitations and plantations are near the equator. There are a great number of settlements upon this planet: but all the inhabitants appear joined in perfect agreement and consociality.

They have digressed a *little* from the natural law governing their existence—consequently *some* imperfection exists among them. But disease, either of the moral or physical system, is not there known. They are not governed by arbitrary or conventional laws; hence they are free from all the inequalities and imperfections which are the natural results of such laws. But possessing a high moral principle, they obey that which this principle dictates; and their obedience to this is rendered the more certain by all their interests being conjoined, and by all their affections and desires being centred in the workings of good and righteousness. Hence the basis of all their good actions consists in the interest-principle, which is recognised, tending toward good results.

Their minds are constantly open for the reception of all good things. Light, life, and purity, are to them the highest virtues. These become associated with their interiors, and the latter are consequently good.

The ideas which we have concerning that which is *good*, have arisen from the comparison of apparent *evil*. Our ideas of light

life, and purity, are founded upon the knowledge that we have of their seeming opposites. For if these representations of imperfection were not visible, how would we be capable of forming a proper conception of what is good, pure, and spiritual? The inhabitants of Mars, in their physical and mental constitutions, are as many degrees more perfect than we, as we are superior to the inhabitants of Venus and Mercury. Hence to the inhabitants of the latter planets, *our* condition, and the peculiar and comparatively exalted combinations that exist upon the earth, would seem *perfection*. And the exalted condition of the inhabitants of *other* planets would be *perfection* according to *our* ideas. Hence conceptions of *purity* and *refinement* are enlarged in proportion to the knowledge one possesses of what is *impure* and *unrefined*.

An exalted state of intelligence produces correspondingly exalted conceptions of perfection: for as the inhabitants of Mercury have conceptions of perfection far below those which we possess, so are the conceptions—the *magnificent* conceptions—of the inhabitants of Saturn, much beyond ours, and to us inconceivable. For that which *they* conceive to be beautiful, pure, and celestial, is far beyond the idea of the celestial spheres as conceived by us; and the celestial spheres, the perfection of forms are so inconceivably magnificent, that a description of them would be considered as imaginative and visionary. And the conceptions of the inhabitants of Saturn come as far short of the real and celestial purity of the higher spheres, as our conceptions are below theirs.

In speaking, therefore, of the inhabitants of Mars, I say they are *perfect comparatively*: for the word "perfect" can only be used in a *comparative* sense, though the strongest meaning that can be applied to it would no more than give an adequate conception of what is revealed.

Concerning the purity and goodness, gentleness, and kindness, that characterize the interior principles of the inhabitants of Mars, and concerning their affection for thoughts, I will now speak.

Their knowledge of internal truths is founded upon the knowledge which they possess of the science of correspondences. They observe all eternal manifestations, and induce truths and principles by analogy. Thus the light which they receive from the Sun, and the knowledge which they have of the fixed stars, furnish to them correspondences of unchangeable truth, and the light of celestial love and peace. The growth of plants, animals, and man, corresponds

generally to the changeless law of progression. The first typifies the second; the second typifies the third, &c.; and each form is a symbol of inherent essences and qualities as forming the material composition. Therefore from the form of their planet, and the materials therein contained, they infer a living Principle of Motion. From the form of the vegetable they infer Motion and Life. From all the monads and animal existences, from the lowest order to the highest, they infer *Sensation* as an *ultimate* of that which is existing prior to its formation. From the organization of man, they conceive of Motion, Life, Sensation, and Intelligence. And from these they endeavor to comprehend their *spiritual* principle; but although this principle is the foundation of all thought, it is incapable of *self*-comprehension. And to them, as to us, the spirit is obscure, and as yet undefined: for the reason that no principle contains within itself the power of self-investigation. Every form in the vegetable kingdom, from the lowest degree to the highest, typifies refinement and progression toward the animal kingdom. And the forms in the animal creation, from the lowest to the highest, correspond to the perfection of their internal essences, and stand as representatives of man. Therefore correspondences are to them the basis of superior knowledge.

This knowledge, being pure and truthful, begets an affection; and thoughts constantly flowing out from their interior knowledge of truth and reality, unite themselves with this affection. Hence mind corresponds to knowledge, and knowledge corresponds to thought and affection as the ultimate.* Therefore an affection for thoughts exists among them. And the conceptions arising in their minds are always inevitably true. And from their high veneration arises an affection for truths, which is regarded among them as a celestial affection. This therefore is their interior condition.

And how pure and high are their aspirations! And the highest conceptions we can possibly have, do not transcend the spiritual peace and purity that exist among them. In speaking concerning the earths in the universe, and concerning the celestial purity, spiritual refinement, sublimity, and magnificence, as appertaining thereunto,

*In order to properly understand this phraseology, it is necessary that the reader should apprehend the distinction which the author makes between *mind*, *knowledge*, and *thought*. *Mind* is the *essence*, *knowledge* is its *condition*, and *thought* is its *action*. By mind *corresponding* to knowledge and knowledge to thought, is meant that mind *implies* knowledge, and knowledge thought, each as a necessary sequence of the preceding.

our conceptions have been light and trivial. Yet all our *most exalted* conceptions can not possibly transcend the unspeakable beauty, purity, and refinement, that exist among the inhabitants of this planet. Their affection for thoughts is so pure and exalted, that man here existing would associate the true conception of it with the celestial spheres.

Sentiments arising in their minds become instantly impressed upon their countenances; and they use their mouth and tongue for their specific offices, and not as the agents for conversation. But that glowing radiation which illuminates their face while conversing, is to us inconceivable. Their eyes are blue and of a soft expression, are very full and expressive, and are their most powerful agents in conversation. When one conceives a thought, and desires to express it, he casts his beaming eyes upon the eyes of another; and his sentiments instantly become known. And thus do their countenances and eyes, together with their gentle affability, typify the purity and beauty of their interior; and in their social relations they display the deepest attachment, and the strongest mutual affection. Thus peace, truth, and love, abound with them universally; and thus do light, life, and knowledge, typify and serve as an index of higher and more perfect spheres.

Such is the condition of the inhabitants of the *fourth planet*. Concerning the *spiritual* associations existing among them, more will hereafter be revealed; but the useful application may be made of what has been said in reference to their physical and mental condition, without a further description of them. And it is necessary to have their condition duly impressed upon our minds, that we may profit thereby.

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§ 28. THE EARTH stands next in order and degree, in relation to Mars. But as it is the locality upon which have been formed all the computations relating to the Solar System, and also is the locality upon which I reveal these truths, it must be left unnoticed until the description of other parts of the Solar System is completed. And when all contemplations relating to these earths, and to the earths of space, shall have been finished, I will return and give a description of the creation of the Earth progressively up to the highest ultimate which its materials have produced.

In approaching toward the Sun, VENUS presents itself as the next planet evolved from the great central mass. As the laws that produced other planets have been heretofore duly explained, the same

unchanging principles will naturally be supposed to have produced the planet Venus.* Therefore it is unnecessary to speak of the several stages which this planet passed through before it arrived at its present form.

Bearing a closer relation to the Sun than other planets, it manifests plainly the character of the materials composing its body, as being denser in their composition than those of any planet previously described. Its density is six times that of water. Its diameter is nearly eight thousand miles. It exists sixty-eight millions of miles from the Sun. It rotates upon its axis in twenty-three and a half hours; and its period of revolution is two hundred and twenty-four days. The plane of its orbit is not much different from that of Earth. It is the planet known as the morning and evening star. It makes transits across the disk of the Sun, the recurrences of which have been accurately and confidently calculated. This phenomenon takes place while the planet is passing its nodes.

The physical appearance of Venus is less beautiful than that of any planet heretofore described. There are very high mountains and ejected rocks, that disturb the otherwise smoothness of its appearance. Some of these are several miles higher than any upon the earth; especially upon the side this way, or the polar hemisphere now presented to the earth.* The other side has more smoothness, beauty, and fertility.*

A great portion of this planet is covered with *water;* and the atmosphere that surrounds it is nearly like that which encompasses the earth, but is composed of less rare particles. It receives a great deal more light from the Sun than any planet receding from it.

There are many species of plants existing upon its surface. It is unnecessary to classify them; for it would be of little importance or use to the world. The trees are generally rather low, very stout, and very extensively branched. From these to the most delicate plant, there is a constant assuming of higher stations, according to the ascending degrees of refinement. Yet there is much variegated foliage, and many useful and tender plants existing upon its surface.

The animals also are not of so high a degree as those of any

* The polar hemispheres of each planet, the axis of which is not always perpendicular to the plane of the ecliptic, are of course *reversed* in reference to the earth once during each revolution of the planet around the Sun. The author in thus distinguishing the sides of the planet, as he does in the text and in two or three subsequent instances, must of course found his expressions upon the particular position of the planet at the time this was dictated, which was on the 17th of April, 1846.

planet more remote from the Sun. Yet they are very numerous, and the more so upon this side. There is a class of animals that are very strong and ferocious, insomuch that in this respect they correspond to the lion, though they are of a different form and appearance. The animals that inhabit the further side, are of a more docile and agreeable nature; and they are very useful as assisting agents to the inhabitants thereof.

The inhabitants upon the further side are in form nearly like the inhabitants of Earth,—with the exception that heavier materials enter into their composition. Their breasts are wide and full. The lungs, and the whole viscera system, are very active and strong, the former being adapted to inhale the invigorating atmosphere that surrounds them. Their constitution generally is very good. Their mental dispositions are very dissimilar to others there existing. They have a mild and gentle smile upon their countenances, an index of inward purity; and their association is to us very agreeable. And all their conjugal affections are very strong and good. But they have no high conceptions of things in the Universe. They reason principally from externals. They seek for knowledges and scientifics, and are very much enlightened therein. And yet they have but a slight knowledge of higher spheres from the conceptions which their scientifics afford them. Male and female are generally purely associated with each other. But there are existing manifest imperfections in their customs and national privileges. Their general disposition is an affection for each other—a purely instinctive desire as proceeding from the law of sensation; and whatever interior suggestions and promptings they may have as harmonizing with this, are to them knowledge and refinement. And so their affections and knowledges conjoin and produce a mental organization nearly like that of the inhabitants of Earth.

The inhabitants upon this side of the planet are exceedingly dissimilar to the others. They are very tall, stout, and physically energetic, and are imperfect when compared with man on Earth. They have a savage and ferocious disposition, and are very cruel and unkind. They are destitute of all conceptions of right; they do not receive the spontaneous promptings and approbations that naturally flow from the spiritual principles of man. They are ignorant of higher states, and form no conception of the beauty of goodness and refinement. They are in a less perfect condition *mentally* than any inhabitants upon the surface of the earth: *physically*, they are several times

stronger than the latter. They are full, heavy, and giant-like. A barbarous and savage disposition is displayed in all their actions. They form themselves into troops, and march forth to plunder the stores of other nations. They cruelly interfere with the peace and quietness of the inhabitants of other regions. And when they return from these degrading and barbarous expeditions, they rejoice with a beastly gratification in devouring the booty and plunder that they have so unjustly taken from others. There is a constant tendency to rejoice and triumph in such degrading achievements. And the booty which they carry away from others, is sometimes their living offspring: and these they torment and torture, and finally, cannibal-like, greedily devour them!

In all their connexions with each other, they manifest an entirely animal disposition. They do not search into truths—not even into those which relate to their own being; but they come into existence and pass out of it again, without the knowledge of the legitimate uses or privileges of life. Therefore they lose all of the inward consolation that man might naturally otherwise enjoy, because of their unfavorable organizations. They merely live and take care of their cattle and other things that are compelled to submit to their tyrannical government; and they look no further and seek no higher sphere than that which is suited to their beastly inclinations.

Thus are two distinct nations inhabiting the surface of Venus. And the beauty and magnificence of other planets are not by them conceived of or imagined. But the inhabitants of the further side approach nearly to the inhabitants of Earth, both in their physical and mental condition. Their institutions and forms of government far exceed those upon Earth, because they agree more with the laws of their nature and of the Universe. But though they are surrounded with many beauties and pure associations, they are not in a happy condition, being so unfavorably situated, as has been before described. But as the materials of Venus are less perfect than those of the further planets, so also must be the composition and situation of all its ultimates.

Concerning the *spiritual* inhabitants of this planet, more will hereafter be said; but in reference to its physical and material condition, all has been expressed that is useful in its appropriate application. Therefore I leave this planet, and commence giving a corresponding description of *Mercury*.

§ 29. By virtue of laws and principles heretofore explained, MERCURY has assumed its present existence and form. This planet is nearer the Sun than any other body in the Solar System. It takes the lowest point of all the planets, because it is composed of grosser materials. It observes, in its revolution, a plane similar to those of Venus and the Earth; but its orbit is more elliptical.

Calculations that have been made in reference to Mercury, are nearly correct: but suppositions in reference to the condition of its surface, are not altogether in accordance with fact. Its diameter is three thousand two hundred miles. It sustains a distance from the Sun of thirty-seven million miles; and the period of its revolution is eighty-eight days, it moving about one hundred thousand miles an hour. It revolves upon its axis in about twenty-four hours. Its density is nearly nine times that of water; and it receives about seven times more light than the Earth. Its approximation to the Sun therefore is corresponding to the affinity which the materials composing it sustain to those of the Sun. Presenting an increase of density, and also of motion, it confirms the truth that was intended to be impressed, That all materials in the Universe seek association according to their specific gravity and quantity.

Being so near the Sun, the planet is not always visible. The intersecting of orbits causes it to pass over the disk of the Sun about thirteen times in a century. The atmosphere surrounding this planet is extremely luminous, though the light and heat derived from the Sun are not so excessive as might be supposed: for the materials of this planet have not much affinity either for light or heat. Therefore it rejects that which would otherwise be received, and retains the quantity suitable to sustain life and action among the forms upon its surface.

Some portions of this planet are very uneven; while other parts are extremely smooth and beautiful. The vegetable productions of this planet are not very numerous, and are not so refined in composition as those upon other planets. There are but three general classes of plants; and from the lowest to the highest of these, we find upon Earth a correspondence. But as to form, and height, and beauty, they do not equal those of any other planet. The highest vegetable productions generally rise but a few inches above the surface. There are no flowers, nor foliage, nor trees that cast pleasing shades; but all vegetable forms are full and gross, rising but little from the surface of the ground.

And there are two great barren deserts covering almost one third of this planet, upon whose surface can not possibly subsist any form possessing life. And the excessive subterraneous heat existing in this planet, produces great commotion and excitement among the watery elements near the borders of these deserts, some of the vents ejecting boiling water, which is very scalding to any form possessing sensation. And by a corresponding excitement of the atmospheric elements, great winds are sometimes produced; and this is while these elements are seeking an equilibrium. And so extremely severe are these winds, that the plants, animals, and man, are sometimes prostrated under their powerful action. These winds generally occur near the region of these deserts; and carrying with them the excessive heat of the sand and water, they often produce great destruction among the habitations and plantations of the inhabitants.

The *animals* also, are very imperfectly formed. There are not many species of these, and those that are existing, would be to us entirely repulsive and disgusting. Besides, they manifest a combative and retaliating disposition toward all things they meet, and a constant preying upon each other, insomuch that their very active temperaments are sometimes destroyed, the loss of which results in the destruction of their lives. Generally they are of an amphibious and digitigrade nature.

The HUMAN INHABITANTS of this planet are not so numerous as exist upon others; and they are very imperfect in their material organization. Still they manifest the same incessant activity as do the animals. And they have a peculiar mental constitution, the general traits of which are strong attachments, great concentration, great highmindedness and self-respect, with a most powerfully retentive memory. This latter is the strongest faculty belonging to them. They manifest great promptitude in anything depending on memory; for in the memory of things consists their knowledge. Each one has a great desire to be thought more enlightened than any other beings in existence: and having this self-persuasion, they presume upon their memory to profess the intelligence that no other beings possess. They do not investigate the *causes* of things, but try to conceive of the *uses* for which all things are intended. Anything relating to *memory*, therefore, is to them the essential of knowledge. And they do not depend upon their sensualities or inclinations as a source of knowledge, but rather seek the *internal*, caring little for the *shades* by which *substances* are oftentimes concealed. A per-

son conversing with them and endeavoring to display elegance and beauty in his expression, would be altogether disregarded: for unfavorably as they are situated, they dislike to have their *ears* addressed instead of their *understanding*. Therefore in conversing with each other, the *shades* that are thrown upon any subject by these affabilities, are altogether rejected, and they retain only the *substance* of the conversation. They consider that words and technicalities are too often mere false sheaths to conceal a corrupt and imperfect interior. They admire only the *truth* and the *goods* of truth, and not the deceptive shades that are often thrown upon it in communicating it to others, and to the world In this particular they excel the inhabitants of Venus or the Earth; but in all others they are imperfect in correspondence with the situation that their planet sustains in reference to other earths.

They have no well-organized societies or communities; but rather are governed by an ignorant arbitration that has been instituted among them. But this planet has not been inhabited longer than about eight thousand years; while the other habitable planets have been peopled for innumerable ages.

War and persecution have prevailed among them to an extreme extent; and strife, and malice, and all things that result from ignorance and folly, have obstructed their progress for many ages. And at this moment, one of those destructive battles is about being consummated. They manifest all the characteristics belonging to the most ferocious animals. Their implements for the destruction of one another, are curiously hewn stones, which are thrown from a sling at each other, and which when they strike, cause horrible incisions.

Their body is covered with a kind of hair, and their countenances are very full and dark; and the whole appearance of the body would be to us no more pleasing than that of the orang-outang.

And as they are now existing, they show forth all the results naturally arising from a degraded situation and a depressed intellect. They are in a more unfavorable condition than the inhabitants of any other planet: but still, in the *general* contemplation, they are uses for the accomplishment of more perfect ends. They are rudimental materials that are gradually ascending to higher stages of refinement; but only as elements disunite, the highest from the lowest, and ascend to enter into new and more perfect forms.

Thus the inhabitants of Venus and Mercury are in some partic-

lars above the inhabitants of the earth; but *generally*, much more gross and imperfect.

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§ 30. Concerning the luminous Centre of our Solar System, and the indescribable results of its inherent pregnation, much has been, and much more might be said. But as it is the body that contained all else that now exists within its powerful influence, it was spoken of in general terms before the descriptions of the planets were given. Many conceptions have been formed in reference to the condition of the Sun at the present time; but as these have been formed by a process of analogical reasoning not altogether allowable, it is proper that I should mention some of the general features of this great Centre.

Its diameter has not been as yet correctly determined. It has been calculated as being eight hundred and eighty-six thousand miles in diameter and the results of calculations have varied from this to that of a million miles. Also its exceedingly luminous atmosphere has given rise to the opinion that it is surrounded by a phosphorescent accumulation of particles, the decomposition of which produces *light*. And also the dark portions that are occasionally seen, are thought to be spaces unoccupied by its atmosphere. But as the *appearance* of a substance is not always an indication of its real reality, so in this particular, as in many others, external observations have failed to give a true conception of the thing observed.

The inconceivable quantity of materials that are still contained in this body, may be inferred from the previous description given of its primary condition. The particles still existing in the Sun, are of a gross nature in some portions, while at the surface it is constantly evolving refined elements, in the form of heat, light, and electricity. These elements are constantly emanating from its interior, and their combination prevents the success of telescopic observations.

Concerning the ultimate productions of this body, more will be said hereafter; but inasmuch as they have no possible bearing upon the objects of the present generalization, it is unnecessary to speak of them now.

The Sun therefore is the central body from which all the planets and satellites within the extreme circumference of its influence, have been formed. It is yet incessantly giving off particles, rarified and refined, and exerting an orderly influence upon all forms and particles in the planetary system. It can not decrease in magnitude; for

it has become a planet of the requisite degree of density, belonging to a more interior Centre. Also it has formed all that its substance can well produce; for it is now counterbalanced by the magnitude of the whole planetary system united; while the *Whole* is conjoined harmoniously, and all motions are in accordance with the general, established law of gravitation or association.

It is now necessary that a general contemplation upon these creations should be instituted, in order that the mind may properly conceive of original Design.

It has been established incontestably that there is an order and uniformity manifested in the formation of our Solar System—that from the first body evolved, to the last, there is an ascending order and degree of refinement distinctly evident in each. For Mercury being the last in formation, is consequently composed of denser materials than any other, and hence takes the lowest point, and observes the greatest velocity of motion. And it has been established by astronomical observations, that as we recede from this planet toward Uranus and others, a superior refinement is observed in each from the nearest to the most remote, and a corresponding modification in their motions and their relations to each other. Also, that the planets that were further off evolved satellites, while those which were nearer did not: for refinement and activity are consequent results of each other; while grossness, imperfection, and comparative rest, are the results of such sluggish materials as compose the nearer planets. Therefore there is a perfect order in the formation of the planets, and in their relations to each other and to the Sun; and there is a perfect uniformity in the connexion of the Sun with them all.

The law of ceaseless *progression* is also established: but while Jupiter and Saturn are in the mind, the condition of planets less perfect, and which were subsequently formed, would seem to indicate a *retrogression*,—but not if it is properly borne in mind that the lowest contains the highest, *undeveloped*, and that the highest pervades the lower, and extracts therefrom all particles fitted for higher degrees of association. For the composition of *Mercury* has, *undeveloped*, all that *Saturn* has manifested. Therefore Mercury typifies a higher formation; and so does *each* planet represent higher degrees of perfection. For there is nothing existing in the Universe so low and imperfect that it does not represent some higher spheres; and there are no forms or substances in being so *perfect* that they are not the

lowest of some *still more* perfect. Therefore there is a constant indication of transformation, and also of ceaseless progression; for it is impossible, as has been proved by previous investigation, for any atom to take a lower degree than that which it at any one time occupies; but all must of necessity ascend to higher conditions.

Moreover, the Sun is a never-failing symbol and Embryo of all material formations. It is the Vortex, the great Centre that previously contained all that has been since breathed into existence as connected with our planetary System. And the materials existing in this great Centre became impregnated and active by virtue of inherent forces,—the result of which was the teeming productions which are now manifested. Therefore it is a body corresponding to the Sun of the Universe; and all its planets correspond to the great planets which the original Sun breathed into being. And the satellites correspond to the planets which the great planets or suns produced. Thus our Solar System typifies slightly, the inconceivable Solar System of the Univercœlum!

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§ 31. The vegetable formations of each planet, indicate the character of the primary particles which produced them. They also represent *higher* stages of formation. And it is from the existence of plants, manifesting Motion and Life, that the *animal* kingdom is properly conceived of; for there is a close connexion existing between the animal and vegetable kingdoms. And as the animal kingdom is one degree more perfect than the vegetable, it is characterized by *Sensation* as a result of Motion and Life. Therefore these three principles, Motion, Life, and Sensation, have combined in one. And it is only when we form a proper conception of Sensation, that we know of Instinct. Then again the animal kingdom typifies still higher stages of refinement; and an unbroken connexion exists between the animal and Man.—And Man stands as an ultimate of all the materials and forms upon the planet's surface, showing a combination of the principles of Motion, Life, Sensation, and Intelligence. Motion also typifies Life, and this Sensation, and Sensation Intelligence.

Therefore the inhabitants of Mercury represent higher forms of the same species. And so the human inhabitants of each planet typify and signify the existence of some more perfect forms, and some higher stages of human organization. And there are successive links of connexion observed between the vegetable, animal, and man, as forma-

tions of each planet, and an unbroken chain joining the inhabitants of the lowest planet to the comparative spiritual inhabitants of the highest, for one represents the other, and *none* of them represent the least *retrogression*.

And on grounds like these here furnished, have we based our ideas of *opposites;* for when meditating upon the degraded and imperfect condition of the inhabitants of Mercury, and contrasting them with the inhabitants of Saturn, whose composition, both physical and mental, transcends almost our highest conceptions of the celestial forms; and when considering the extreme distance between them, and observing all things so apparently disconnected,—the mind at once conceives the idea of positive opposites. For what can be more entirely opposite and antagonistic than the lowest stage of physical formation is to the highest degree of material refinement?—or than ignorance and imbecility are to the sweeping intellect, and to the spontaneous conceptions flowing from the interior of a perfected mental constitution? Or what can be more entirely opposite than death and life, good and evil, or light and darkness?

It is evident that to conceive properly of light, life, and spiritual intelligence, we must first see that which is apparently the *opposite*. And the very moment that we see the *lower* conditions, we form a conception of *higher* spheres; but this we do not do until the former conditions are made visible.

It is now manifest to every enlarged understanding, that the *lowest* typifies the *highest;* and the very moment you conceive of such a representation, all idea of *opposite* is annihilated. And as the *first* must exist before the *ultimate*, so all things must *harmonize perfectly*, and conform to the established law of universal and eternal progression. Therefore opposites do not exist; but that which is gross, and imperfect, and *apparently* opposed to higher developments, merely has not *progressed* to the standard of perfection that we have erected.

The vegetable formations in their adaptations, also give us the true conception of *uses* for the accomplishment of more perfect ends or ultimates. The plants not only receive nourishment from the mineral kingdom, but also from the atmosphere; and they more perceptibly give to the atmosphere, particles and elements to sustain higher forms. The animal kingdom receives its nourishment from the vegetable, and from the atmosphere that it partly produces. Therefore the plants are *uses* adapted to the wants of the animal kingdom. So

likewise are these two kingdoms adapted to the uses of *Man*. Herein again is the general law made manifest; for the lowest not only typifies and represents the highest, but one is absolutely necessary to the existence of the other. And without general principles, putting forth general uses, to produce general ends, none of these forms would have existed. But the evident truth that in everything cause and effect are inseparable, not only establishes an unbroken connexion between every particle in the Universe, but presents to our minds, and to every inductive mind, the highest representation of the original Design conceived by the Great Positive Mind!

Thus in our Solar System all things in the Universe are represented. And as it is impossible for the mind to form an adequate conception of anything beyond the harmonious System to which we belong, this is the appropriate field for present investigation. For though thought is unlimited and uncontrolled, thought is not knowledge. But it is useful to investigate that which sustains so close a connexion with the investigator as to admit of comprehension; and the knowledge thereof will promote his peace and happiness.

The description that has been given of the order in which the planets were formed by an evolution from the Sun, differs exceedingly from the description given of the formation of the Univercœlum. For our Sun was represented as originally extending its substance and atmosphere to the orbit of the outermost planet; and it has been shown that by a shrinking and condensation, and an evolution of particles, the Sun and the planets have assumed their present form and condition: while the Sun of the Univercœlum—the inconceivable Centre around which infinitude, almost, revolves—was described as originally the only Form in being, and as emanating successive and concentric Circles of Suns, each of which produced other suns, planets, and satellites, until the sixth Circle was formed. As one and the same Principle must produce all things in the regions of space, it is evident that only *one* description of formations can be correct. Inasmuch as this discrepancy appears conspicuous, it is necessary to mention the intention of the previous descriptions.

The object of describing the Univercœlum as it has been described, was to enable the mind to form a most extended conception of infinite space. And the Great Centre being inconceivable, and its emanations still more so, it was described in that manner so that an obscure conception might be formed. But as the Solar System is more in-

mediately connected with the observations and investigations of mankind, it was, in speaking of this, necessary to give a *correct* idea of the order and process of the planetary formations; and from *this* description we may conceive of the Univercœlum, and from this alone. The general correspondence existing between all things, will be seen more conspicuously hereafter, especially when the description of the earth and all things therein existing shall have been finished. Then I receive impressions from higher spheres, wherein exists the knowledge of all interior and eternal truths.

§ 32. I come now to the portion of this revelation that is most immediately connected with the curiosity and interest of every enlightened mind, and upon the subject of which an incalculable amount of thought and speculation has been conceived. It is a subject that has excited the wonder and inquiry of the generations of all ages, and of the inhabitants of every portion of the earth; and it still involves a question of immense interest as undecided. It is a subject in respect to which philosophical and psychological minds have put forth all their powers of investigation, and concerning which there has been a constant antagonism between philosophy and theology, and between chimeras and reason.—THIS SUBJECT IS THE ORIGIN AND BEGINNING OF THE WORLD.

Philosophy has endeavored to account for the origin and formation of this globe on principles of Nature and Reason; while theology has put forth every effort to sustain the opinions entertained by primitive generations, and sanctioned by theological authority. Scientific philosophy has indisputably demonstrated the immutability of natural laws, the immortality of Truth, and the unchanging nature of all principles governing the Universe. And thought has partially lifted the veil that has so long concealed the truth from the minds of the world; and this has been done by *thought* alone, the most exalted faculty belonging to the human mind.

Nevertheless, general truth has been arrived at by pursuing curved lines through the mythology and superstition of every age and nation. The lines that lead to truth unmingled with error, however, are perfectly *straight*; and these, if pursued, lead gradually beyond the

realms of darkness and ignorance that may have environed the mind of the traveller; and every step that is taken, ushers him into a more beautiful light. And thus he approaches Truth by the light of Reason and the unchanging laws of Nature: and when he arrives at the Truth, he finds himself surrounded with grandeur and magnificence that can be conceived of and appreciated only by one who has the supreme love of eternal Truth dwelling within him.

The mythological opinions of primitive nations have been gradually and imperceptibly modified, as knowledge has been unfolded in the minds of mankind. And these modifications have been so imperceptible to each subsequent generation, that the nineteenth century only unfolds a true conception of the change, by its contrast of truth, and light, and knowledge, with the ignorance and superstition of the extreme ages of antiquity.

Some have ignorantly supposed that the world assumed its present form and condition in an instant of time; and that it was supported in its present position by gigantic beings, each of which was supported by others still more powerful, until supposition lost the foundation upon which they all stood, amid the realms of fancy and imagination. And the opinion reigned from this period up to a few centuries ago, that the world was perfectly immoveable, and perfectly flattened at its surface. And this belief prevailed universally, until a mind became enlightened through the exercise of reason, and discovered the true position and figure of the earth, and its relation to other planetary bodies. And having philosophically demonstrated the correctness of his position, he ventured, with an unparalleled audacity, to reveal it to the minds of the world. Superficial theology was at this time reigning with all the power and authority of omnipotent law. The light that he presented to the world was so far above the darkness that prevailed, that the human mind was generally dazzled with its brightness. The darkness was impenetrable, and therefore the light was repulsed; and the discoverer was nearly sacrificed upon the altar of ignorance, superstition, and bigotry. But the light was not altogether concealed, but imperceptibly flowed into the minds of a few others; and by emanations from these, *others* also received the truth—until the whole truth became light and dispersed the darkness: and the nineteenth century stands as an evidence of the intellectual resurrection.

Others, again, have supposed that from an incomprehensible *Nothing*, a tangible *Something* was created; and to admit that some-

thing *always* existed, was contrary to the assumptions of a mythological theology. And by a gradual modification of these opinions, a duration from the creation of the world was fixed upon by many primitive nations, which varied from six thousand to forty thousand years. And the records of ancient nations are brought forward to sustain and confirm these opinions in reference to the world's origin and duration.

Yet all these opinions have become essentially changed; and philosophical and natural investigations have served to erect a more substantial doctrine—one that *does* conform to the highest suggestions of Reason, and to the sanctions of immortal Truth. Yet so imperfect have been the endeavors to arrive at the true result, and the paths through which the mind has travelled have been so irregular and diversified, that it has taken many thousand years to progress to the point which the present age has attained.

Theology and philosophy, therefore, have been apparently opposed to each other. While one was endeavoring with all its energies to discover an indestructible basis upon which a true theory of the origin of the world could rest, the other was putting forth all the deplorable obstructions that naturally arise from ignorance and fanaticism. And so universal was this prevailing enthusiasm, that philosophy for a long time struggled in vain to overcome the obstacles which it threw in her path. And the philosophic mind has been endeavoring to become unchained and free from things that are not true, that it may seek those which are unchangeably and eternally steadfast. And this is the constant yearning of a truth-loving mind; while the constant yearning of a narrow and undeveloped mind is to conceal the light and truths which Nature sets forth, and to erect in its stead a superficial chimera.

Yet the question how the materials and essences that compose this world, were produced, and how they were formed into their present condition, has not been satisfactorily answered. And as it is so intimately connected with the aspirations of every inquiring mind, it is necessary to give an adequate answer—one that will be distinctly comprehended by those who have an enlarged conception of the physical laws of the Universe.

For this world has given birth to all the thoughts that have been conceived by man here existing concerning the constitution of things. It is the theatre of human action; it is the habitation of pain and pleasure, of life and death, of knowledge and ignorance. And it is

this world that has given birth to all the beautiful and variegated flowers and foliage that adorn the vegetable kingdom. It is the birthplace of the innumerable animal existences which come into being and sink into repose before the eyes of man. And the earth, and Nature, and her laws, have given existence to *Man*, the ultimate of material perfection. It has endowed him with faculties, and powers, and sensibilities, the extent of which is not yet comprehended. It has stamped upon every particle of his constitution the impress of eternal Design. It openly manifests the immutable laws by which his organism was produced: And all these ineffable truths yield to the powers of an enlightened mind!

And the mental constitution of man is so distinctly symbolical of higher spheres of purity and refinement, that the most degraded of all beings that ever have existed upon the earth, have formed some obscure conceptions of the higher spheres.

But instead of passing off in sublime peregrinations into the fields of Nature; instead of cherishing the incessant and spontaneous inflowings of thought respecting the foundation and magnificent structure of the Universe, and enjoying the steady unfoldings of light and truth, the mind has left Nature and Reason, and gone in search of that which is altogether unwarrantable, and exceedingly destructive to the happiness of the world. And thus man has lost sight of the true relation existing between Nature and science, and science and himself. And so depressed and degraded has been the condition of the world, that language is inadequate to describe it, and thoughts and feelings can only supply the place of expressions.

Such has been, and such to an extent, still is, the condition of things which this world has borne into existence. What, then, can be of more value and importance than a knowledge of the world's original condition, and of its ultimate termination?—a world in which Nature has put forth the most tender efforts to yield a happy race!—a form in which Nature has so perfectly adapted all things to the wants and requirements of each other, and to Man, that reciprocal justice, universal happiness, and eternal righteousness, might prevail throughout all its diversified avenues and recesses! And so pure, so good, and so indescribably magnificent, have been the productions of this world, that it is not astonishing that all the interests of man are centred in the inquiry concerning its origin and destination.

Let, then, an unprejudiced and philosophical disposition characterize your minds, so that you may be enabled to follow distinctly

the lines and indices of the immutable principles of Nature, to their legitimate terminations. And let it be from a profound reverence—from an interior and supreme love of these principles' AUTHOR, that you adhere to their legitimate teachings. Let the mind be deeply impressed that all principles of Nature are merely breathings, and emanations from a *First* Principle—from a primitive Essence—from the GREAT POSITIVE MIND! And let Nature be considered as the *thoughts* and *effects* of this great Mind. And let all her productions be understood as the highest types and representatives of her inherent and never-dying energies, having their origin in the First Principle of all things.

In entering upon generalizations so immense and stupendous as the subject under present contemplation requires, it is necessary that every general and particular as connected with the course to be pursued, should be distinctly understood, so that nothing may be misconceived or misinterpreted. And in order to understand these things properly, the terms used, and their application, should be explained.

When speaking of *Matter*, I have reference to the tangible and material combinations of the earth and all things therein contained, including the substances and essences that are existing in the material Universe. When speaking of the *Laws* of Matter, I have reference to the visible tendencies of matter, such as have been termed attraction, repulsion, gravitation, chemical affinity, and association. When speaking of the laws of the Universe, I have no reference to the laws of Sensation or Intelligence; for to Man these laws appear far above any other laws governing matter. For the mind does not perceive the connexion between the lower and the higher, or the material and the spiritual, though in reality the law is the same in both. But it differs only as the composition and organization differ; for the *material* gradually ascends to *spiritual* composition and is subjected to spiritual laws, by a chain of unbroken and ceaseless development. But this thought is too immense for the mind to grasp, and especially to comprehend in all its main ramifications. Therefore, while speaking of Matter and Motion, reference will be had to the general *physical* laws of the Universe; and in this manner should the terms used be understood. For the law that governs exalted compositions will not be referred to in speaking of the formation and history of the earth.

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§ 33. At a period too remote for computation, there was an accumulation of an inconceivable and incalculable magnitude, composed of atoms and particles that previously constituted the atmosphere of the Sun. And the latter was an inconceivable time in producing this conjugation of particles—whose consentaneousness was such that they subsequently became condensed, and by the action of perpetual energies inherently existing, gradually (and so gradually that the lapse of time during the process is unimaginable) produced the oblately spheroidal form of the earth and its satellite. The primitive diameter of this great agglomeration of particles could not be well determined; for it subsequently and continually decreased in magnitude according to the condensation and consolidation of the whole mass.

Before entering into any particulars concerning the formation of the crust or coating of this great mass, it is necessary to contemplate its condition and appearance as the same would have been manifest to the senses. The whole body of atoms was sustained in its appropriate position by the mutual relations existing between it and the Sun. The particles thrown from the Sun became associated by the natural affinity which they had for each other as owing to the similarly refined condition which they had arrived at before leaving the great central Mass. The force by which they left the Sun is termed *repulsion;* and their association together is called *attraction:* and the position of the earth in reference to the Sun is the result of what is supposed to be the laws of *attraction* and *repulsion.* And as these are terms familiarly applied to these conditions of matter, it would be necessary to use them if they were not evidently incorrect, and employed in the absence of a proper understanding of the natural and mutual laws pervading the material Universe.

Particles incessantly emanating from the Sun as suitable to enter into the composition of this igneous mass, gravitated to it, and immediately established an association with it. The whole mass was in a state of igneous fluidity, and was of inconceivable magnitude. It contained heat of an intensity far exceeding any that is known to the inhabitants of the earth. It was an immense liquid sphere, which was agitated from the centre to the surface with indescribable undulations, such as would naturally occur in so great a mass of uncondensed and molten lava. And while it was observing the impulse of the force originally given it, it consequently assumed rapidly forms ascending from the angular to the spherical, gradually developing diameters, axes, and poles. And as the development became more

perfect, its rotary motion became established and improved. Its revolutions were also followed by the assuming of proper bulk and form, and position to obey its original impetus.

But before this condition was produced, a greater amount of time elapsed than can be possibly imagined; for in speaking of the gradual assumption of forms, and the establishment of rotary and orbicular motions, I have reference to the development of these after the great mass had undergone a great condensation.

The rotary motion is an effect produced by the impetus of particles and atoms rushing to the great body. The same is represented in the forces by which motion is applied to any round body. And its revolutionary motion in an elliptic orbit, having an aphelion and perihelion in contraposition to the Sun, is an effect produced by the *general* impetus given it—by a perpetual application of the forces producing the rotary motion. And inasmuch as its orbit is elliptical, the evidence is manifest that the whole body was thrown from another body more immense, having the same motions, which were in accordance with its own immensity.

The proposition that the original condition of the materials composing the earth was that of igneous fluidity is evidently correct, as is manifest from the condition and appearances which the great mass has subsequently assumed. That it could not have been solid, or elastic, is evident from the *form* of the earth and of all other planets. It would be impossible for any solid or elastic substance to assume a spherical form; for the extreme density of solids, and the adhesive and repulsive tendency of elastics, would exclude the possibility of matter in either state assuming a globular form. It is evident from this (and there are other general and well-ascertained truths to substantiate it), that the primal condition of the earth was that of a kind of fire-matter, in a state of active fluidity.

It would be inappropriate for me to mention the experiments that have been performed, the result of which has been to establish this fact beyond the possibility of refutation.—And while I am impressed to speak truthfully concerning the original and subsequent conditions of the Universe, it would be interfering with the efforts of philosophical minds to merely repeat old, or introduce new, illustrations of what is now nearly incontestably established. For let it be remembered that the proposition or theory is a *general* one; and let it also be duly impressed, that the evidence presented in its favor is *as* general and comprehensive. Therefore the argument takes no cognizance

of isolated phenomena or opinions; but it is based upon general appearances as conspiring to establish the proposition.

The fulness at the equator, presents another indication of the same truth. The cause of this fulness, together with the form of the earth, could not be accounted for upon any other ground than the admission that the Whole was originally in a state of fluidity, and subjected to inherent forces that incessantly acted upon it according to chemical, mechanical, and geometrical principles.

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§ 31. That the substance composing the earth originally comprehended the orbit now observed by its satellite, and that there was an interchanging of particles going on between each accumulation of atoms; and that they sustained the position that they do to the Sun by virtue of the relative affinities of particles composing the Sun and them—that this theory is correct, can not well be disputed. For how could the particular distance, density, motions, and velocity, which they manifest be determined by any other law, or condition of primeval matter? And by what other process could the earth and its satellite assume an identical position in relation to other planets and the Sun? This proposition is also *general*, and the evidences adduced in its favor are equally so.

And that the original form was *angular*, ascending rapidly to the circular, is also a *general* truth. Representations of these forms are presented in the *first* forms upon earth, as subordinate to the circular and others. The trap and basalt that have been thrown from the interior of the earth (and that, too, by the virtue of internal heat), indicate these forms *especially*, inasmuch as they are the most prominent and rugged manifestations in Nature. It is impossible for any substance to assume any form above the angular, as the *first*. It matters not how rapidly this form is modified to the circular, or spiral; for the first must exist before the second or any other can. Notwithstanding the change may be imperceptible to the senses, yet such must occur, in all the lower states of material composition. Forms may have previously ascended, and may be bringing forth their like; but their *origin* is only referable to the angular, as the basis of *all* forms.

"The proposition that the Whole was in a state of undulating agitation—of inconceivable, wave-like motion, caused by the circumstances under which the whole Body was existing, is distinctly evinced, not only from the primitive history of the earth, but in the

fact that the earth displays rugged and uneven portions, termed mountains and valleys. These appearances are known to exist, more or less, in various portions of the earth; and it is impossible to account for their existence on any other supposed original condition of things. For it was only when the fluid Mass became gradually transformed near its surface into an elastic state, that this roughness could have been produced. Still, the great body presented no more roughness than any other body thus subjected to the action of the different elements would have presented. If this does not prove the oceanic motion of the whole Mass, it is left to the investigations of other minds to prove the contrary.

And the proposition that the earth observes its motion as the *transmitted* and *hereditary* motion given it by its Productor, can not be well disputed. For it is a known law among all elements, and all principles exhibiting the relation of cause and effect, that the object acted upon will indicate the force which acts on it. And the effect must be in proportion to the cause, and there must be a perfect correspondence between the two, or it can not be demonstrated that the effect ever had a cause. And all we know of things *as* effects, is dependent upon the knowledge we have of the *cause* which produces them. And the satellite manifests precisely the effect of what we have asserted were the forces acting upon it: and the earth in its rotary and revolutionary motions, and in the observance of its elliptic path, manifests exactly that which existed in what we claim to have been the Cause or Fountain which ushered it into existence. If this is not substantially and philosophically correct, it is the duty of speculators to explain more distinctly the cause of the motions of the earth and other planets.

The elements and constituents that were involved in the great earthy Mass, were adequate in their properties and qualities, when subjected to favorable conditions, to produce all forms that have subsequently been assumed, not only in the mineral but in the vegetable and animal kingdoms. And the indescribable beauty and magnificence that were sequestered as undeveloped in the great Whole, are not yet conceived of or comprehended. For as the Univercœlum was the Embryo of all other existences, so each form produces, through successive modifications and assimilations, all the substances that generate forms and entities, whether solid, elastic, or fluid, upon every planet's surface. And deep beneath the crust of this great mass, there are existing undeveloped beauties and magnificence such as

can not possibly be conceived of by a comparison of anything which has been developed. Several thousand miles of molten lava and unimaginable fire rolls through the subterraneous abodes of the earth. And there are more stupendous wonders contained in this deep ocean of fire-matter, than have been ascribed by man on earth to any of the departments of the Solar System. The admission of this truth (and it can not be denied) presses upon the mind contemplations which transcend the power of expression, and which almost overpower its own energies.

But it is necessary to proceed to a description of the formation of the early coating of this igneous centre. Geological investigations have done much to familiarize the true principles of Nature to the mind; and they also have done much to establish an indestructible basis upon which may be founded the investigations and analogical reasonings of this and future generations, so that by known truths they may be enabled to arrive at those which are not so distinctly evident to the senses. And so useful have been the discoveries in the geological department, that they have contributed to promote liberal views and speculations, and have greatly dispersed the darkness that has so long concealed the origin and primitive history of our earth. Besides, geology has led to many useful classifications, both in the mineralogical and zoological developments, insomuch that the true basis of the latter sciences appear to have been discovered. And until these classifications were made, and the connexion between one science and the other was discovered, the mind could not observe the adaptation of one composition to another, nor could it see the relation harmoniously existing between the elements of all sciences and of the world. Many happy conclusions were previously arrived at, but the bases on which these were founded were not altogether allowable until Geology took a conspicuous position as pointing out that which originally existed, and as demonstrating the connexions and relations of all other developments.

Geology has applied definitive terms to each formation, both of the earthy, vegetable, and animal kingdoms; and the use of these in the following revealment, becomes both proper and expedient.

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§ 35. Let it be understood, then, that the whole fluid mass was in a state of motion and agitation, and that the whole abounded with inconceivable heat, the first development of fire. While in this condition, the elements, both interiorly and exteriorly, were incessantly

active. The surface of the whole mass was gradually and imperceptibly relieved of its heat; and by a consequent shrinking and condensation of particles, the whole surface became united together by an elastic coating.

It is impossible to compute the time that elapsed after it assumed this condition, before it became sufficiently consolidated to produce the primary, granite rock. This was accomplished by the constant relief of internal heat—by the giving off of that element which caused the fluidity of the surface previously. And as heat escaped from the internal, so did particles ascend and unite with the consolidated parts. And thus by a constant accumulation and dispersion of molecular substances, the primary, or granite, was developed.

Notwithstanding the surface was exceedingly uneven already, it became *more* so by the catastrophic and volcanic operations that followed this closing up of interior heat. The inconceivable agitation of the internal, the mighty conflict of the roaring elements, the expansion of heat and particles, and their constant struggling to obtain relief, produced some of the most terrific explosions; and rocks were expelled that *still* stand as an evidence of the original, internal excitement reigning throughout the bowels of the earth.

The whole domain of the earth's surface was free from the existence of any forms possessing life or sensation. These wonderful ejections of rocks on many portions of the earth's surface, caused immense valleys, in which were contained seas of almost bottomless depth. Some of these seas extended in depth from the highest points of land, nearly four hundred miles. These valleys were a necessary accompaniment of such stupendous prominences.

At this time the water covered nearly the whole face of the earth. This element being an active agent, and a cause of action, began its powerful workings upon the sides of these mountains and ejected rocks. And by the incessant action of this excited element, these rocky portions of the earth were gradually and imperceptibly worn away. And the same cause, producing the same effect, is *still* in action throughout the watery wastes of the whole earth.

I mention *water* as being deposited in these extensive valleys, and as producing such effects upon the portions of rocks which it surrounded. The element known as water was not then existing as composed of the same substantial elements with the water now upon the earth's surface. For in the first place, it was impossible for oxy-

gen and hydrogen to have been developed, especially in sufficient quantities to produce in combination these oceans of water.

Nevertheless, it is known to all investigators that oxygen composes a great part of the whole crust of the earth; and that nitrogen greatly pervades Nature; and that hydrogen, intermediately active in many substances, also enters into the composition of water. And fluorine has also been lately discovered; which is rather an ultimate of nitrogen and hydrogen, in the combined states in which they are often found. And carbon exists in some forms, though not so extensively as the other elements, being seldom found pure, though it sometimes occurs in fine, pure forms, as those of diamond. And there is not existing in Nature any combination of particles that does not contain some or all of these elements; and it is impossible to find them *totally* disconnected.

However inconsistent the above proposition may appear, it is nevertheless true,—for the manifest reason that at this stage of formation oxygen and hydrogen could not have composed water; because having no attraction from without, they could not have been developed. They therefore remained in the gross form that will soon be described, the decomposition of which produced a most dense watery liquid, of one fourth the specific gravity of quicksilver. It would have been as impossible for trap and basaltic rocks, and recent formations, to be ejected by the action of interior elements, as it would have been for these simple elements to be developed.

It is only by a proper knowledge of the physical laws governing Matter, or of the tendency that Matter constantly indicates, that a true conception can be formed of qualities contained in any composition, whether simple or compound. And with a standard of density —one that has become conventional and established, the density of all bodies is defined by comparison. Thus *water* has been agreed upon as having the density of 1000; and the densities of all other bodies are expressed according to their relations to this standard.

It has been a subject of much discussion among scientific minds, whether matter is ultimately indivisible, or whether it is infinitely divisible. So far as instruments and experiments have succeeded, they have been unable to determine upon the possibility of an unlimited division of particles. Substances have been divided and subdivided until they were reduced to a fine powder, or fluid, or gas, and still, the imperfection of the instruments being such as not to admit further analyzation, has only caused the subject to become more ob-

scure and incomprehensible. For even when reduced to the finest powder, or to the most subtle fluid, it has been manifest to the experimenter that each particle composing these elements contained a number of still finer particles far beyond the powers of multiplication. And in proportion to the refinement of particles has the wonder increased; and the conclusion now appears irresistible, that instruments can not be so far perfected as to divide the elements or molecular atoms pervading immensity. For composition, and decomposition, and recomposition, are tendencies which matter manifests in every department of the Universe. The whole Mass of Matter, including all elements and principles, is conjoined by association; and this fact, whether as relating to substances gross or refined, defies all power to reduce particles composing any form of matter, to their ultimate state of disconnexion.

It is upon this foundation that rests principally the proposition that the original fluid, or watery element existing upon the face of the world, could not have been as rare as the water formed from the combination of oxygen and hydrogen.

The substance known as *granite*, is of itself a combination of other substances in which one or more of the following may be found. *Mica* is not generally very prominent; but feldspar, quartz, and hornblende, are more conspicuous. And these again are composed of an indefinite number of elements and particles,—and *these* also of still *other* associated molecules, &c. And the combination of the whole produces the former substances.

Now it is by an infinity of inconceivably minute particles, which themselves have a far more interior composition, that the prominent substances, or rocks, or the elements contained in them, are organized and established. And when the bases of compositions incessantly occurring throughout all Nature, are not comprehended, how is it possible that a conclusion should be formed as differing from that which the proposition sets forth, viz., that the density of the watery element covering the earth's surface was in proportion to the density of the composition of the granite, which latter bore a similar relation to the substances entering into its own composition?

Nor is it proper for the scientific world to institute questions which they themselves can not answer, as a substitute for as substantial refutation of any theory. Yet this is the way in which men have generally proceeded to throw obstacles in the way of new theories—they have attempted to darken and mystify the whole by propounding a

great number of interrogatories, such as the human mind is not capable of either answering or comprehending. I would, then, merely remind the scientific investigator of his inability to pronounce the proposition erroneous, especially until he has deliberately *investigated* the general evidences that are presented to sustain it.

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§ 36. Matter is a term used as equivalent to the substance of everything in the Universe; but as substances are changed, so are also the *names* by which they are designated. And commencing at granite, as being originally of the proximate density of quicksilver, we next come to an element of the density of sulphuric *acid;* then to water; then to *sulphuric ether;* then to the atmosphere; then to its ultimate, fluorine; then to the imponderable elements known as magnetism and electricity.

There is a diversity in the attributes and motions of imponderable elements, simple and compound, that is not as yet in the least understood or imagined. For it was only after these principles had been for ages incessantly producing phenomena before the eyes of the world, that the dia-magnetic principle* was discovered; and this is but an index of more extensive discoveries. By a force not as yet altogether ascertained, the magnetic needle has manifested a general uniformity in its position, the *cause* of which has not been thoroughly understood. And it was not until a scientific mind had discovered the dia-magnetic or intersecting principle, that a proper conception was suggested, and which will lead to a true solution of the great problem. And thus the physical laws and principles of the Universe have been manifestly obscured to all previous philosophical investigators.

* The contents of this section were delivered on the 29th of April, 1846. What is here said of the "dia-magnetic" principle was entirely new to me at the time, having never heard of the term. On subsequently asking the speaker for a more particular explanation, he replied, in substance, that an imponderable element had recently been discovered, the motion of which intersected the current producing the direction of the magnetic needle. On my inquiring the name of the discoverer, the clairvoyant passed off (*i. e.* spiritually, the body assuming the inclined position, as is explained on page 38), and on returning he remarked, "It *sounds* like"—(hesitating and passing off again)—"he is known as Professor Faraday." I mention this phenomenon, apparently unimportant at first view, as one which establishes the fact of the clairvoyant's receiving impressions of *sounds* as well as of facts and things. A paragraph in a newspaper *subsequently* fell under my notice, containing a brief statement of Faraday's discovery of a principle which he terms "dia-magnetic;" but of this it is *certain* that the clairvoyant had no knowledge while in the normal state, when the above paragraph was dictated.

This digression from the main subject is intended as an appendix to the new proposition introduced, in order that hasty minds may thereby be induced to consider before pronouncing a sealing denunciation.

At the period last contemplated, the whole face of Nature manifested the most inconceivable convulsions, the result of which was the ejection of rocks and mountain prominences, the interstices between which were filled by a fluid element of one fourth the density of quicksilver, or exceeding somewhat the density of sulphuric acid, which is about twice the density of water. This fluid was produced by a development of the grosser forms of oxygen, of sulphurous acid, of alumina, and of carbon. The gross forms of these elements (the only forms that could possibly have been at first developed) were unfolded by the action of the envelope of the whole Mass, and by the affinity which the lighter particles had for the atmosphere that then surrounded the world. These, when conjoined, produced the watery element that had a specific gravity comporting with its relation to the granite, which latter also, in its density, sustained a corresponding relation to the interior igneous elements.

The atmosphere that then enveloped the whole Mass, was altogether unlike that which now encompasses the earth. A dense atmospheric composition was emanated from the internal elements. This in specific gravity was not much less than water now existing. No form possessing life could have existed upon the earth's surface while the elements were in this state; and they continued in this state through a number of ages that transcends all computation. The atmosphere was composed of a very small portion of nitrogen, one sixth of carbon, and the remainder consisted of the imperfect developments of hydrogen, sulphur, and fluorine. The peculiar affinities which these sustained to each other, have since become greatly modified; for whereas all elements were *then* but imperfectly developed, certain ones have *now* ascended to the perfected form of our atmosphere, while carbon and other simple elements have gradually become sequestered among the mineral and vegetable compositions on and beneath the earth's surface. Thus the refined particles have ascended and assumed the form of the simple and compound substances that now surround the world and pervade immensity, while others have gradually ascended to fill their deserted stations, and others again have descended to enter into the mineral substances for which they have had an affinity.

Thus at this epoch, and after granite had been formed (this being a composition of mica, feldspar, quartz, and hornblende), the condensation of ultimate particles produced the watery element, the ultimate of which produced the atmospheric envelope. At this period there was going on successive developments from one composition to another, as one became able to produce and sustain that above it. And such in reality were the only elements that could have existed at this epoch of the earth's formation.

Another evidence of the density of this watery element, consists in the fact that all the original rocks and prominences were acted on and worn away by the water then surrounding them. The force of the *present* water could not have produced this result, especially in anything like the length of time in which these rocks *were* reduced by the ceaseless action of the waves and currents. True, the water produces the same effects *still;* but let it be carefully impressed that it is connected with *other* substances, the action of which accelerates the disintegration.

A telescopic view of the earth from Mars or Venus would at this time have presented the same appearance that is sometimes presented by Mars and Mercury. It would have exhibited a deep red appearance, encircled by a dark ring of atmosphere; the same as we would naturally expect if a planet were in a state of fusion, or in a burning condition.

As this element exerted this constant action upon the early rocks, particles were gradually carried and precipitated to the bottom of the seas in the form of sediment. Depositions were thus formed in every chink, and crevice, and vacated portion, of the sea-bottoms throughout the earth. And as the accumulation increased, so the heat that was beneath the whole incrustation ascended through the portions deposited. And as the heat ascended, the deposited materials became united; and thus were formed the primary stratified rocks known as gneiss and mica slate, interspersed with mica schist, &c. And as the granite was an index of the watery and atmospheric developments, so was the second formation an index of elements that must then of necessity become purified and comparatively refined,—inasmuch as every succeeding stratum unfolded new principles, the ultimation of which tended to the refinement of the watery and atmospheric compositions.

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§ 37. The science of Chemistry has afforded much valuable infor-

mation concerning the solids, fluids, and aeriform substances in being. It has not, however, been able to discover *all* the elements that are existing in the composition of the earth. But it has been successful in establishing some most important facts, the tendency of which is to enlighten the world.

The primitive elements are supposed to be fifty-five in number, about forty of which are metallic, and the rest are non-metallic. These, in various modifications, are supposed not only to form the substance of the whole earth, but also its gaseous elements.

One very important fact that has been discovered in relation to oxygen and carbon, is that these largely pervade the substances of the crust and on the surface of the earth. Carbon and carbonic acid gas prevailed more extensively during the period of early stratification than at any time since that period. Lime contains in every cubic yard, ten thousand cubic feet of carbonic acid gas: and carbon also enters into the composition of coal, to the amount of from sixty to seventy-five per cent. This proves evidently that these substances were very extensively disseminated throughout the surface of the earth: and if they had ascended into the form of atmosphere, the very first phenomenon would have been the extinction of every living form, if any such had existed.

This amounts to an absolute demonstration of the proposition in reference to the density of the elements that primitively surrounded the whole igneous mass. For a condensation and sequestration of carbon into the substance of lime and coal, manifests its original state of development; and the fact that it descended into such a state of consolidation, manifests plainly that it was superseded by some more rare and perfect substance.

Then again, the accumulation and stratification of substances which were originally contained in the composition of granite, distinctly proves that each of the four substances, mica, hornblende, quartz, and feldspar, were composed of particles that would admit of a further subdivision. Many portions of the primary rocks are characterized by one or more of these compounds as distinguishing them from the neighboring portions. Such are the quartz rock, mica, schist, &c., each having sometimes the same position in the order of formation, with strata composed of other substances.

My object in impressing this upon the mind, is to prepare the way for the admission, as being probable, of that which characterizes all subsequent formations. No substance has as yet been formed, which

contains properties and elements that were not existing in the primitive formations. And that the first sedimentary strata followed the latter as a sole consequence of the action of the waters against the ejected rocks, is plainly manifest, inasmuch as neither this nor the previous formation manifests any infusoria or marine polipi, that are so largely manifested in the succeeding formations. The granite and sedimentary rocks may therefore be considered as constituting the first coating or covering of the igneous mass of the world.

But before proceeding further in our researches into the geological developments, it is proper to understand the laws of crystallization. And here again the world is indebted to chemistry for some very important discoveries. It is a well-established truth, that every substance in a state of crystallization possesses, before its coherent elements are reduced to a fluid or gaseous state, forms that it never again assumes in subsequent condensation. Crystals may be produced by the compression of substances before they enter into any higher state than that of fluidity. And crystallization may be produced by other processes, the most perfect of which is the sublimation of particles by reducing them to an ultimate or gaseous condition. Corrosive sublimate, phosphorus, platinum, and diamond, all display forms produced by the condensation of sublimated and gaseous particles. And this phenomenon has been so uniform that it is now exciting the attention of philosophic minds, the result of which will be a new theory concerning the atomic structure of the Universe.

The first stages of crystallization in any substance demonstrate the angular form of every particle engaged in the process. The first congregation of particles produces the least perfect form of crystallization. And by dissolving this crystal, and causing its particles to ascend into the fluid or gaseous condition, and to become again condensed, there is produced a finer and more perfect form of the crystal. This therefore proves that as atoms ascend from the lowest state toward the highest, they assume more perfect forms. They become, in passing from the angular toward the circular, &c., so perfected that, when condensed, they compose the most perfect state of crystallization. The observations in chemistry, therefore, have led to this discovery, the tendency of which is to establish incontestably the progression and perfection of forms such as are exemplified in all crystallized bodies.

The element of silicon combined with oxygen, forms the substance known as silica, which is found in granite. And so similar elements

compose other substances, the combination of which forms the primary stratifications. And how easy it is to discover the reason why a formation like that of granite should have been the *first* produced! It is because the original atoms were *angular*. These being the lowest and most imperfect, take the *first point* in the formation; while every other form is contained in these, *undeveloped*. Therefore more *recent* formations display new compounds, new conditions, and new appearances; but they contain no substances that granite does not contain. Therefore no elements have been brought into being during the successive stages of formation, that did not exist in the beginning; and all the difference existing between the higher and lower substances is owing to a change in the forms and composition of particles.

The earth primitively, then, was in the undeveloped condition before described. And the first condensation produced the granite; the second development was that of the fluid mass referred to, and the third, being the ultimate of the last two, was the atmosphere. The whole of these have become essentially changed as circumstances have changed. And so a constant sublimation was then, and is still, going on, the evidence of which is plainly manifested in every form, high or low, in being.

At the period when all chemical and mechanical causes were in full operation, of which the formation of the primary rock was a result, this, by fusion and subterranean agitation, assumed positions exceedingly fantastical. Then the circumference of the earth was a little more than thirty thousand miles. And during the lapse of innumerable ages, a coating of granite was formed, of nearly one hundred miles in thickness, all of which was before the gneiss and mica slate system made its appearance. This, again, assumed a thickness corresponding to its position and relation to the granite, and the powerful action of the watery element, which latter also entered largely, by condensation, into its composition.

By the constant workings of the interior and external elements, the lower strata of this became modified, and the highest, becoming partially disintegrated, formed, by constant accumulation of sediment, the clay state and graywacke slate system. And this may properly be termed the *transition* from the primary to the fossiliferous formation; for in it are fossil remains, almost without number. Plants are scarcely visible by any other evidence than impressions remaining upon the rocks. In this formation is found the series of fossils,

known as crinoides, conchiferæ, poliparia, crustacea, and indistinct traces of marine polypi.

It is evident, then, that at this period imperfect plants and animals must have had an existence. And geologists have irresistibly adopted the conclusion that a modification of the atmosphere and earth was the occasion of the production of these.

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§ 38. At this period of the earth's history, wonders of a still more profound and interesting nature present themselves for research and steady contemplation. The primary coating of the igneous mass has ascended to the grauwacke slate system; and the water and atmosphere have become essentially changed, having one more degree of refinement than they possessed during the formation of the last system. And *Motion* is also ascending, and entering into forms possessing *Life*. At this period *plants* had an existence, whose indistinct remains have been discovered. These were forms that had not progressed to the flowering, and thus are called flowerless plants, crinoidians, &c.

In contemplating this epoch, an unanswered question arises for solution —The *first ascension* of *Motion*, or the origin of *Life*, has been a subject of much speculation in philosophic minds, for the special reason that it is the foundation upon which must rest a proper solution of the question concerning the creation and organization of all things subsequent to this phenomenon. But though the subject of the origin of *Life* has been subjected to such deep investigation, no powers of scientific analysis, or human speculation, have as yet been able to solve the great mystery involved in this question. It has been, and still will be, a subject of extensive discussion, whether Motion, by any possible means or modification of its conditions, can produce the phenomenon of *Life*. But it will be found a subject susceptible of easy demonstration, if it is properly considered that the *First* of all things is an *Embryo* of all other existences; that it is a Germ, containing the essential qualities to produce higher states of refinement; and that when subjected to favorable conditions, it will unfold its real nature, and expand into new forms, new substances, new elements and organizations. And (as was intimated during the process of the Key to this portion of the Revelation), *Motion* is the *first* of all living Principles contained in living matter,—and the *ultimate* of this, together with that of its vehicle, Matter, produces Spirit. And therefore it is easy to understand that one more step in

the order of ascension from the condition which the word Motion indicates, would produce the phenomenon of *Life*,—there being also a similar ascension of materials as forming a proper vehicle for the same.

The opinions generally prevailing upon this subject for many ages, have been altogether untenable and unphilosophical. Causes have been conceived of which have had no existence in Nature, as being the immediate agent of breathing the first breath of life into every form. And thoughts that have originated from these suppositions have tended much to restrict the general inquiry which it is proper should be made in reference to this particular subject. But the conditions that were required for the development of Life, have been by physiologists, to some extent investigated; and these have endeavored by known laws to demonstrate the true principles and process of gestation, and the materials and conditions necessary to such a process of development. But experiments that have been instituted have, as a general thing, failed to produce the phenomenon of gestation; and the conclusion has been generally adopted, that this can not take place under any circumstances, save through the ordinary instrumentalities. Experiments, however, in one or two instances, have to a great extent succeeded; that is to say, by a proper compound being placed in a favorable position, and acted upon by electrical forces, life, and a singular species of animal, have been produced. But experiments of this character can not have any possible bearing upon the question under consideration; for if life and activity were the results of such experiments in innumerable instances, this would not lead to a proper solution of the question respecting the *origin* of Life.

Nature contains all the forces necessary to institute all the conditions, and to produce all the developments, that occur in the earth and on its surface. And by properly conceiving of a uniformity in Nature's laws, we can form an adequate conception of the successive developments that are the results of such. On this basis we may establish a law of *teleology;* and upon this we may repose, having the most perfect confidence in the workings of Nature's principles, in suitable combinations, in the production of the various developments. And thus we may have a steady, unchanging, and unerring guide, whereby we may be enabled to associate our thoughts and aspirations with the higher states of the ascending laws.

This, then, is the era in which *Motion* becomes *Life*, and in which

materials enter into combinations suitable for its development,—of which combinations *plants* are the types and indications. By what process Life could have been developed, is a question of the utmost magnitude, inasmuch as it involves in its recesses, the ennobling powers and intellectual endowments of *Man*. For the very moment that one particle attained *life* upon this earth, that moment Life, Sensation, and Intelligence, were determined as inevitable and endless results. For, as it was before remarked that if motion were given to one particle in the great Mass composing the SUN of the Univercœlum, this would establish motion in every atom in existence, which motion would be *eternal*,—so if one particle receives the essential quality of *Life*, from that moment is established the endless duration of Life, and of its consequent results and manifestations. How inconceivable, therefore, is the importance attached to the plain and distinct answer which the question demands!

And I am aware that opinions which have existed, and which still are in being, concerning this subject, will, on due investigation, be rendered to some minds altogether repulsive and unreasonable, while by other persons these opinions will still be adhered to with all the energies of ignorant and misdirected minds. And minds of the latter class have, at all ages of the world up to this moment, wielded more influence and power than all the powers of Thought and Intelligence. But are there no principles upon which the true investigator may rest undisturbed?—no sanctions of Truth and Virtue sufficiently powerful to sustain him in his positions?—no basis upon which Truth and Philosophy may remain unshaken, amid the conflicting elements of fanaticism? And is there no power in truth and goodness to sustain the investigator against the encroachments of principles which Nature and its Productor have never instituted? Should a blind and enthusiastic zeal be allowed to crush the efforts of the free mind—one that discovers by proper induction, the Source from which all principles originated, and reveres that only which bears the indestructible signet of the Eternal, Positive Mind? Should that mind be restricted whose meditations are the pure influxes of Nature's principles and beauties which are everywhere extensively manifested? And it has been a want of the proper knowledge of the principles upon which Nature and Truth exist, that has obscured this great subject so long from scientific minds.

It is not necessary to discuss the proposition, yet unrefuted, that *Life* is a progressive development of the principle of *Motion*, and

that the marine plants were the *first* forms suited for such development. For animals could not have existed before vegetables, because the first is an ultimate of the second, containing one more principle, which the plant only typifies.

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§ 39. Very extensive discussions have also arisen in reference to the laws of mutation of species and progressive development. The general opinion existing in reference to this subject, has arisen from the diverse indications of the first and subsequent rocks containing plants and animals, and from the general classifications into which these seem naturally to arrange themselves. This opinion is, that the whole creation, from the lowest to the highest formation, has proceeded in an order of succession, so as to exhibit a general correspondence as existing between the geological and zoological creations. And this opinion has become very popular, insomuch that other opinions appear to stand openly attacked thereby. And the professors of these have in return endeavored to refute the previous hypothesis, not from the supreme love of truth, but because *they* have been *previously* attacked. And to ward off this attack, it was not necessary to investigate with a pure desire to unfold the *truth*, but with the intention to sustain preconceived opinions. And efforts to this end have been made by arraying a multitude of counter evidences, not of a general, but of an assumptive, gratuitous, and incidental character, so that the theory which opposed them might in return be itself successfully opposed. By such procedure, nothing has been gained for the furtherance of science, but something has been lost in the unceasing efforts of different persons, to refute each other's opinions. For becoming lost in the mist of contention, the mind loses sight of the rule that should always be uppermost in the mind of man, That *Truth* should be the object to be attained, and not the establishment of *opinions* or *hypotheses*.

Argument, therefore, is not required in the present instance to show the truthfulness of this or any other proposition; but all that is required is a definite explanation of the origin and character of the first forms which Nature breathed into existence previously to the carboniferous formation.

Abstract experiments and observations upon the laws and principles that govern the sublime works of Nature, have gradually prepared the way for the unfolding of knowledge concerning the mode in which each particle assumes its specific and destined position. And

here again the sciences of Chemistry, Anatomy, and Physiology, take a position as the most useful and important among all others, especially as these have determined upon many substances between every component atom of which there exists a demonstrable chemical affinity. There is an obstacle to the full and complete success of these researches, because it is absolutely impossible for man, with his present knowledge concerning the fundamental principles of Nature, to form instruments so perfect that the most rare particle can be subjected to a minute analyzation.

It is not the object in the present instance to make the known truths in science conform to the original condition of the earth; but it is the object that the fundamental principles upon which Nature unfolds her stupendous creations, should, by progressive development, ultimate in the truths which these sciences have unfolded to the world.

Chemistry will unfold the fact that *light* when confined in a certain condition, and condensed, will produce *water*: and that water thus formed, subjected to the vertical influence of light, will produce by its internal motion and further condensation, a gelatinous substance of the composition of the spirifer, the motion of which indicates animal life. This again being decomposed and subjected to evaporation, the precipitated particles which still remain will produce putrified matter similar to earth, which will produce the plant known as the *fucoides*. It is on the results of this experiment (the truth of which, as above represented, can be universally ascertained), that rests the probability, though not the absolute certainty, of the truth of the description which I am about to give concerning the first form possessing life.

As has been before remarked, all the elements had undergone a material and substantial modification, at the close of the transition rock, or grauwacke system. And many portions of the sea-beds were at this time in a state susceptible of giving birth to new forms. The change in the watery element had been general; for carbon had become more universally disseminated, while oxygen, in comparatively minute portions, was imperfectly assuming its present gaseous state. The substance in granite known as quartz, the most perfect combination of oxygen and silicon, was combined with the limestone in which carbon was so extremely condensed; and a uniting of these, and the warmth generated thereby, acting with the favorable affinities of the water and atmosphere, created in some portions of the sea-beds

and partially protruding rocks, a composition assuming apparently the state of rest, while in reality the imperceptible motion existing in it was decomposing and uniting particles, and creating a principle of internal vitality, or *vis vitæ*.

Here was manifested the generating power of motion, and the phenomena of life, of death, and of reorganization. For the decomposition of any one atom in these gelatinous masses, represented the disorganization of all bodies, or death; while the recombination represents the principle whose pregnation results in bringing into existence new forms and organizations. And the constant activity existing in the whole mass, united by forces heretofore explained as association or affinity, not only manifests the unchangeable laws of Motion, but clearly represents all the phenomena (not yet properly understood) that are presented in the process of gestation. Masses of the above description were existing in various parts of the earth, and upon the segregated beds formed by the action of the elements upon the first stratified portions of the earth's crust. These breathed into existence the forms termed flowerless and marine plants, the highest type of which is the *fucoides*.

Let it be duly impressed that the basis of these formations consisted principally of mica, quartz, and hornblende, modified by the associated particles of lime—which in decomposition produced from their inherent elements the forms above described. Let it be further impressed that granite and limestone, including the mica slate, had not previously entered into any particular organic composition.

Plants of this period were not very perfectly formed, being destitute of ultimate portions (or seeds, flowers, and foliage), and being unsuited for any other purpose than that of producing a higher order of forms—the former merely *representing* the latter.

Here Motion and Life became visible. Motion was originally and eternally established; while Life, its ascending development, was first manifested in the imperfect forms of marine plants. All conditions agreed for this production. No artificial energies were required to bring them forth. No new force, quality, or principle, was necessary to the successful development of that which is known to us as *Life*. Nature displayed her living energies in the first forms, though imperfectly. Yet these represented and typified the highest process of gestation and reproduction, and the highest organization that has been subsequently produced, and which now exists as these first types

investigator.

§ 40. Ascending in the scale of being, the radiata and polyparia stand next in order,—these being results of the decomposition of former substances, and of combinations of these with other elements, the whole assuming, as a consequent result, the form next in the order of development. The term "radiata" is improperly applied; for forms which this term implies were not in reality existing. But as it is not necessary to discuss the definitions of geologists and zoologists, or the generic *names* that have been applied to forms in the animal kingdom, I will proceed directly to describe the *nature* of the animals that have been thus named, as this was then manifested,—both of those upon the inland portions, and of those which then were extensively swarming through the watery waste,—with the operations performed by the latter.

The polypi were active in forming from the solution of lime and other compositions of like nature, the imperfect coral reefs, which now stand as an evidence of the ingenious work of these animals. The radiata were below these, assuming the form of suspended moss: having an interwoven and complex membrane, the vehicle of transmitting imperfect sensation, more properly *life*, that was exhibited in the radiating feelers that were thrown out from every portion of the united substance. So perfect were these feelers, that any molecule or substance passing near them would be suddenly caught, and by an active decomposition—that which is known as digestion—they would unite these with their own substance; and from this cause their nature was subjected to constant change.

Through the successive modification of these, the *articulata* were developed as next in the order. The radiata so perfectly typified the ascending form, that if the whole were cognizable to the senses, the whole subject would be plain and demonstrable. This class (which may yet be termed *plants*) were constituted with innumerable chambers and multivalve portions, the whole mass being entirely ventral. The annelidans and serpula, are species of these. Uniting with these successive re-assumptions of forms, were the univalve and multivalve shells, so termed by geologists. Also in the same system, are included the crustacea or trilobites, and the radiated spirifer, which species soon became extinct, as they could not be permanent productions in consequence of bearing such an inseparable relation to the previous type.

As a link in the transition from the radiata to the articulata, the *productus* and *terebratula* occur. And these are composed

chiefly of the particles that were floating in the solution of lime, mica slate, and gneiss, after these had become modified in the first forms. Thus the productus became another type, and an active agent of incessant transmutation, inasmuch as the forms above these show a correspondence thereunto, only being more perfect and complicated in parts,—the purpose of which was to produce, by a still further ascension, the succeeding class and species of animals which the carboniferous formation so extensively exemplifies.

In the present class of *vegetable* formation (for in reality no *other* species were yet existing),* innumerable shells were formed as the result of the workings of the existing class of beings possessing the principle of vitality. These were ventral, valved, and chambered, and interlined with a soft, gelatinous, moving, living membrane, near the osseous portion of the animal. Many of the above species became extinct a long period before the completion of the carboniferous strata.

The period occupied in the transition of the whole globe, is to us inconceivable; for Nature at this period manifested no impulsive or catastrophic occurrences, but was calm and quiet, and to us would have appeared entirely desolate, inasmuch as no objects were in existence but the minute marine plants. But as these forms represent the progressive development of Motion to Life, and of lower to higher species, they stand in analogy to the mighty developments of the earth, water, and air,—there being a constant ascension of each to higher stations, the vacuum caused by their ascension being supplied by particles ascending from inferior stations. And so the whole gradually unfolded conditions for the introduction of a new era. The termination of the era in being is distinctly proclaimed by the more exalted organizations which a change in the elements, conditions, and forces, was the immediate cause of developing.

I join all the vegetable developments of the grauwacke and clay slate system into one general class, that of the *avertebrated.*

The reason why I denominate all the living developments of this period *vegetable* and *avertebrated*, is because *Sensation* has not as yet become a distinct principle. That it has, can not be proved from any class or species of productions yet discovered by geologists.

* The clairvoyant requested the insertion of a note stating that the reason why his classifications of the organic productions of the ancient periods differed slightly in some respects from those made by geologists, is because he found that the latter did not strictly conform to Nature.

Animals could not have existed previously to plants; for the condition of the earth and elements was altogether inadequate to sustain animal life; while the prevalent carbon and kindred elements were capable of sustaining the minute creations and developments of the vegetable kingdom.

The term "sensation," as applied to life, vitality, or a minute degree of motion, is altogether improper; for sensation is as distinct from life as life is from motion. For sensation is the principle that connects the inner life, or spirit, with the external body. Life may exist, where sensation does not. The phenomenon of life should be understood as a mere *ascension* of the principle of *Motion*,—this developing inherent energies, and causing an imperceptible transmutation and reproduction of the substance in which the principle exists. Such, therefore, was the character and condition of the forms developed at this period.

Before ascending to the carboniferous formation, it is necessary to notice the subdivisions that are made of the ascending strata. The first has been termed the "Silurian"—owing to the manifestation of this rock in a portion of the country which the people of the above name first inhabited. The next in order above this, is termed the "old red sandstone system." It is very remarkable, and is so considered by geologists, that crystallization is not visible in the composition of the sandstone to any particular extent. It is very evident that this formation was produced by the congregation of ultimate particles of the mica slate, gneiss, limestone, and shale; inasmuch as particles of these had become so essentially modified that the sandstone only could be produced thereby. And at this period, the trap and basalt were existing in projecting positions in various parts of the dry portion, but more extensively under the surface of the water. These rocks contained greater quantities of crystalline matter, which was prevented by circumstances from forming in the sandstone system. The latter formation is in some parts of the globe very thick, its thickness varying from three thousand to ten thousand feet.

This period developed a still higher order of animals, which the Silurian system ultimately typified. *Fishes* now became extensively disseminated throughout the waters: and corals were existing in abundance. The terebratula continues but little modified in this era. The spirifer and the ortho-spirifer now become extinct, and few traces of them continue to exist in the upper strata, and these are modified: and the productus ascends in genera. From the lower genera of

molluscs, the gastropod becomes developed, and also a still higher species, which is the cephalopod. The radiata and articulata, in their progression, now begin to assume the form of the scarpion and insect, between which the fuci determined upon by geologists, sustains an intermediate position. The seas at this time were inhabited by annelidans and scarpion fishes, the ultimate of which represents nearly the shark and sturgeon. The annelidans were a species of sea-worm, still to be found upon many coasts and coves, where stones and other bodies of concealment exist. Of this class there are two kinds, the white and red, the first of which is hermaphrodite, sustaining an intermediate position between the lower type and the higher, in which the serpula becomes visible.

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§ 41. Plants at this period have ascended to the *sigillaria*, with but little modification, although the same subsequently ascend to the class *coniferæ*, which the carboniferous formation so extensively manifests in the slender, beautiful pines of which remains are found. The positive distinction between the vegetable and animal creations, does not appear before the carboniferous stratification, when disintegration, decomposition, and segregation of the primary formations, had become very extensive. There was also a corresponding ascension of all the elements, the same being plainly exemplified in the preceding formation containing the fish, shark, and other marine productions, the origin of which can be traced to the first vegetable, gelatinous production. And as this period represents the two kingdoms in a more distinct manner than did the previous, the line of demarcation can be correctly drawn between them, notwithstanding many interspersed materials from the Silurian and sandstone systems that consist almost entirely of shells, the species of which are identical with the original molluscs. These representations will become more clear when a description is given of the crust of the earth as it was prior to the change of the dense element, which resulted in the formation of the limestone.

This era, then, shows an ascension of animals to one degree above the avertebrated. Yet if these were-properly arranged in order, the highest would show a great dissimilarity and superiority to the first species of the same classes—the species which I shall designate as the *osseous fish* development. For the convoluted and muscular organizations of the sandstone period, of which fish is the type, have not as yet assumed the posterior portions that characterize the proper vertebrates. For none of the species of fish now existing ascend in

organization much beyond the gelatinous composition of the annelidans, excepting in form and texture, these being such as to require a different concatenation of forces to produce muscular activity and marine locomotion.

By the deposition of particles still in process by the action of the elements, and by the tides which at this period covered nearly the whole face of the earth—tides which were of excessive magnitude and force,—and by other local causes, which will soon be explained, the extensive solutions of lime then existing, became, when conjoined with other substances, deposited to form the great series of strata known as the *carboniferous limestone*. At this time marine animals and land plants were developed; and the latter began to shade a small portion of the earth's surface that had for ages innumerable been one extensive watery waste. Dry land now became manifest,—and now followed a development of soil as resulting from the decomposition of gelatinous substances previously existing upon the same portions; and from this sprang up minute vegetable forms. Existing mountains then became still more prominent, and others were soon ejected, by the unceasing action of the interior of the earth, which became excited at this time by the change of the elements which placed the external and internal in altogether unequal conditions. The equilibrium had been gradually destroyed by the ascension and constant recombination of the watery element, whose previous density had balanced the expansive force of the interior. Therefore, to restore this equilibrium, the internal portions must have vent; and this was obtained by the extensive upheaving of those mountains now known as the Apennines and the Andes.

But the description of the mountains previously existing, and of those ejected at this period, should not be given until after some preliminary observations upon which depends a proper conception of the inequalities and wonderful catastrophic occurrences which at this time apparently confuse the general order of Nature's laws, and her otherwise harmonious operations.

The earth had, by condensation, become two thousand miles diminished in circumference since its magnitude was as before stated, which was during the elastic state of the primary coating. The seas were not so deep as before, though the surface of the water was more extensive. This change was caused by the expansion of previously condensed particles composing the water; for it is a well-known law in chemistry, that as particles become sublimated, they expand and

consequently occupy a greater space than before. And this period represents the condition of the water in its progressed and ascended state. Being therefore higher than before, there was visible only a small portion of those stupendous mountains, that are now towering many thousand feet. Therefore innumerable shells, and immense collections of all kinds of plants and animals then existing, were conveyed by the tides almost to the very tops of these and other mountains, and there deposited in the crevices and undulated portions of the rocks that compose them. And portions now prominent being previously entirely covered by the waters, and constituting the bed of the sea, became strewed with various plants and fossils which the water and other substances had yielded, and when ejected to such an immense height they retained these fossils and impressions.—And these have in many cases confused and destroyed the order of creation in the minds of geologists, because previous formations and succeeding ones are alike found together. But as these are *particulars* and *details*, the naturalist and geologist should not array them against the law of order and harmony which the uniformitarian endeavors to establish as constituting a system of progressive development. Furthermore, *tides* at this period were greater than any which are *now* in operation. For the waters were accumulated to immense heights every fourteen hours, being twice elevated during the period of the earth's revolution upon its axis.

The theories that have been presented to the world concerning the phenomenon of tides, have generally been very incorrect. It has been supposed by a conspicuous astronomer, that tides were produced by the law of *attraction*—by the action of the moon upon the earth. This can not be true; for attraction is not an established principle, especially beyond the atmosphere of any body or substance. To show plainly the impossibility of this being the cause of tides, I will present some of the chief considerations which have an important bearing upon the subject.

If the moon has any attractive influence upon the earth (more than what consists in the natural relation existing between the two bodies), why, when the moon is in conjunction with the sun, does not the water become *more elevated* on the side of the earth next to these bodies, as might naturally be expected if such attraction existed? Also, substances upon that side of the earth would not then weigh near so much as when the moon was otherwise situated. Also when the moon is on the opposite side of the earth, and the earth sustains

a position between it and the sun, why is not the elevation of the water *equal* at all portions of the earth? For if the moon and sun exert an equal influence, the result should be equal heights of water all over the earth.

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§ 42. It does not become the character of this book to discuss previous opinions, incorrect hypotheses, or points of philosophy thought to be established; but it is the object and end to give to all investigators equal justice, and the highest approbation so far as their researches have been for the furtherance of truth, and for the enlightening of the minds of the world concerning the principles upon which Nature performs her energetic and sublime workings. For if it were the intention to dispute opinions which have been founded upon the *appearances* which things have presented, then the discussion would be almost without end. For the falling to the earth of a substance previously suspended in the air has been termed *gravitation*. The tides have been considered as the result of the same principle. All things have been represented as possessing, to a greater or less extent, the principles of attraction and repulsion—a perfect and established *antagonism*. And inasmuch as this is the belief now extensively prevailing, it is not possible that a different theory or hypothesis can be received unless it addresses the understanding of man with more plainness and cogency than the former theory.

It is a well-ascertained truth in astronomy, and in the principles of mechanics, that a body rotating like the earth on its axis, has the greatest tendency to throw off substances in the direction in which it revolves. As the earth revolves from west to east, and, at the present time, once in twenty-four hours, it must of necessity produce two elevations of water, especially as the water surrounds the whole globe. Every twelve hours, the water would be elevated at the extreme east and extreme west, or in other words, at given antipodes of the earth. The elevation of water once in twelve hours, is a result of the centrifugal tendency that the globe creates in one half of its period of rotation,—corresponding tides being thus produced on the opposite sides of the earth.

There are many things operating incidentally upon the water, which produce variations in the periods and elevations of the tides in different places upon each portion of the earth. A correct knowledge of the law of fluids will at once demonstrate the cause of the whole phenomenon. And it is by understanding the natural tendency of

fluids, and that of all other substances, when subjected to a centrifugal force, that the present explanation of the phenomenon will become established beyond the possibility of refutation.

Thus, at the epoch of the termination of the sandstone system, and when the elements had become thus modified, the water was agitated by such wonderful tides that fossils of every description were carried by it and deposited in the clefts and crevices of mountains, not excepting those of the Andes. And as was before described, the equilibrium had been nearly destroyed by the sublimation of particles composing the elements, by which operation the exterior became unequal in pressure to the expansive force of the internal. The result was some of the most mighty and inconceivable agitations of the interior molten mass, the noise of which would have shattered to atoms the complicated organization of man. The convulsion that occurred were so immense as to present the appearance of utter destruction and it would have seemed that the materials of the whole earth had experienced one universal clash in an instant of time. And it was by these paroxysms, which were altogether indescribable, that the crust of the earth was broken, and inconceivable masses of stone and molten mineral substances, together with the remains of organic beings previously upon the surface, were thrown to an immense height. The sudden upheaving broke stratum after stratum into great and minute masses, while other strata were bent and twisted into every possible position, exposing trap, basalt, granite, sandstone, shale, &c., which were apparently deranged and confused in the most indescribable manner.

At the very moment this terrific occurrence took place a process commenced by which the great mass of lava thrown from the interior, conjoined with the previous solution of lime and coral reefs, became soon segregated and condensed; and being attractive to the carbon generally pervading the earth at this time, the result was a condensation of a great portion of the whole mass into the carboniferous limestone and coal formations. The element carbon, which had been previously associated with, became by this process disunited from, other particles in the atmosphere, to a great extent.

This resulted, again, in a modification of the composition of water; the result of which, again, was an ascension of the primary elements to associate with the envelope formed by the new and more congenial atmosphere of the earth.

Mountains that were then thrown from the interior, have since been

named by allegorical terms, each of which has a signification that will hereafter be explained. Among the mountains then developed, are the Altay, Ural, and Himalayah mountains in Asia; the Alps, upon which Switzerland is now located; the Apennines in Italy, and the Pyrenees between France and Spain;—also the beautiful chain of mountains that now borders the Euphrates, with other mountains in various other portions in Asia (which will hereafter be described);—also the Grampian mountains in Scotland, a small line of which extends nearly to the national line that divides what is now known as Russia from the other European nations;—also the Andes of South America, which yet answer as vents to relieve the internal heat abounding in the liquid, fiery mass, which still constitutes several thousand miles of the earth's internal substance. The Rocky mountains had been in existence for many ages previous. The Alleganies became enlarged, and there was a great division of the earth into what are now known as the eastern and western hemispheres, or continents. A quarter of the earth made its appearance at this epoch—a greater quantity than had been before manifested, owing to the water being still elevated, being increased in bulk, decreased in density, and approaching in composition nearer to that which now exists.

Thus the world and all things therein contained became essentially changed; and then was the commencement of a new Era. And these occurrences established those divisions and features of the earth that have not as yet become materially changed.

The water then became very greatly modified, insomuch that it became suitable to give birth to more perfect organizations. The atmosphere encompassing the whole globe became correspondingly perfected, so as to sustain new orders of terrestrial and marine productions that soon followed as ultimate results of what had preceded. Seas, lakes, and rivers, became now the circulating media through various parts of the world, transporting particles and substances from place to place. Though these possessed less power than the waters before existing, there was no diminution of action to perform the same work that the same element had for many ages before been accomplishing. The water acted upon substances, and deposited particles, generating motion and life in all the gelatinous compositions that were properly situated to receive it. And it gave fertility to the inland portions, and to places which were previously concealed beneath its overflowing waves, but which now constitute most beautiful meadows and extensive territories,—whose capabilities of unfolding

such beauties as they now display, would not have been believed or imagined by man, had it been possible for man to exist during the development of these portions.

Thus earth, water, and atmosphere, became correspondingly perfected; and their united action was such, that all formations which resulted as an ultimate of prior species, must necessarily have an organization comparatively exalted and refined.

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§ 43. This, then, is the period, after the lapse of incalculable ages, when dry land became visible. And after the inconceivable movements in the earth, the water, and the atmosphere, the equilibrium was re-established, and all was again rendered calm and quiet. The earth contracted, and the water, becoming less dense, expanded to a greater volume. The atmosphere became fitted for the ascension of ultimate particles. Yet carbon was existing to a great extent, while oxygen was almost entirely undeveloped, and nitrogen formed a great portion of the air, neutralizing the action of the other elements. For had it not been that the tendencies, either of carbon or of oxygen, had been counteracted by an associated element, all things would have instantly become inflamed, and would have been dissolved with great rapidity. But the equilibrium thus established, rendered the atmosphere congenial, and suitable to perform its uses.

And the aspect of things generally, manifested the dawning of a new Era. It plainly indicated the adaptation of all substances to each other, and to the whole agglomerated Mass. It clearly revealed the development and preparation of substances for more perfect organizations, and also showed the establishment of more equal and harmonious conditions than could have existed without the change.

Thus were all Nature and all her elements, laws, and principles, quieted into repose for the steady and successive creations of new species of land and sea developments.

And this is the era when Motion transcends Life and becomes *Sensation*,—and when forms transcend plants and become substantial species of animals:—and this is termed by geologists, the "Carboniferous Formation." For the avertebrated and osseous fish species now progressed to higher degrees of perfection. And it is most tranquillizing to the mind to contemplate the development of distinct types and infallible indices of higher forms, and to meditate upon the perfect mutual adaptations of all things to each other, and to the pro-

gressive unfolding of higher forms, which Nature indicates with evidences that can not be misconceived or misapprehended.

All things had been thrown into a chaotic condition, the confusion of which to some minds would appear altogether to exclude the idea of any order or law as being concerned in the creation of the world. And many noble and enlightened minds have endeavored on such grounds to refute the reasonings of those who have investigated the sublime workings of Nature, and who, by observing an unlimited concatenation of causes, have endeavored to establish some orderly system, so that all subordinate things might be conceived of by analogy.

The opinions of geologists are in some particulars very dissimilar and very incorrect. But geologists are nevertheless worthy of the approbation of the world for endeavoring to unfold truths that might lead to a proper comprehension of the origin of the earth. And I do not therefore feel impressed to contradict any of their theories or propositions, but merely to *state the truth*, in order that that which they have not discovered may be correctly inferred from the evidences presented in this course of generalization, the *basis* of which they will not dispute.

They have considered this present period of stratification, the *third* of the general division, including the primary. But I am distinctly impressed that *Sensation* did not before this period become an unfolded principle of the original law. And as the earth has now assumed established divisions, and as the water and atmosphere have ascended to a higher state of refinement, *this* is the epoch when types were ushered into being, which ascend undisturbed to the organization of mankind. And, according to a previous declaration, the inconceivable periods of time that the world with all the forms it had developed, had existed before this era, constituted one unimaginable *night* or "*evening*,"—the unfolding of which manifests new beauties, even the "*morning*" of a new existence. Therefore "THE EVENING AND THE MORNING WERE THE FIRST DAY."

This is a remarkable era in the geological history of the earth's formation. Although it is impossible for geologists to determine upon the exact chronological period of these occurrences, from any indications which Nature presents, yet natural appearances have served as a guide to a general inference. But a truthful conclusion has not as yet been established.

Dry land now appears. The earth is divided into two great continents, and the rivers, lakes, seas, and oceans, commence their

ceaseless operations, performing the work of decomposition and sedimentary segregation. The earth now assumes the rudimental stage of its future development, insomuch that all things now manifested put forth evident indications of a far more glorious era.

Before this period, the earth was apparently "without form, and void, and darkness was upon the face of the deep:" for the encompassing robe had not been illuminated by the degree of light which now dispersed the utter darkness. This was accomplished by a change of the atmosphere, which in becoming more refined, became also more susceptible to the action of the sun's rays, and thus clothed the earth in a more grand and sublime robe. The earth was before this without form or order, comparatively, because the present era unfolds the superior beauty, and harmony, and order, that the internal elements were designed to produce. Therefore order becomes now a conspicuous indication of Nature. Animated forms now dwell upon the dry land, whereas before, no living or creeping thing existed upon the earth's bosom. The change of the earth, water, and atmosphere, was a transformation from that which was before seemingly a fountain of chaotic materials.

All the evidences which geologists and naturalists have brought forward as proving the exact conditions and circumstances under which the coal formation was produced, do not in reality convey a correct idea of the causes that produced these great carbonaceous deposites. In many portions of the world, coal is found to be resting upon the primary coating of the earth; while in other places it lies upon the various strata of the transition rocks, such as the quartz and slate, and especially the limestone. These formations also develop ironstone, limestone, sandstone, and various other kinds of deposites. Some of these enter into the composition of coal itself, while others form intervening strata, between the layers of coal. It is evident from this that the substance of the ironstone and other compositions, had a peculiar affinity for the carbon of the atmosphere; and this being thus attracted to and associated with the former, the whole consequently became condensed into the formation of which the coal is a prominent part. Also various parts of the sea-beds had not been subjected to the same amount of abrasion as others; and thus they became proper receptacles for the formation of the coal and the stratifications that are associated therewith. In those places, dry land became visible; the result of which was an active gelati-

nous development, occurring from the assimilation of light and heat with the previously decomposed vegetable substances, and which still possessed the principle of vitality. And being subjected to such favorable circumstances, a lively impregnation was the consequence, the action of which reorganized the parts that before had been assimilated.

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§ 44. Therefore vegetable formations became very thickly disseminated upon the portions of land that were thus raised from the depths of the sea. Immense masses were thus formed, and trees towered to a great height, the species of which are now entirely extinct. These were existing in various parts where moisture prevailed, and where there was an abundant supply of the requisite elements. And so exceedingly fertile were these vegetable portions, that the plants, in their rapid growth, extracted the strength of each other, and became prostrated; and decomposition followed as a natural result. This decomposition formed heavy beds of *moss;* and these constantly collected substances of like nature, as the latter were wafted from their locations by the excessive tides; and thus immense masses of vegetable substance were formed. These gradually sank below the surface upon the shale and limestone substances which formed suitable foundations for them. Being thus below their original level, these masses formed a basis for the deposition of other disintegrated and floating particles (of which the solution of lime and shale formed a great portion), and thus in process of time would be formed an overlying stratum of shale.

It is well known among chemists that plants emit oxygen, and attract and assimilate with their composition, nitrogen, carbon, and other such mineral elements as constitute a part of their organized forms. This fact applies to vegetables *now existing;* but it gives but a faint idea of the nature of the vegetable productions that existed during the era under present contemplation. They were, it is true, forms suitable for the transformation of inherent elements into the atmosphere by reflux, but they were still more perfectly adapted to assimilate with their own composition a very large amount of carbon,—which in reality entered almost purely into their forms, and became an ingredient dissimilar to any now known upon the face of the earth. Their food therefore was carbon; their soil, the progressed, gelatinous, vegetable decompositions of the primitive ages. Hence, when these masses were thus decayed and condensed, and

finally transformed by the action of elements, they constituted the carboniferous, or coal formations.

Geologists have accumulated the remains of plants that have been found in the intervening strata of quartz, lime, and shale, which occur in the coal formation: and thus it is proved beyond the possibility of a doubt, that as each of these immense bodies of moss became concealed by a coating of the dissolved substances that were conveyed by the waters and deposited over them, so the *latter* deposites became in like manner the receptacles of *other* floating substances, like unto the gelatinous, living, germinating substances that were *first* deposited. And as these collected upon the strata, the action of the carbon, light, and heat, soon resulted in their pregnation These then germinated, and produced an immense growth of vegetation. And by the same process as was observed in the previous ma luxuriant growth, assimilation of carbon, decay, and condensation, occurred in the succeeding masses also And *they* became likewise the foundations of immense beds of moss, receiving similar substances as drifted and deposited by the tides, with occasionally a few infusoria and sea-shells: and the whole settled, decayed, and condensed, as before, forming an immense mass of carbon. This, by the action of other existing circumstances, became converted into the substance of another stratum of coal

These vegetables would not have become transformed into the composition of coal, had other conditions, other elements, or other circumstances existed, or the same as *now* exist upon the earth's surface. Thus one stratum after another was produced; and the process would have continued until the present day, had it not been that the substances in solution which were then abundant throughout the waters, became exhausted, and had not the elements, the conditions, and all things, become so changed as to render it no longer possible for the same process to be in operation.

Thus was the coal formation consummated; and thus were its intermediate strata required and adapted—*designed*—as a basis upon which other strata of coal might be deposited and perfected. If these intervening strata of shale, limestone, ironstone, and sandstone, had not settled upon each succeeding stratum of carbonaceous matter, the substance of coal would not have been in existence, especially in its present form. Therefore it was positively necessary that the solutions of which the intervening strata are formed, should first exist; that the water should perform its circulating functions (the

result of which was the deposition of previously suspended particles), and that the general surrounding elements and conditions should be thus favorable, so that all conjoined might produce and condense both the vegetable mass and its concealing stratum,—and that one might become the useful substance for *Man*, and the other the basis upon which the former might be formed. And if these things had not all existed, a substance like unto coal would not have been known to the inhabitants of the earth.

Coal, therefore, is considered the first of the secondary formations. And here I would remark that it is impossible for me to accede to all the classifications made by geologists in either of the kingdoms; but so far as classes and species have been designated by appropriate terms, it is proper that the nomenclature should be preserved, instead of substituting in its place terms and phraseology not altogether familiar to the scientific reader.

The coal era presents indications important as respects a proper comprehension of geology, and also furnishes important hints in regard to the process of creation. For the withdrawing from the atmosphere of the carbon which has entered into the composition of coal, and into the carbonate of lime, must of necessity produce a great change in the atmosphere, and consequently in the earth and water. For as carbon had before supplied a great portion of the atmosphere, the absence of this element must now of necessity be supplied by ascending gaseous particles of a different nature. And this must inevitably work a great change in the strata above the coal, and upon the dry land and its productions, and the water also must become changed into a different combination of substances, such as had not before ascended to higher positions. The change was gradual and imperceptible from the commencement to the consummation of the coal era: but when this period was closed, the whole change was comparatively great; and the elements were fitted to give life, and form, and texture, to the inhabitants of the sea and land, of altogether a different character from any before existing; and these ascended from lower types, and assumed a state of progression corresponding to all else existing in sea, earth, and atmosphere.

The chain can not be broken as extending from the primary formation to the coal era; from the first to the ultimate element that surrounded the earth, and from the first organization possessing Life, to the full development of the principle of Sensation. For the very moment the existence of the first is established, that very moment,

according to the eternal law of progressive development, the future unfolding of the latter is rendered certain.

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§ 45. It is not proper that anything should be considered sacred and holy, merely because we have lost the period of its origin among the revolutions of innumerable ages. Nor should an enthusiastic veneration be cherished for the idea of the *creation* of anything, when in reality the term "creation" has no signification, inasmuch as the origin of every form, principle, and substance, in being, is owing to some *prior cause*. And it should be understood that cause and effect are eternally inseparable; that is, inseparable from the commencement of all causes to the accomplishment of all effects; and thus one age or period of eternity is comprehended within the cycle of one *eternal* Cause, and one *eternal* Effect.

Array no arguments, therefore, against the truthful and magnificent doctrine of progressive development. For if this is overthrown, that very moment all laws and principles become annihilated, and Cause and Effect can no longer be considered as the agents of breathing into being the grand and sublime manifestations that beautify the bosom of a tender and caressing NATURE! Upon the immutable foundation of this law of progression, rest all arguments and conclusions that can be legitimately drawn from any material or external substance that exists in any department of the earth or the Universe. Yet if there should be any inclination to dispute the foregoing classifications of the geological and organic developments, let the objection not be arrayed against *isolated* and *detached* phrases, sentences, or propositions; but let the attack be at the BASIS—the FOUNDATION on which rests all that has been and shall be said concerning those indestructible truths which are greater than man can comprehend or duly appreciate.

The transformation of elements, therefore, into new forms and combinations, becomes a matter of necessity from the sequestration of that almost all-pervading element, carbon, into other substances. And this is therefore a conspicuous and decided change, and therefore a new Era. And the description of the vegetable and animal productions of this period which is soon to follow, will manifest more distinctly the truthfulness of this proposition.

During the process of this and previous formations, various metallic substances, whose distinct characteristics designate them as min-

erals, became deposited in various parts where constant segregation was taking place. The first of these is *tin*. This lies nearer the primary than most of the others. Subsequent to this, *lead*, *zinc*, and *copper*, were developed. These are interspersed in various strata bearing a close relation to the coal, mountain limestone, and new red sandstone; while silver and gold are among the accompaniments of iron-stone, which is found in the carboniferous and in many other subdivisions of the secondary formation.

It has been supposed by chemists that the atmosphere is composed of properly elementary substances. This is true; but gaseous elements could only have originated from the minerals of the earth. They are therefore ascended molecules, which may be considered as the perfection of mineral bodies like unto those which still remain concealed in the crust of the earth. Therefore the substances known as carbonate of lime and coal, must have received their main component ingredients from the atmosphere that then enveloped the earth. And carbonic acid being so exceedingly abundant, this rendered the earth fertile, which yielded flowerless vegetation in great luxuriance.

And it is a truth too conspicuous to be misconceived, that, from the earliest vegetable forms to the present era, there is a general and progressive ascension of each species to higher and corresponding forms. This, however, would be more susceptible of demonstration if the kind of vegetation that was produced during the coal formation could now be seen among the strata of that period. But the plants of that period partook greatly of the nature of the equisetaceæ, which were very easily decomposed by water and exposure to a tropical temperature. A genus of this class is existing at *this present* time.

The vegetable productions of this period varied from the moss to the stupendous coniferæ-trees that then existed very extensively in marshes, and on land where warmth and moisture constantly existed. And the sigillaria and monocotiledons then existed and flourished very extensively.

The plants of the first species existing, were composed of a gelatinous cellular tissue, whose fibres and complex membrane constituted the medium of life, where the power of assimilation and reproduction was seated. From these came mosses; from these the ferns; and from these the coniferæ, which were an imperfect type of the pines that *now* exist upon the earth's surface. Some of these trees were exceedingly large and beautiful. Their altitude was from twenty to

sixty feet. Their limbs were straight and fern-like, and their leaves bore a resemblance to those of the palm. They approached nearer to the pine than any others then existing. Some of the plants were flowerless, while others brought forth flowers of a peculiar and variegated appearance. Of these there were several species, the highest of which represented the palm, and the lowest were in character near the endogenous plants, which grow by a deposition of particles upon the inner surface. The flowering plants brought forth a seed-vessel containing seeds; and there were few plants existing that had seeds with two lobes, because the exogenous species were not fully developed until the close of the carboniferous era.

The various kinds of animal forms that had previously existed, became now entirely extinct; while the molluscs, cephalopods, &c., were reproduced in abundance; and these, together with all classes of the univalve, bivalve, and multivalve shells, continued their upward tendencies to higher species of the same classes. The spirifer is entirely extinct; while the terebratula, productus, and others of like nature, continued in great abundance through all the ages of the present era. The seas were extensively inhabited by species of scorpion and saurian fishes, slightly exemplified in the sturgeon now existing, which in its embryonic state has no vertebral portions, but rather a gelatinous cord that assumes subsequently the form of vertebræ. And such characterized all the species of fish then traversing the watery domain. Therefore osseous and unosseous fishes existed to a great extent; and also the plants, both of the sea and land, were such only as could have flourished under the existing conditions.

These inhabitants of the watery depths were very differently organized from those existing during the previous periods. They, like the plants, possessed a vascular tissue; and this is manifested by the conjoined boxed scales and the interwoven network that were very much existing upon the class of sauroid fishes that inhabited the seas at this period. And the plants manifested the same by their exogenous nature, which is distinguished by the concentric or spiral arrangement of particles from their outward coating. Still, cotiledons were not existing, except the monocotiledons, which sustained an intermediate position between the cryptogamia and the dicotiledons; which are the highest type of the vegetable kingdom.

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§ 4[illegible]. The fishes being progressed from those previously formed, whose structure was wholly cellular, possessed both the cellular and

vascular tissues,—which established imperfect serous and mucous surfaces, upon which sensation must inevitably exist. *Sensation* thus became an *established principle*, though it was as yet but imperfectly developed from Motion and Life. Consequently *inclinations* must have been the result. These developed *instinct*, or living desire. This is the first principle that corresponds to *thought*. Therefore the Motion, Life, and Sensation, that these sauroid fishes possessed, represent the same principles far more perfected, the highest degree of which corresponds to the principle of *Intelligence*. Thus the inhabitants of the seas at this era, manifested for the first time the unfolding of the law of Motion, whereby a more perfect exaltation of the same principle could be naturally inferred.

So likewise with the land plants: the *cellular* were *flowerless*, consisting of mosses, ferns, fungi, and others, which corresponded to the one-membrane and radiating nature of the first mineral species. And as these plants gradually became unfolded, developing the exogenous form, they brought forth beautiful flowers—an indication corresponding to that of Sensation, and pointing to the perfected condition of the vegetating principle. Thus the plants revealed Life, and the fishes Sensation; but inasmuch as their forms were yet imperfect, so likewise were their endowments. But the chain is unbroken between the previous and present existing species, in each kingdom.

It must be observed that Nature's development are exceedingly dissimilar in form, essence, and quality, as the conditions change, both as regards the temperature of the climate, the location, and the influences of incidental causes. Thus dissimilar forms were presented, which it is almost impossible to arrange in perfect order, because the time and circumstances are beyond natural calculation. Hence the things that are existing during this era, are in many portions of the earth rather unlike, and seemingly disconnected. But let it not be forgotten that there is a correspondence between all general developments and the specific causes that produce them. For, as was established in the key, "all things are constantly assuming forms; and these are in accordance with the existing exciting causes."

The experience of the ichthyologist can be appealed to in proof of the existence of the species of fishes that were in being during the carboniferous era, especially so far as his knowledge extends into the reality of these creations, from his observations upon the vestiges still indicating the classes and species then inhabiting the waters. The botanist can arrange in an order of general development, the original

vegetable productions, up to the classes and species of the present era: and geologists are acquainted with the order of formation of which I speak.

But the close of the carboniferous era is evidently a great consummation as affecting the earthy, mineral, vegetable, and animal forms. And all are modified and brought to a degree of development superior to what was manifested in any prior age; and hence they constitute one of the most perfect and decided links in the general chain of progression.

Many parts of the dry land were overshadowed by beautiful palms, ferns, and sigillarias; and the atmosphere, which was active in generating rain, contributed greatly to their luxuriance of growth. And the mountains that now were in some parts yielding mosses and other species of vegetation, gave Nature a very splendid and beautiful appearance—more so in some localities than exists at this present age on the earth's surface.

The change in the atmosphere and water, occurring from the consumption of carbonic acid gas, from recombinations of the main external elements, &c., now rendered the previous equilibrium of the interior and exterior somewhat disturbed. External pressure was diminished and became inadequate to counterbalance the expansion of the igneous mass within. Consequently, Nature was in danger of an instantaneous convulsion.

The face of the earth at this time would have appeared to the eye of man, as if Nature were clothed in a sombre mantle, and had sunk into a death-like sleep. No busy insects would have diverted the mind with their musical hum; no birds were flitting through the air, or perching upon the branches; and all forests and marshes looked disconsolate and forsaken. No living being could have been found with whom communications or pleasurable emotions could have been exchanged. There was nothing existing which the mind of man would not have looked upon as being altogether uncongenial, notwithstanding Nature yielded forth her best forms that could have been developed under such circumstances. But her previous living, active energies, were now sunk into repose. All interior beauties were concealed, for the want of some more energetic forces to call them forth. All conditions were seemingly immoveable, and some more active energies were required to set in motion those paralyzed substances and forms that spread over the earth. Darkness was again upon the face

of the deep; and the waters were moved with ceaseless agitation—with frightful and uncontrolled waves that almost lashed the mountain-tops. It was now evident that inherent forces were moving upon the face of the waters, causing inconceivable excitement to abound throughout their domain. The equilibrium had been destroyed. The water and atmosphere were unequal in pressure to the interior expansion, and a change must inevitably ensue. Consequently the igneous fluid assumed impetuous motions at various parts of the interior of the earth's crust. Violent tremblings and paroxysms occurred, followed by wonderful breathings of lava from the Andes and other mountains; but this could not restore the equilibrium. Therefore internal elements continued to rush together and recede with inconceivable agitation. The result was an expansion of interior particles that shook the earth in some parts to its very centre, upheaving the rocks primarily formed, together with trap, slate, shale, sandstone, and also various strata of the carboniferous formation. These were turned and twisted from their original beds into perpendicular and inclined positions, several miles of the previously-formed strata being broken and contorted into every conceivable shape.

The surface of the earth subsequently presented a very different appearance from what it had at any previous time. Portions of the land that were below the water, were raised to a great height above it, and other portions were correspondingly depressed. Mountains and prominences that were previously formed, were now broken asunder in various parts, and their positions and appearances became very much changed, insomuch that new valleys and coves were formed, which now constitute the beds and borders of large seas. Chains of mountains in Asia, in Scotland, and Switzerland, became now permanently established. Among those in Asia was Mount Ararat, which before could only be seen a little above the surface of the water. The convulsion of Nature was thus universal, though it affected some parts more than others, because vents previously existed in some mountains.

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§ 47. The evolving of internal elements soon quieted the agitation of the water and atmosphere, the density of which became very much changed, and both were rendered equal to the expansive tendency of the interior elements; and thus the equilibrium was again restored. The results of the convulsion were, another shrinking of the crust of the earth toward its centre, a reorganization of the watery element, a

dissipation of still more of the carbon in the air, and a replacing of the same by oxygen. Thus oxygen, nitrogen, and a small portion of carbon, together with the particles composing the water that were constantly associating themselves with the ultimate elements, composed the atmospheric envelope of the globe.

The earth soon generated new compositions upon its surface as a result of the emission from the interior substances. Thus a new stratification was formed; and this again is subdivided by geologists into three distinct substances, which are all apparent in some portions of the previous stratification.

It is well known that the limestone contains a great amount of carbon; and this reveals its affinity for the carboniferous formation. And the quartz and other substances combining with the metal iron, and this with oxygen, the whole produced a new combination, which is termed the iron-stone (oxyde of iron), and the magnesian limestone, —all of which are generally covered by heavy beds of marl. And it is a well-ascertained truth in chemistry, that each of the original elements contained in the composition of the earth (which are supposed to be fifty-five in number), combines variously with others by chemical affinity; and thus compounds change, presenting corresponding changes in form, appearance, and properties. And it is by the process of combination and recombination alone that all forms, from the angular to the circular, during all their processes of crystallization, constantly manifest the same general law of progressive ascension, insomuch that new and higher forms and compositions are constantly being produced, though elements and essential qualities remain unchanged. Therefore the formation of the new red sandstone only unfolds a new substance, which resulted from the previous occurrence, and from the entire change of the water and atmosphere surrounding and acting upon the earth at this time.

Thus the whole Mass became changed. The earth became less in diameter, the water less in density and bulk, the atmosphere lighter and more refined,—and all things were equally and permanently changed into new forms and compositions. And the elements were now prepared to bring forth new substances, both in the sea and on the land. New laws, new principles and elements, were now putting forth their energies, all of which must result in an entire change of the earth's creations. Nature was revived from a long sleep. New light and new beauties were now to be breathed into

existence. For the firmament* was above, and divided the waters from the waters, and thus comparative darkness was dissipated. And new things, concerning which more will hereafter be mentioned, were now in embryo for ultimate perfection. Therefore, what was before said concerning this era, is now entirely verified: for everything has now assumed a different character and condition from what had existed in any other era in the creation of the earth. Therefore the expression is rendered clear and forcible, that "*the evening and the morning were the second day.*"

So far as the researches of geologists have been successful in exploring the fossil remains of this age, they give a general conception of the real formations, though these were far more extensive than discoveries yet made have indicated. The prevailing idea deduced from geological appearances concerning this era, is that fishes and saurians were more extensive than any other forms. And it has also been supposed that the original forms and species of land-plants were entirely destroyed at the close of the carboniferous formation. Then again, the belief has been generally acceded to, that the lepidodendron still exists as an ultimate of the lower species; and it is known that ferns, mosses, and fucoides, flourished during this era, though not very extensively. And the marl beds have been very properly supposed to be the result of a great collection of the lower orders of the mollusces: for they are apparently masses of shells, each bed of which represents slightly all the types of the mollusces which are formed from the crystallized carbonate of lime. And these beds have yielded a great variety of the lower species of mosses, these never ascending to the higher ferns or the corniferæ which represent the pine of the *present day.*

The plants were neither very thrifty nor abundant. Few flowers were existing; for the classes of plants that thrived most during this era were the more substantial land and marine plants, and there were not so many of the flowering and tender plants that were existing in such abundance during the last formation. The only progress, therefore, which we see in the vegetable kingdom, consists in the development of a more substantial class, which the pine, oak, birch, and maple *now* existing, represent.

* By way of note the clairvoyant here remarked, that although the word *shamaya* (heaven), called "firmament" in Genesis i. 8, was in the plural number, its meaning was simply the *atmosphere;* and that such was the only signification of the words "heaven" and "firmament," as occurring in the primitive history of the creation.

But the wonder of geologists has been increased by the discovery of *tracks*, apparently those of immense lizards and birds, and also of the tortoise. And from collections of the fossils, the species that were existing have in several instances been correctly inferred.

It is not necessary that I should give a description of the ammonites and calamites that now have changed their nature and order of being, in proportion to the change of elements and circumstances. For these had imperceptibly changed their forms, habits, and constitutions. It must not be supposed that the order of progression was interfered with by a sudden transition of any class or species to another; for this is unlike any principle or phenomenon in Nature. Although Nature manifests at periods violent paroxysms, these do not disturb the order of existence; but as all other things have ascended, and the equilibrium is destroyed between the interior and exterior of the whole mass, a universal convulsion results in only a static condition. It does not change the order and harmony of established laws, though it modifies exceedingly those which previously acted upon the forms existing upon the land and in the water, and this modification only fulfils the previous requirements of the various kingdoms in Nature. And thus no law or principle is altered; but the whole operation presents a steadily-ascending order of degrees, from the lowest type in existence to the highest.

Geologists have classified the species that have been discovered, but have not succeeded in discovering the species intermediate between one class and another, or any cause why new forms should now be created. But in unfolding the indications which this formation presents, it is not proper that I should notice *all* the living forms then existing in the animal kingdom. But I will give a description of the most prominent species, from the lowest saurian to the highest type determined upon by geologists. The evidences to sustain the description given are to be found among the classifications already made, and in the existing general conditions that called into action new energies which *must* have resulted in the creation of forms of altogether a different class and nature from those of any previous formation.

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§ 48. A proper knowledge of the kind of animals existing during this period, depends upon a knowledge of the density of the atmosphere. As its density at the present time has been correctly ascertained, at least so far as the experiments (which have been limited) have been

adequate to decide, I speak *comparatively* of the pressure of the air upon forms and things existing during the process of the new red sandstone formation. The whole weight of the atmosphere, that equalled, together with the pressure of the water, the expansive force of the interior of the earth, was thirty-seven quadrillions, four hundred and six trillions, three hundred and seventy billions tons; or more than thirty-seven pounds to the square inch. Therefore, from this extreme density can be inferred the order and habits of the land animals.

The *ichthyosaurus* is among the first forms of this period that have attracted attention, especially as its spinal column represents the ossification of a previous gelatinous substance, insomuch that it is not altogether vertebrated, only near the neck and extremity; the centre of the back being entirely ossified. It bears the character of the saurian, or lizard; is slightly represented by the shark, and more by the modern crocodile. Its nature was carnivorous. It could live either in or out of the water; and this can be inferred from the shape of its thorax and posterior sternum. This indicates that it possessed an adipose branchæ, which served as a respiratory organ. Therefore, it could both subsist under water, and inhale the existing element constituting the air, which was carbon, nearly counterbalanced by oxygen.

This animal sustains a position between the previous saurian and the lizard proper; for the lizard is represented in the following order, which the *plesiorsaurus* represents. This being a higher class than the previous, its habits were a little different, but only in reference to its element, which was water. And being exceedingly carnivorous, it preyed upon the lower order of fishes, and other infusorial productions.

The following order is represented in the *megalosaurus*. This animal (for it should be termed such) is very different in form and disposition from the lower orders. For an account of the remains of this animal, whereby the following description may be rendered probable, I would refer to the investigations of geologists, especially as these afford the only evidence that the mind can now receive concerning it. This represents the fully vertebrated animal. It also has a very long and large body, with peculiarly formed ribs, which indicate greatly the motion generally connected with the locomotion of the whole body. It also has two legs, which have been termed wings, from their spread and complex form. It had also two sets

of fins; these being connected with the side and top of the body, and so constructed as to give great force and velocity of motion. It also possessed great power of contraction, insomuch that it could raise itself nearly perpendicular from ten to fifteen feet. The legs or wings served to direct its motions and gave it great force in attacking other species. This animal has been termed a *lizard*, and would still have been considered such, if it had not had a tortoise-shell-like coating.

This order is modified in the *pleithcosaurus*: and this differs in habit only in that it is *herbivorous*. Its form is very long, and full at the head, being, so far as the latter particular is concerned, slightly represented in the young whale of the *present* day. Having legs, and power of great motion, it travelled very extensively over portions of the dry land; and the ferns constituted its peculiar food.

An order of animals that associated greatly with this species, but which was very differently formed, is termed the *Mastodonsaurus*. It possessed the general habits and disposition of the latter, with the exception that it approached nearer to the digitigrade.

The color of the first animal was dark, with an intermixture of red and green, the coating being hard and turtle-like. The second was entirely black, the surface being a little more elastic. The third possessed a very rough and complex coating, hard and shark-like. The fourth had a surface of more ordinary appearance, rather elastic, and corresponding nearly to that of the whale. The body of the last animal corresponded nearly to that of the elephant, with the exception of its being very dark and hairy; and its length varied (in the various species, from the lowest to the highest) from five to sixty-six feet.

The highest type of the latter class is termed the *Iguanodon*,—whose enormous organization has been the cause of much wonder and speculation. But inasmuch as inference can not at all times be correct, the nature and disposition of the Iguanodon have not as yet been properly understood. Its *class* was the highest on earth during the deposition of the new red sandstone; and it was superior to all others in size and power.

Thus the present era represents a progressed condition of the previous sea-tribes, and of the vegetable productions. For each had imperceptibly assumed its present condition by virtue of the changes experienced by the whole earth, water, and atmosphere. The lower species still swarmed in the [illegible] in great abundance, while the [illegible]

of innumerable ages had produced the gigantic forms that existed upon the land, and while the lower vegetable productions could not by any possible means preserve their order and species. For it is known that, at the close of the carboniferous era, many plants became extinct. But the substances which entered into their composition still existed, and these were unfolded in the production of the ascending orders of the vegetable kingdom.

Motion was *first* existing: and as forms assumed a proper state, *Life** became visible, until at the close of the last era, *Sensation* became imperfectly developed. And in this period, Life and Sensation have unfolded new principles, new forms, and new dispositions. For the animals of each class are more perfectly organized, and each class unfolds new attributes of Life and Sensation, insomuch that when the *Iguanodon*, with its disposition, is compared with the first forms of the radiata, the analogy is so completely lost that the human mind can not conceive that there is the most distant relation existing between them.

However disconnected the order of creation appears to the *particularizing* mind, this can not alter the *general* truth, that the whole displays an harmonious adaptation of parts, the succession of which represents the orders and degrees of creation. For it was proved in the key that *particulars* are not to be depended upon as leading to *general* truths in respect to the laws, principles, and developments, of the Universe.

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§ 49. The orders of animals that have been described, will admit of several subdivisions; and there is a species among them higher than any yet discovered. At the close of the previous formation, the *fish* became a generally-abounding class; and on the opening of the present, the *turtle* and *bird* are in order developed. The class of animals known as the *Iguanodon*, has several species. The highest of these represents the Rhinocerosaurus, and also the Hippopotamus of the *present* day. Some of these in nature were digitigrade; whale-like in habit, and elephant-like in disposition. Above the class of lizard-like forms, there is a description of flying *ornithosaurus* (pterodactyle). These have two legs, with very wide-spread and complex feet, and a large and rather low body; and they were very ferocious. The lower orders of these have been discovered by geologists from their impressions left upon the sandstone rocks during the middle and near the close of the present era. Some of these, and also of the

turtle-birds, have likewise left their *tracks* upon some inclined shores, having been apparently the frequenters of the waters. An inferior animal, of a species between the turtle and bird, was of a bat-like form, and of these the indications are remaining upon the higher strata.

The marl-beds represent more of the previously-described animals than any prior formation. The cause of this is, that these animals existed a long time before the formation of the marl-beds, but became changed and partly extinct at the close of the latter and on the commencement of the oolite period. Geologists, therefore, have discovered the fossil remains of these animals where they were left at the expiration of their period of existence. The largest animal represented an enormous snake-lizard, and slightly some of the lower animals of the historical period. The largest birds slightly represented the Ostrich, but more the Congener, being an imperfect type of the bird creation. There are several classes of these, extending from the Iguana to the Ornithosaurus, or highest class. And the discovery of certain fossil remains confirms the existence of these distinct species, each of which was of enormous bulk and stature.

The whole animal creation at this period properly corresponds to two distinct classes—the lizard-turtle, and the turtle-bird; neither of which is, to any extent, visible to us in the animal creation of the *present* period. The lower classes were exceedingly carnivorous, and the higher were herbivorous. The constitutions of the latter correspond to the vegetable productions of the earth; while the lower possessed the gross forms ordinarily accompanying the carnivorous habit. And it is to be remarked that there was no anatomical structure among these classes at this period which was not either partially or wholly vertebrated; and that their main bones were internally filled with a heavy marrow, and covered with a periosteum. Therefore we see that the land plants and animals of this period are such as were typified at the close of the carboniferous period; and the same is true of all other things, ascending in the scale of refinement and becoming suitable for the proper development of these creations.

The reasons why such forms should have existed at this period and not at any other, either before or since, is perfectly obvious and susceptible of demonstration. First, the physical condition of the earth, both as respects the water and the atmosphere, admitted of no higher productions. The extreme density and peculiar composition of water which was then largely impregnated with various solutions, could not sustain any higher type of organization. The atmosphere

with its enormous density prohibited the formation of light bone, active muscle, and tender nerve, and prevented entirely such chemical combinations of the solids as were necessary to render them light and active. For this reason their anatomy was heavy and extremely large. They were sluggish and powerful, and their dispositions were ferocious and entirely carnivorous, such being results of the lowest developments of the principle of *Sensation*. And the bones of the higher classes could not contain air instead of marrow, because the condition of the elements prevented the sublimation of the internal osseous substances. Although apparent *wings* were developed, these were used only as instruments of traversing the watery deep, and raising themselves a few feet from the surface of the earth; such being the first examples of *flying*. Also the respiratory organs of the whole animal creation were such as only to correspond with an atmosphere very dissimilar to that of the *present* day.

The lowest and the highest, with their intermediates, when joined together as the sublime production of one of Nature's days, presents a distinct mirror of the succeeding creations. And they present distinct types of the higher classes that were soon to be unfolded in their stead by virtue of changes in all conditions which were constantly in progress.

Thus the earth manifests at this time a development of all the types of the previous periods. It also unfolds new laws, new elements, and new principles. It has the appearance of an entire new creation.

But Nature has now become modified, and her previous essences and principles are expended in the yielding forth of the productions of the present era. The previous equilibrium has now become nearly destroyed. Energies are exhausted, and new exertions can not be made. The whole represents a state of paralysis. Darkness is beginning gradually to enshroud the aspect of things. The fertility of the earth has become partly destroyed, and the forms that reclothed the bosom of Nature on the morning of the second day, have now sunk into deep repose. Thus every morning becomes an evening. Thus every beauty becomes a type of some ultimate and more beautiful productions. Thus life, and beauty, and youthfulness, become age, repose, and death! Thus every substance in being, no matter how exalted, is of necessity the lowest symbol of some still higher forms. That which had represented one of the most beautiful pro-

cesses in all Nature's elaborations, now yields to a final consummation; and all things bear externally the impress of retrogression, but internally and invisibly signify the unfolding of interior beauties to produce a more exalted state of physical and mental organization.

The sublimation of the internal particles of the earth, of plants, of animals, of water, and of atmosphere, had become so general that an epoch distinguished by the same manifestations as was the close of the previous age, must occur. At this moment the whole earth is clothed in the evening mantle of a long-enduring day. And the fiery element in the earth's interior became agitated. This was not effected, as has been supposed, by water, or sulphur, or electricity; but by the insufficient pressure of the external elements, or the water and atmosphere. The result was the upheaval of many more portions of the earth. The convulsion was not so general nor so violent as the former; but the hills that had been formed by the previous undulations of the great Mass became much elevated, and the strata broken and contorted in various places. Many beautiful caves and subterranean passages were formed in the interior of those convoluted portions. This explosion was rather gentle in comparison to the former catastrophic occurrences, and was felt generally south of the equator and at the poles.

The earth diminished instantly in bulk, which occurrence was accompanied by the projection of various islands that are mostly manifested in the south seas. Some of these were previously sea-bottoms covered with immense productions of animalcules. Such were immense coral reefs, extending from twenty to sixty miles, and being from three to eight miles in thickness. These vast accumulations were formed by animals so minute that two hundred of them could dwell within a drop of water! Thus the saying of the key is verified: "That the parts compose the Whole: and that the Whole must have consisted of parts, or else the Whole could not have existed."

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§ 50. All Nature now assumed a different aspect. Plants and animals that had previously existed upon the earth, were scarcely visible: for during the long evening of the previous day, they gradually diminished and sunk into repose. The only evidence then remaining of their existence was their fossils, which at the present day are being discovered by geologists. The earth, water, and atmosphere, were altogether differently combined and very much re-

fined, insomuch that the dense atmosphere that had before enveloped the earth, now assumed a condition suitable for the admission of more light from the sun. And the light that shone before, now became darkness; for the sun emitted much more light and the air, and water, and earth, were so changed as to cause all things to assume an appearance of youthfulness. And not until this period could the sun have generated so much light and heat among the associated particles of the atmosphere.

Thus a universal change had taken place throughout the elementary combinations of Nature: and this was the dawn of a new era, the indication of new forms, new substances, and new organizations, that were to clothe the bosom of Nature with beauty and magnificence. All laws, conditions, and circumstances, therefore, became active agents in breathing into existence new productions. And as this ushering-in of new combinations constitutes the beginning of a new era, it is impossible not to admire the forcible passage in the primitive history of the earth, which declares, with the exclusion of all *particulars*, and with the comprehension of all *generals*, that "*the evening and the morning were the third day.*"

We come now to contemplate the youthful productions of another morn in the palæontological and geological history of the earth's creation — new phenomena, which are no less remarkable than the creations already described.

The first geological development that follows the consummation of the new red sandstone, is the chemical *oolite beds*. The first of these are formed of the aggregation of the calcareous substances into great masses, the whole of which constitutes one stratum. And in it are found the substances of alumina-shale, magnesian limestone, coral-reefs, and various species of the lower orders of infusoria and molluscs. In various places these materials are found united much below the sandstone, or the carboniferous formation, and in other places they lie directly upon the new red sandstone, as produced by the chemical combination of the same substances associated in globules such as characterize the oolite formation.

The previous agitation of the earth, sea, and air, and the restoration of the required equilibrium, constituted the cause which produced the first strata above the sandstone. The substances that were more calcareous than others took the lowest point in these strata; whereas the highest are composed of the finer materials, the whole resulting

from the circumstances occurring at the close of the last day. By these and other existing causes, the oolite stratification became established: and the whole process was strictly *chemical*, and was accomplished by virtue of conditions that had not before existed.

No stratification has attracted so much attention among geologists as this. For it represents a formation as resulting from the decomposition of previously-existing plants, animals, and molluscs, together with the deposition of solutions of existing substances upon the land and in the water; and the whole renders this stratification altogether mysterious and incomprehensible. It is known that lime in various proportions enters into this formation; but the cause has not as yet been discovered, which could possibly unite the substances of the previous formations with the living substances of the earth, and render the whole an aggregated stratification. And by passing the substances of the various *oolite* beds through chemical processes, alumina and other substances will be discovered; not as naturally inherent ingredients, but as a condensation of the dissolved particles of previous formations. And it has also been a source of extensive speculation, how innumerable plants and animals, yielded forth previously to this era, could have become entirely annihilated, with the exception of a few fossil remains which have happily escaped unimpaired, by being shielded from the decomposing conditions that followed the close of the former period. But as it has been proved in the Key that "forms are constantly changing, and all particles composing them finally compose some new form or substance," so by this unchanging law, the whole animal creation, at the close of the third day, entered, by chemical combination, into the formation of oolite stratification. Productions previously formed contained all the qualities and elements requisite for the production of new and more perfect forms; and so the former gross types were exceedingly changed by this new aggregation. Therefore, as a result of new energies and elements, new conditions and circumstances, a new creation now followed as an ultimate of the last.

At this time, the sea was abundantly inhabited by fishes, which ranged from the lowest type to the most gigantic saurian, such as existed during the sandstone system. And at this time, the dry land had not as yet yielded any new vegetable formations, or animal organizations. But the atmospheric robe of the earth had become so far suitable to breathe life into new forms, that Nature must of

sity become impregnated, and unfold more perfect forms of vegetable existence.

The destruction of the living species at the close of each day, is no more than the deposition of a living germ by whose gestation far more magnificent productions are brought forth. Thus every condition is a cause to unfold *higher developments*—whereas, each day constitutes a *great* Cause, and also a great Effect and Use ; and these are united in one. And the whole constitutes a Cause adapted to the unfolding of a more perfect state of things, by which latter, again, new uses, causes, and effects, are conceived and generated. And here Nature manifests one of her most refined creations, it being far more perfect than any previous productions of internal substances.

The above remarks may afford suggestions by which geologists may hereafter discover the existing chain of development and the causes of the new effects which are presented in this period of the earth's history, and by which they may properly understand why fossils are discovered in some portions that were formed after the species to which they belonged were entirely annihilated—and also how such stratifications occurred. For in the knowledge of these things consists the solution of the great mystery of universal death and universal resurrection, which the whole earth shows to have occurred at different epochs preceding the *present* time.

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§ 51. The plants that now became visible were of the classes of the sigillaria and coniferæ, and also of the highest class of ferns, and of the lowest of Iceland moss ; and the vegetable system was united with one chain of successive ascension from the lowest type of the sea-plant to the highest and most perfect, consisting of the coniferæ, oak, and birch, such as are *now* known. During the middle and toward the close of the sandstone period, the evaporation of the waters produced frequent rains ; and these now were still more frequent, and rendered the earth very fertile. These assisted the growth of extensive fields of grass, varying from the lowest to the highest type which is now exemplified in the *rye*. But the grass and grain were very gross and imperfect, insomuch that existing thistles became their almost immediate associates, more from nature than from form.

Thus [illegible]s clothed the surface of the earth, especially near the [illegible]ator, [illegible]re the temperature was subject to [illegible] little change. And [illegible] constant and natural process of pro[illegible]ction, the face of the

earth became generally fertile of the lower and higher classes of the vegetable kingdoms.

And the earth also, by its living energies, yielded spontaneously new forms in the *animal* creation, from the lowest type of the mollusc, to the imperfect forms of the marsupial animals—which latter were altogether differently constituted and organized from any animal that had existed before that period. These constituted the lower class of the *mammalia*, which class are very dissimilar in their form, habits, dispositions, and manner of reproduction, from any of the oviparous animals. Thus we have now a *new* class—a new type, such as had not been before developed. And this requires a more minute description, because it is more intimately connected with the unfolding of higher species, of which it may yet be perceived that Man stands as a universal representative.

It is impossible to demonstrate from the observations of geologists, or by the indications of the present series of formations, the distinct type of every class of terrestrial animals that existed upon the earth's surface previously to the production of the species of the marsupial class which has been designated. For geologists can not determine upon the period when the mammifers were first developed. It is by *their* nature and constitution that we correctly conceive of a true type wherein is first displayed the principle of gelatinous utero-gestation. The oviparous types, including the bird, fish, and reptile, in which also many subdivisions of the saurians might properly be included, were very different as respects their powers and processes of reproduction, insomuch that their progeny were occasionally rendered dissimilar to themselves, partaking both of their own nature and of that of the higher saurians, according to the conditions under which the reproduction was accomplished.

There are now existing upon the earth, from the fertility of the calcareous composition of the oolite, three distinct classes of forms in the vegetable kingdom. These comprehend the classes of the previous formation, including the lower order of the fucoides, and the endogenous and exogenous plants, one of which receives substances from the inward, and the other upon the outward. And there are two distinct classes of animals existing: the saurian oviparous and the marsupial mammiferous—these possessing different habits and dispositions, and observing very different processes of reproduction. And among the latter class are existing the rodentia, ruminating, and digitigrade. The highest type now existing has the three natures

bined, though imperfectly. And these distinctive characteristics represent the different conditions to which each of these was subjected during the unfolding of the species—which conditions rendered one type more perfect than the other, the most perfect being exemplified in the lower mammifers that have existed upon the earth since the historical period.

Before entering into a minute description of the characteristics of the vegetable and animal creations, of the means by which this change in the mode of gestation was accomplished, and to show the intimate connexion which the latter sustains with the progressive development of the same species, it is necessary to notice more particularly the chemical combinations of the oolite stratification.

It is the opinion of several geologists that this formation, particularly the part of it which is termed the "dirt-beds," must have been a result of the agitation of the seas by which segregation occurred, and so extensively that the currents of the seas were changed from their previous to various other directions; and that at the terminations of these currents, the accumulation and condensation of vegetable substances and detritus produced one stratum or more of coal. And this opinion has been maintained because some portions of the lower oolite beds were discovered beneath a stratum of coal. Coal, however, was not formed (except by incidental circumstances) after the consummation of the general carboniferous era. And the strata of oolite that have been discovered under a formation of coal, are the associated particles of marlstone, iron-stone, and sandstone-shale—the same being represented in lower strata of the deposite succeeding the new red sandstone. In various places this has been termed the "lias," and "marlstone." As was before mentioned, the remains of all the organic beings whose dissolution occurred from the general change of the earth, water, and atmosphere, entered, by chemical affinity, into the oolite formation. Therefore the latter contains in substance the germ of higher existences; and the deposition of previous plants and animals, whose germinating tendency was assisted by the congenial existing elements, insured the unfolding of new forms displaying youth and beauty.

And it is to be remarked that the present era exhibits the condensation of the ultimate substances of all the previous ages, which substances, by becoming associated with higher ones, produced the fertile and productive soil that existed upon the earth's surface at this period. It is evident, therefore, that there could not have been pro

duced before this period an equally perfect type of formation and development. But the lowest substance typifies the highest; and both exist equally in the early and present formation of the earth, in the first and present development of the mineral, in the lowest and highest of the vegetable, and in the least perfect of the animal creation, and the highest mammifer, such as manifests the perfection of all previously-existing circumstances.

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§ 52. The lower series and degrees of the vegetable and animal kingdoms, such as were unfolded in previous ages, stand in striking correspondence to those of the oolite era. And from the most minute sea-plant to the ascending cryptogamia, and from this to the imperfect development of the dicotiledons, there are presented no greater degrees of distinction than there are from the lower order of the infusoria to the highest species of the marsupial animals now introduced upon the earth. And it is known by the indications of the previous days of creation, that the conditions became generally changed as each ascending law assumed new modes of manifestation, by the whole of which new forms were breathed into existence. In the *general* view, the whole is perfectly connected; but in noticing *particularly* the *incidental* changes which took place, the mind loses sight of that universal order which is otherwise manifest.

The inquiry in reference to the processes by which the change of form occurred which established the marsupial mammifers, is very difficult to answer so that a distinct evidence may be manifest from facts observed. And it is to be impressed that the species of this era present an ascended type as resulting from the chemical compound germ deposited in the whole oolite formation. These new conditions therefore unfolded a new type, and a representation of higher orders. Then the oviparous, the lower viviparous, and the higher or mammiferous, present three general processes of utero-development. The first represents the rudimental process by which the deposited ultimate of the body unites with particles of like affinity and assumes the globular form. And by constant activity of the portions surrounding the globule, an incrustation or shell is formed, the whole constituting an egg. And this, by processes varying according to the immediately surrounding conditions, unfolds its rudimental properties, and displays the type and character of its progenitor. The ascension of this process presents a different mode of the combination of elements, developing new organs, and unfolding a higher

order of interior qualities. And this ascension establishes the *ovary globules*—which are represented in the lower classes of the viviparous animals and visibly developed in the higher. Therefore the order immediately above the first viviparous are the *marsupials*—whose habits, nature, and dispositions, present an entire change: and their organization presents a further unfolding of the undeveloped compounds contained in all the lower types in existence.

Geologists have discovered in the first and second divisions of this formation some distinct species of this mammifer, but have not discovered any connecting links between these species. The species that have been discovered bear a relation to the lower marsupial animals of the *present day*. But their character was very different, and their organization much more gross; but the conditions which surrounded them were more favorable to the unfolding of the higher orders, than those of any previous age. But the connexion existing between each class can not be seen until the discoveries which will be made in other strata are such as to fully determine the whole class of animals pervading the lower secondary formation.

The conditions of which I speak as rendering the animal kingdom at this time so far superior to its condition in previous ages, can be generally understood by considering the modifications that occurred in the elements at the close of each epoch of development. The principles that were required for a change in the process of reproduction, were involved in the lower classes, but only unfolded in the higher. Therefore the marsupial animals only possessed the three principles, Motion, Life, and Sensation, in a more perfect state than any in which they had before existed. And the instrument upon which these were more fully active must have been correspondingly perfected. The whole corresponds to the dicolitedonous forms and functions of the vegetable kingdom, the animal possessing, as it did, the serous and mucous surfaces. These surfaces, though very imperfect in generating the living, active energies of the body, did perform the office in the lower and higher species requisite for the development of the seminal secretions induced by the sensation of coition. As these surfaces, like the heart and lungs, perform the systolic and diastolic motions, they likewise generate, when in equal activity, the chemically-combining sensation whereby the whole process of utero-gestation becomes permanently established. And at each stage of the unfolding of qualities, new adaptations were requisite, so that the species might live after being brought forth.

The marsupial animals display principles involved in the positive and negative surfaces in a manner more perfect than any other animal has as yet done. For this reason they could not continue the oviparous process of reproduction: and being entirely viviparous and mammiferous, they displayed the law of progressive development.

It is not necessary to give a minute description of the process by which the animal creation assumed the character of the marsupial; for this will be more extensively revealed hereafter, when it becomes necessary to speak more immediately in reference to the knowledge and speculations of physiologists upon the subject under consideration. For the principles involved in, and the conditions required for, the process of transmutation, are not altogether understood. For the animals of every class are apparently distinct and disconnected from others, and every class sustains its own types; and none are known to man to change their character or species in any particular. Hence the conclusion has been adopted that each class is the result of an *immediate creative* power, and that all types of each specific creation are only *patterns* of that which succeeds. No discovery has yet been made which seems to indicate distinctly the process of transmutation. Transmutation, however, is a constant manifestation in Nature; and nothing exists but what involves the principle of ascension and progression.

The elements which surround the earth owe their existence to an aboriginal condition of the whole Mass. The stability of the Mass now becomes dependent upon the stability of those elements. The plants require for their production a proper condition of the earth, and of the existing elements; and without these they could not exist. The animals require the plants, and the highest of the latter require the lower species. So of all the gigantic carnivorous saurians: they sustain the same relation to the lower species of the same class, and thus all those that were first and herbiverous become adapted to the requirements of the higher orders.

Therefore each kingdom presents a series of corresponding steps and degrees of development. And so the marsupialia, which the oolite period presents, constitute also an ascending step or degree above, though connected with, all previous organizations. There is no violation of law or order in this higher development; but there is an *apparent* disconnexion between the *first* forms developed on the earth, and the marsupials, when the two are compared with each other. And in making this comparison we lose sight of the slow

processes of change which all forms passed through, from the lowest ascending to the highest type in the animal kingdom

A strict attention to the general Cause and general Effect, would relieve the mind of this apparent anomaly, and explain these wonderful steps in Nature's unfoldings. The organization of each animal requires the composition of the earth and other existing elements to be in accordance with the conditions which, from its peculiar nature, it must require And as the particles of the atmosphere, plants, and animals, and all particles pervading Nature, assume higher forms than the angular, the form of the animal will correspond in perfection to the forms of such existing particles. Therefore, as will soon be shown, the whole class of animals which the secondary formation presents, ascends to the first type wherein we may recognise the undeveloped principles composing the physical and mental constitution of mankind But as the gradual process of the assumption of successive and corresponding forms should be described, I am not impressed to speak at present any more concerning the gestating principles involved in the marsupial animals.

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§ 53. I am impressed that the orders, series, and degrees, of animals that existed during the oolite, cretaceous, and tertiary eras, are very different from, and of a higher nature than, those designated by geologists. The remains of the plesiosaurus, iguana, and saurodon, have been found among the upper strata of the oolite, and the commencement of the cretaceous period These in reality were perpetuations of the reptiles that existed before the consummation of the new red-sandstone system Moreover, the general elements were not so favorable in many portions of the earth for the production of the marsupial animals, while in other portions these animals existed before the commencement of the oolite period ; and their fossils may there be discovered. For the general law of reproduction had become greatly changed, the result of which was the declension of some of these species, and the perpetuation of the higher orders. Geologists have distinguished the main classes, but not all of their varieties and modifications. For the *saurocephalus* is among the lower orders of the species that existed during this period. This is remarkable as being the first animal that possessed the proper division of the larger and smaller brains, whereby systolic and diastolic action was established as governing the whole vital motions of the body.

Of a connecting link and species of this, the *streptospondylis* is an

example — this having the nature and habits both of the carnivorous and herbivorous, representing slightly those of the water-bird. This animal has been discovered in the strata of the miocene, and has been supposed to be a sauridon, related to the monitor and iguana. A higher order of the megalosaurus also exists and forms a connecting link between the lower order and the higher classes of animals: and from this proceeds many species of the class mammalia.

The whole animal kingdom, then, at this period, is divided into three degrees: the saurian, the tortoise, and the mammalia — the latter comprising the rodentia, the ruminantia, and the digitigrade. The highest of these unfolds new principles and new forces, the whole of which appears to indicate an ascension of Motion, Life, and Sensation. Thus the highly carnivorous nature existed as a pre-requisite to the unfolding of the higher class. And here are developed the two surfaces *distinctly*, and consequently the contracting and expanding forces. And the attribute of these is sensation and *inclinations*, and the passions which result from these are the indications by which the characters and dispositions of animals are known. In the higher class of this period, therefore, we may consider that Sensation has become an established law, this not being so perfectly unfolded in the constitution of the lower animals, such as existed before this period. For it is by the perfection of this principle, for which the two surfaces and two forces are required, that the first, acting, living energies, were produced, by which the marsupial species, and the process of utero-gestation, became established.

The species of plants were not very numerous, these being principally of the same degree and type as those existing in the lower formation: and of these the ferns and coniferæ were the most abundant. No law is more certain than that of the constant progression and ascension of all rudimental substances; and no period in the geological history of the earth manifests this principle more thoroughly than this. For near the close of the secondary period, an entire change appears evident in all the degrees, classes, and developments, of the animal and vegetable kingdoms. Geologists have not fully discovered this: for the tertiary period appears to them as a very slight ascension from that of the oolite and cretaceous. But they will discover this great division, and especially the apparent new creation, by investigating properly the chemical combinations of all higher earthy compounds formed just before the commencement of the tertiary period.

It has been supposed also that the cretaceous formation was the result of the solutions and detritus contained in the sea, and of the motions of the latter whereby deposition occurred. It is evident that this formation could not have thus been accomplished; for it is well ascertained that all the solutions from which it is supposed to have been formed existed many ages previous to this era. And as chalk is known to be the carbonate of lime crystallized and sublimated, intermixed with various silicious substances existing in the coatings of the molluscs and in estuaries—if this stratification was formed by these existing solutions, why was not the same before produced? For the same materials existed during all of the prior formations. From these considerations it is plain that the formation of this and the upper and kindred strata must have resulted from some other cause.

Many portions do manifest the drifting of the detritus existing in the seas. Still these are the results of local causes, similar to those by which corresponding deposites occurred in the lower strata.

The substance directly over the oolite is a kind of sand and clay shale. Above this is a bluish and clayey stratum. These represent the ultimate substances of the strata beneath them. The substance of lime transformed into corals by the infusoria, and re-decomposed, formed, by condensation, the beds of chalk. In these deposites, and above them, is frequently found the silicious flintstone. This is a substance composed of the ultimate particles of silica or quartz. These substances have not been found below this formation, although they are existing in the lower strata of the oolite, where the subdividing strata are wanting. And this does not derange the order of geological development; for it corresponds to all the discoveries of fossils in each department of the animal kingdom. These irregularities in each formation of the earth, plants, and animals, are determined by the peculiar circumstances attending their respective developments.

The weight of the water and atmosphere determines in part the strength and character of the two living kingdoms. Therefore the gigantic saurian tribes, that inhabited the earth in previous ages, corresponded to the enormous density of the existing fluid and gaseous elements; for these were very different in quality and composition from what they have subsequently been. And the character of the organic productions of each period was in accordance with the laws and forces that were in action at the time of their development. And

corresponding to the recompositions of the watery and atmospheric elements, the kingdoms of the living species became also changed; and the modification of orders of plants or animals, which required ages to be accomplished, is, in some instances, such as to present a very different species from the first forms of the same class: and when the great dissimilarity is observed, the mind loses the connexion between the lowest and the highest. But this would not be the case if the mind could comprehend the eternal truth that all higher things are contained in the lowest, undeveloped. And the lowest being the germ, all others will, if subjected to proper conditions, ascend through all the progressive forms until it becomes a perfected compound of the whole previously-existing mass. And the cretaceous formation exhibits an evident ascension of particles which previously existed in a grosser form.

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§ 54. As rivers, seas, and oceans, such as now exist, together with various prominences upon the land, were, as was before described, results of the last universal volcanic disturbance—so by the influence of this disturbance, exceeding winds and immense waves were also created, accompanied by very heavy rains. These were caused by the various portions of the atmosphere being suddenly displaced by the ascension of vapor into the atmosphere, this vapor filling a space corresponding to its volume. By these means some portions of the atmosphere became dense and others rare; and the result of this was winds to restore the equilibrium. And these were very strong and enduring.

The bodies of water that were thrown into agitation by these forces produced similar commotions in the uncondensed beds of the sea, acting also upon the low surfaces of the land which became generally overflown.

At this period, the sea abounded with innumerable infusoria. And by the activity of the polyparia, and also by the aggregation of the substances transformed by other classes of animalcules, immense coral-reefs were formed. These were destroyed and reduced to an entire solution by the constant agitation. And there was a recession from the mass, of all uncongenial particles that were floating in solution throughout the watery waste. The action of one was a cause of similar action in the other. And thus by a constant friction and agitation, a substance was formed which, when thus deposited and condensed, produced, as was described, the upper cretaceous strata.

I have been particular in this description, because it represents the *general* process by which all *subsequent* formations occurred: and also because this formation indicates a decided adaptation to the development of new forms, approaching more nearly that of the human organization. And this will be discovered by analyzing the various portions of these strata, in which will be discovered iron-stone, tin, copper (the iron being above them all)—and the same composition that is contained in the solids and osseous substances of the human system. And it will be discovered that the chalk is precisely the substance which enters into the formation of all the bones, both of the bird and saurian species of that era. *Now* there exists a more perfect form of the same substance, characterized by a more perfect form of particles.

It is a truth constantly presented in all analytical investigations, that the compound constituting the higher form is a unity of the lower and rudimental substances, and that the inherent properties of these govern the higher substances as to their properties and composition. These rudimental formations or stratifications may be properly termed beginnings, or principles, in which are conceived, and out of which flow, the higher creations. And by letting this fact become a standard governing all our investigations of the sciences, the mind would naturally become enlarged: for it is by properly conceiving of causes, of which forms are the effects, that our knowledge of Nature and her productions becomes perfected.

I am distinctly impressed that the parts of the present cretaceous formation that have not been investigated will indicate different species of animals, the types of which are *still* existing. This period bears a closer relation to the feline tribe, and also is more nearly allied to man than has been supposed by geologists.

The chalk is a substance but little supposed to be existing in almost every form upon the earth in subsequent periods. And the marsupial mammifers, of which the pleilocotherium and phascolotherium are examples, have been discovered in some parts of the upper cretaceous strata. But these do not represent the character of the animal kingdom during this period.

Concerning the general condition of the earth at the close of the present period it is not necessary to speak, inasmuch as the commencement of the tertiary formation almost imperceptibly follows the chalk-beds. This in some portions is composed of disintegrated limestone and marine lime-solutions, interspersed with decomposed

marly substances. The whole process required many ages for its completion; for the disintegrating power was not so general nor active until a new catastrophe occurred, of which more will hereafter be said.

It is apparent, from the indications of the strata, that many species which had before inhabited the sea and land, now became extinct. These it is known gave place to others, corresponding to the new formation of the earth and elements.

What is most remarkable as connected with this period is the partial change of temperature, the falling of snow, the formation of large mountains of ice, and generally a light and more congenial atmosphere as encompassing the earth. And the lines of variation and no variation, which govern our arctic and torrid temperatures (about which more will be said), constantly changed, and these changes produced corresponding changes in the atmosphere, and consequently the temperature, which resulted in the frequent melting of these mountains of ice. And this melting was always followed by an enlargement of the body of the water upon the face of the earth.

Not until this period did the *seasons* become properly established. And these were very irregular according to the condition of the elements on which their distinctions were dependent. It is, then, natural to conceive that the atmosphere yielded more light, more warmth, and consequently more fertility, in the equatorial portions of the earth, than it had in any preceding age.

The change which occurred was general. Its effect upon the atmosphere was such as to adapt it to the admission of more heat and light, from which fact more activity was generated. And from this it is evident that Nature had undergone, during the lapse of innumerable ages, *another day* of formation; and the period had arrived concerning which it is said, "*The greater light ruled the day, and the lesser the night.*" It was by this fact that the seasons were properly established. And thus all the lights that were existing in the heavens, consisting of the innumerable orbs of the stellar system, gave light upon the earth, inasmuch as each particle of light that emanated from these celestial bodies communicated motion to every other particle between it and the earth; and thus the earth and its atmospheric mantle were rendered luminous and congenial.

The mind will now receive the conviction that this change in Nature and her elements must have consisted in the adaptations of conditions and principles to the ushering-in of a new era, characterized

by developments far more beautiful and perfect than any which had preceded. Therefore the expression in a previous historical account given of this consummation is substantially verified, that "*the evening and the morning were the fourth day.*"

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§ 55. It is now presented to the understanding that the commencement of the tertiary period, with its productions, is the morn of a new day of the earth's creations. It is not necessary to describe minutely the process by which the tertiary formation was produced; for it has been discovered that it consists of deposites of lime, shale, clayey lime, marl, and sand, with the solutions then existing in the sea. The constant aggregation of these various substances produced the lower and intermediate strata contained in the eocene and miocene deposites; after which, by similar means, the pliocene with its upper division was formed.

This classification has not been made in reference to the different earthy strata of the tertiary, but rather in reference to the vegetable and animal remains which they contain. Therefore I proceed directly to a consideration of the physical phenomena presented before and during this period, and also to describe the ascension and development of the kingdoms.

The historical period manifested at its commencement, more than it has at any subsequent time, marks of the previous and long-continued flowings of bodies of water in an oblique direction from the northwest to the southeast. These are also constantly represented, by the wearings on the rocks, to have taken other directions during the great agitations which occurred during the fifth day of creation. The enormous mountains of ice that were formed by the change of seasons and of the general temperature of the climate, became, as was before said, frequently reduced to their fluid state. And at every season in which this phenomenon occurred, great tides were also produced, whereby the ice, and various substances that were imbedded in it, were carried to various parts of the earth. During this process, extensive disintegration occurred, and great wearings upon the mountains and prominences over which the great body of water passed.

It must be understood that the oceans had not exactly the same positions, nor were they so much contracted, as they now are. And it must have been this agitation, created by the powerful winds and consequent storms that occurred during this and preceding periods,

that produced the incisions which are visible on the rocks and mountains and other portions that now are dry land, but which then were partially or wholly covered by the waters.

During the seasons when the water was congealed to ice, the great body of that element was not so much excited. But when the change from a cold to a warm temperature occurred, heavy winds were as a consequence produced, and these caused the great agitation. Other incidental causes were constantly producing their effects, which will be more plainly understood when I speak of the restoration of the equilibrium of the water and atmosphere at the close of the present era.

Some portions of the dry land became now very fertile, and yielded forth an abundance of vegetation. All the lower species, from the sea-weed to the cryptogamia, and also the higher and dicotiledonous orders, were now produced. All the classes of the palm and coniferæ, from the lower up to the intermediate and higher, that existed during this period, are exemplified in the general vegetation of the *present* day—with the exception of their form and size, they being much larger—not so high, yet more bulky, than any now upon the fertile portions of the earth. A species of tree, like that known as the rock-oak, was most extensively developed in the forests of the tertiary period—possessing such qualities that either decomposition or petrifaction generally followed their decline. For we have no indications of the existence of trees of this class except the petrified portions that still remain in the upper strata of the pliocene.

The lower vegetable formations of this period are now exemplified in the grains below the rye and wheat, and in various common vegetables, though no *species* belonging to the historical formation then existed with the exception of a small plant resembling the potato. And the higher forest vegetation, such as the oak, the birch, and the maple, are all exemplified in the tertiary period. The whole vegetation of this era, as in the preceding ones, is gross and bulky in comparison to the orders and species of the vegetable kingdom of the historical period.

The animal kingdom presents throughout a correspondence with the vegetable. The animals, as to their main features and characteristics, were strong, and gross and very imperfect in form, [illegible] and disposition. There was a species of the megalosaurus and [illegible]siosaurus still existing. And these ascend from the saurian sp[illegible] in form, nature, and disposition, up to the semi-elephant or mas[illegible]

don, including the intermediate species, such as the hippopotamus, rhinoceros, unicorn, walrus, and the several species of the huge sloth.

It has been supposed by geologists that this period presents absolutely the first distinction between the lower orders and the ruminantia and quadrupeds. These last classes, together with the edentata, form the distinctive features of the animal kingdom at this period, each of which presents the higher order of utero-development. In this period the lower marsupials insensibly become almost entirely extinct; and the whole animal productions of the present era represent entirely a new creation.

It must be borne in mind that every day of creation presents a new unfolding of rudimental forms and substances composing in their lower states the lower orders of animals and plants. Therefore the creations of each succeeding day correspond to the creations of the previous ones, and to the orders of other forms, but present a new development, consisting of higher species, according as conditions were rendered favorable by the progressive unfolding of laws and elements. Therefore in this day the *quadrumana* stands as the highest type and the most perfect form of the whole creation. And it is still more remarkable that the highest of this order is very slightly represented by the present monkey.

Geologists have no means to arrive at an absolute knowledge of the form, order, and character, of this class. For it was many thousand years before the primitive history of man was written that this class represented the highest order of Nature's productions; and they subsequently passed into new forms, the old type becoming entirely extinct.

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§ 56. The physical condition of the earth, and the order and degree of its animal developments during the tertiary formation, are distinguished by more remarkable manifestations than the same things are at any other period. The change of climate and the establishment of seasons have changed generally the productions and aspect of the whole earth.

And it is a fact altogether overlooked in the researches of meteorologists, that the condition of the higher degrees of the imponderable elements determines entirely the temperature of the atmosphere, from its minimum to its maximum degree of heat or cold. For it must be understood as an established axiom, that cold is the absence of heat, and that heat is the ultimate condition of its negative or unascended

temperature. To solve the phenomenon of the variations of the temperature, terms are requisite that are not in reality expressive of the true conditions or meaning. For indeed no forms of expression nor efforts of language have been suitable to convey a scientific knowledge of the real controlling principles of Nature, developing constantly the lower and higher, or cause and effect.

At this stage of the earth's geological progress, the cold in arctic regions was greater than it had been at any previous time For near the close of the new red sandstone, and during all the subsequent ages to the consummation of the tertiary, heavy frosts and snows, and enormous mountains of ice, prevailed extensively throughout the polar regions. And these frequently became suddenly melted into water, which flowed to warmer climates. The temperature of the seasons was also varied by exceeding storms of wind and rain, frequently caused by the disturbance of the equilibrium of the atmosphere. For let it be properly impressed that the heat attracted the particles of water which constantly ascended and became atmosphere of a dense character; and when these particles were condensed they formed rain, which again descended. Clouds are the result of the consociation of the particles of atmosphere of equal density; and these becoming entirely too dense to continue in the atmosphere, descend to associate with their former element. Such is the cause of the common phenomenon of *rain;* and this never would occur if the temperature were always equal, and the equilibrium of the air remained at all times undisturbed.

Such, therefore, was the condition of the elements during the period under consideration; and the consequence was the frequent and almost entire submersion of the whole face of Nature. These occurrences are termed by geologists "inundations"—and the evidences of such are received from the manifestations of the diluvial deposites.

It is necessary to remark, that the opinion derived from the visible effects of these frequent storms as manifested in these formations is not altogether true so far as it respects the *period* when these inundations occurred. For on the fourth day of creation the seasons were established by a proper development of all the conditions requisite for the same, this constituting a more definite and formal development of Nature than could have occurred at any previous period. And inasmuch as this change became universal, and the temperature of the seasons was more intense than it has been at any other period,

before or since, the storms and inundations above described followed as a consequence.

Another evidence of the extreme cold toward the poles, and intense heat toward the equator (the whole being produced by the revolutions of the lines of no variation, and the radiation from the poles of the earth), consists in the abundant remains of calcareous and minute infusory shells which in many places pervade the southern seas and beaches. And the *chalk-beds* are greater as they approach the torrid regions, being in some places nearly allied to the strata succeeding those of the carboniferous era. And approaching the north, including the upper part of both continents, the marl, shale, and limestone, are very much more conspicuous, both in the cretaceous and tertiary, than is the chalk or its other kindred substances.

In the portions of the earth that have been searched, it is found that the calcareous fossils prevail more in and toward the tropical than in the more northern portions of the earth. And it has been discovered (or rather inferred) that the frosts which occurred during the sandstone period took place during the entire absence of the birds that inhabited parts of the western continent. Their tracks are discovered on divisions of the strata where no frost-marks are visible; which implies that they *migrated* at the change of the seasons. And their fossils have not been found where their tracks have been discovered.

From that period to the present, the seasons have gradually become established; and an extreme difference is now presented between their present and previous character.

And as has been before remarked, meteorologists have failed to determine the *cause* of the frequent variations of the seasons from the commencement of these inundations to the introduction of the historical period. In speaking of this cause, it is not the intention to introduce definite calculations, and thus relieve inquirers from the efforts of mind which would otherwise be necessary. But it is necessary to intimate the *foundation* upon which these manifestations are based, and in a *general* way to explain them; and the *minutiæ* may be traced by existing indications.

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§ 57. The dissimilarity of the temperature of the poles at different times is owing to the varying conditions of an existing element in its lower and higher degrees of development, and which, though it is not *generated* by foreign bodies, is assisted by them to sustain it

connexion with the whole envelope of the earth, from the lower to the higher strata of the atmosphere. The north has been considered as the location of the magnetic pole, evolving incessantly attractive, electric fluid, which determines the direction of the magnetic needle. In the torrid portions of the earth, the particles thrown from the sun (which, when decomposed, produce light) act upon the water and atmosphere, which action results in a constant sublimation and development of heat, or the magnetic medium. It is here termed magnetic for *distinction;* but properly it is the unfolded heat contained in the previously-cold medium. The imperceptible rushing of this current toward the north determines the direction of the magnetic needle.

And it will be discovered that there are three distinct currents, corresponding to the rays proceeding from the sun The first of these rays is light without heat this produces color. The second is light without color or heat. this produces chemical action; and in it the white muriate of silver will be turned instantly black. And all kindred bodies, undergoing like chemical action, are rendered susceptible of the same by this particular ray of light. The third ray neither produces color nor chemical action, but produces *warmth* by causing friction between all particles on which it acts. And this ray of light acts upon all kindred particles, whereby the whole are transmitted to the particles composing the envelope of the earth, and there are suitably digested for the nourishment of the vegetable and animal kingdoms.

The first of these rays is the cause of all *color*. The second is the ray that has been lately supposed to be magnetized. It produces the chemical action whereby color and other properties become durable. And the third comprehends these both—and is the active, communicative substance, that generates heat by friction upon the particles of the atmosphere. And by the atomic modification which it undergoes in passing through its various motions, it is rendered suitable to reflect forms upon the retina, and thus to transmit the knowledge of foreign objects to the brain of every animal in being.

Were not the particles of light thus modified in the great atomic envelope of the earth, color could not exist. For color is the reflection of light; and without light, how could we know of color? And without minute, imperceptible chemical action, how could the exhalation of the vegetable kingdom become suitable for the inspiration of the animal kingdom? And without the form of light which

conveys the images of foreign objects, the eye would be a useless organ.

There are likewise three distinct fluids crossing the earth from the south to the north, and from the north to the south, by a mutual exchange of elements from the poles. There is also an intersecting fluid that crosses each of the others; and this has been termed the "diamagnetic" fluid. The former fluids are in relations of equality to each other. Their termination at the north is the nucleus of the magnetic pole. The direction of these fluids establishes the lines of no variation. The motion of their attending fluids determines the lines of variation. These lines revolve from east to west half way round the earth while the sun is passing through one of the signs of the zodiac.* And wherever is the meridian of these lines, there is the greatest degree of cold. And as the lines approximate to any particular longitude, so the climate of that portion of the earth becomes gradually changed; and in this way some portions formerly characterized by blooming fertility and a congenial atmosphere have been changed to barrenness, and are now concealed from the light of the sun by a mantle of heavy snow and mountains of ice.

In proportion to the prevalence of the substances whose motion constitutes these lines, is the temperature rendered cold. And so every portion of the earth that is subjected to extreme and severe winters is affected by these lines; and places where winters are most severe are directly under their influence. And it is by the constant evolving of the cold at the north that the heat toward the equator is rendered more intense; and thus are established two counterbalancing conditions, or a positive and negative—or the lower or first circulating electric substances, and the higher or magnetic medium.

The severe storms which the tertiary period indicates, and the flowing of great bodies of water and ice containing other substances, were the results of the established seasons known as winter and summer, and also of the variations of temperature as owing to the revolutions of these lines of no variation. A series of winters rendered extremely severe by the presence of these lines, formed these large mountains of ice in the polar regions: and the transition of temperature caused, as before stated, the immense and terrific storms, producing great bodies of water, which carried with them the enormous icebergs that crossed the surface of the whole earth in the direction

* That is, by the apparent motion called the *precession of the equinoxes*.

before described.* The diluvial strata were formed by the deposition of the detritus and various dissolved substances carried by these great currents. By the deposition of the finer materials, many portions were also formed that are termed *alluvial*, especially along the marine coasts.

These almost universal submersions were followed by a great diminution of the whole body of water which was perceptible during every rigid season. And during the process of many ages, within which time these occurrences were frequent, the water and atmosphere began to lose their required density, and this must result in such a catastrophe as those previously caused by like conditions. Before the commencement of the last, or historical formation, almost all the land plants and animals were entirely destroyed: and this destruction occurred from the general submersion of the whole face of Nature in the watery element. Many caves were formed previously to this period; and in them are still found the remains of several extinct species of animals.

From the great modifications which every department of Nature has undergone, the conditions required for the unfolding of the subsequent productions must soon occur. And this will establish a geological and elemental condition of the earth that may be termed "*very good*" for the requirements of the subsequent kingdoms. And this is to be the great transition of the earth from a state of comparative barrenness and inactivity to a substantial and long-enduring condition adapted to the existence of new forms with more perfect and exalted compounds. And the geological formations of the earth are now nearly at an end—with the exception of artificial formations that are still in progress. And the new energies which are soon to be unfolded will establish species upon the face of the earth whose types are in existence at the present day. And then there will be a general activity and fecundity of the inhabitants of the sea, and of the creeping things of the earth, these being properly situated to bring forth species after their kind, and to multiply exceedingly.

And the coldness of the earth, water, and atmosphere, at this period, rendered them more suitable to the development of the lower orders of creation than they have been at any other period. Therefore the fruitfulness indicated by the command to these creeping things to bring forth plentifully their like, was in reality a necessary

* We were informed incidentally by the clairvoyant that these accumulations of ice took place at both poles of the earth.

accompaniment of the then-existing conditions. And the conditions of the earth and of the animal kingdom are not to be compared with the conditions existing in any other era.

Therefore the original history of the steps and degrees of creation is incontestably verified: and it would be unjust to use any other form of expression than that "*the evening and the morning were the fifth day.*"

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§ 58. We have now ascended to a period in the creation of the earth and kingdoms that is more intimately connected with the scientifics of the world, and which abounds with more distinct representations of all things now existing, than was either of the previous periods. No history is extant of the commencement of the present period of time: and all the knowledge that is existing in reference to the original species is the result of inferences drawn from the present condition of creation.

Concerning the various degrees of perfection in the developments of the previous days, *general* remarks have been offered; but a description of the *specific* changes of Nature and her productions, from the first conditions to the present, would have been impossible. And all the knowledge existing in reference to the laws of Nature is derived from their *general* and *universal* effects, and not from detailed manifestations. And by comprehending *general* principles, assisted by an enlarged view of their correspondences, Nature and her laws will appear as one vast chemical laboratory, in which the lowest constituents of the whole composition are constantly being developed and purified. And the whole is a compound of *polygastric globules*, whose power of chemical action and principles of progression unfold all the forms that are developed from the great Mass—which again produce new substances and new modes of composition, each being unlike the first. And every internal quality which is sequestered in present forms is becoming unfolded, and will ultimately progress to the highest possible form and condition of being.

The first types that are presented upon the face of the earth at the commencement of the sixth day are of an inferior organization, yet the superiors of all previous forms. These contain all the qualities and principles of the previous creations, are representatives of the highest forms of the animal kingdom, and are a significant type of the organization of mankind. But they are as much below man in his present perfected state as they are above the whole creations and productions of the previous ages.

Comparative anatomy has been very useful in satisfying the scientific world that there is a relation existing between all forms in being; but it has almost established in some minds the conclusion that every form and species in either kingdom has a specific origin and an exclusive existence, so much so that it does not represent a higher degree of lower forms, nor run into any of the more perfect degrees of organization. Anatomy is eminently useful as a basis of induction; but anatomists have considered the invariableness manifested in every anatomical form in being as substantial evidence that they are the specific productions of some power above and independent of that which Nature possesses, and therefore they have disputed the opinion that specific forms have been at any previous time the constituent particles of lower forms in creation.

But it is evident that an organic structure, of any type or species, must have been previously in a different state of composition. Therefore the particles composing the anatomical structure of the vegetable and animal kingdoms must have been derived from the lower orders of formation, and must have ascended to enter into the organizations in which they are now imbodied. It is therefore a congregation of atoms of suitable nature and quality that produces all which the anatomy of the animal kingdom represents. For a superstructure could not exist before the materials of its composition. The whole of Nature's manifestations are therefore a positive result of the inherent principles contained in the whole composition. Thus anatomy is a monumental demonstration of the ultimate perfection of lower particles. And the structure of any organization sustains an inseparable connexion with the first indication of a like arrangement of particles, and with the highest organization in existence.

The subject of the present inquiry comprehends grounds extending far beyond the knowledge of the world respecting the vegetable and animal kingdoms; and hence the present descriptions will be given in a more detailed manner. Still it is impossible, from a comparison with anything now known, to convey a correct knowledge concerning the original forms and the highest form existing at the commencement of the sixth day. But we are emerging from the previous degrees and conditions into a state where exists more light and more facilities for research and investigation. And this state also presents one of the unfolding beauties in the magnificent temple of Nature.

The reflections prompted by an enlarged understanding of Nature

and her laws can not be too deep, or be extended too far back into the period of animated existence, to be the means of useful instruction. All the forms, elements, and compositions, abounding upon the face of the earth at this period, can be made useful in unfolding an understanding of the present developments. But these can be of use in this way only as we conceive of the law of correspondence.

By a rule in mathematics, an understanding of certain parts of any form gives, by induction, an absolute knowledge of the other parts; and from a knowledge of the base and bearings of two angles of a triangle, the distance of the apex may be positively determined. And so by proving absolutely that Nature in any of her departments contains certain laws, principles, and compositions, we may arrive at an absolute knowledge of Nature's previous conditions, and her future and transcending developments.

It is to be remarked (by way of introduction to the considerations respecting the sixth period of creation) that the descriptions that were formerly given have been addressed, and those which are to come will be addressed, particularly to the power of the minds of the world to conceive of truths by analogy or correspondence. And if such a power is not yet unfolded in some minds, it is possible that *they* will not understand the truths thus presented; and this they can not do until they assume a degree of perfection suitable to associate with such interior and universal truths. It is to be further remarked that it is only by the science of mathematical correspondence that a knowledge can be had of anything in Nature, of any of her motives and living energies or their effects, or of the progressive tendency of all particles in being to higher substances, higher qualities, and more perfect interiors. And the knowledge obtained by any other process does not extend beyond the conviction of external *form*. And *this* conviction is not absolutely satisfactory to an inductive and comprehensive mind; for such a mind must first know by what power and principle it is enabled to associate with external forms. And the mind which comprehends no more than that which is visible, understands but very little of Nature, or the principles of being. But in an expansive mind, the question arises, "What is the *cause* of the existence of any external form?" And by properly conceiving of the *cause*, such a mind is drawn by an interior affection to the Cause of all causes, by analyzing and comprehending the general causes and effects, both visible and invisible, and then observing the perfect

adaptation and arrangement of all these to the Whole, and the Whole to its ultimate use.

There is a grandeur in the visible forms of Nature which can only be seen by a mind first duly impressed with their interior qualities.

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§ 59. The first day of creation unfolded one of the laws or attributes connected with the great Whole; and that is *Power*: and this power was manifested in ceaseless Motion. The developments of the second day unfolded the attribute of *Wisdom*. And *Goodness* was manifested in the arrangement and adaptation of all things on the *third* day. The peculiar conditions and circumstances existing on the *fourth* day, and their results, which were "very good," manifested Wisdom, and also developed Justice and Reciprocation. The *fifth* day unfolded a new order of beings—such as possessed powers and faculties and a degree of sensibility not before existing, and therefore they were capable of *feeling* the difference between the lower and the higher forms.—Hence they could feel a *forbearance*. For from the knowledge of their own power and pre-eminence, a regard is always manifested by the more perfect forms for the lower orders. Thus a spirit of mercy and forbearance was established among the animated tribes. The beauties which were unfolded on the sixth day, connected as they are with all previous forms, and being a development of their interior qualities, correspond to the ultimate ascension of all forms, particles, and principles, and the unfolding of all the attributes originally involved in the first Type, or the Germ of all subsequent developments.

And while the last attribute unfolded corresponds to all others, its grandeur rises above the highest conceptions of the minds of the world. And notwithstanding the arduous efforts that have been made to conceal this unfolding principle, it is gradually becoming more and more revealed as the interior qualities of mankind are capable of receiving it. This principle comprehends all below its degree of refinement, and contains qualities that will unfold eternally beyond. It is the medium of association between all spiritually-expanded minds. It encompasses and pervades all Nature—the whole world—the Universe. It is the essential germ of more perfect beauties—the highest attribute of the present sphere. It is that which is to be admired and adored above every other thing. It should illuminate the interior constitution of every being, and should give character to every thought; and while it gradually becomes more and more un-

folded, it will beget in the mind an affection for an interior knowledge of present and ultimate things. And this is therefore the highest and most perfect principle unfolded from the original Germ consisting of Power; and such is the attribute of immortal TRUTH. And while this is the highest of the present attributes, it is a Germ that will ascend, as all other things progress, to more perfect manifestations in higher spheres.

This, then, is an index—an introduction to the revealment of the whole creation of the sixth day. And its object is to prepare the mind to associate more familiarly with the tendencies of the present era to a *corresponding day of a more perfect creation*, in the investigation concerning which all the science of the world should be properly employed. But hitherto that which has been termed science has only been a mode by which the world has attempted to arrive at a correct knowledge of *external forms*, and barely to *conceive* of more *interior* qualities. Therefore that which has been termed "*science*" is neither knowledge nor understanding; but has a tendency to attract the mind from the *beginning principles* of Nature, and from all the qualities universally pervading her composition, and to enable it merely to conceive of the shadows or sheathings of truth. And thus the *interior cause* of every external form has been obscured and neglected.

But by the process at present adopted, *knowledge* becomes *righteousness*: for by it we conceive of all in a state of being below us, and correspondingly receive impressions of that which shall be. It begets energy and power, and unfolds wisdom and beauty. It breathes the spirit of goodness and benevolence, universal justice and reciprocation. It generates a dignified forbearance, unfolds a pure and reverential regard for all eternal truths, and establishes and constitutes a well-organized mind. Such are the endowments created by that knowledge which is obtained by an investigation of the composition and developments of NATURE.

Therefore *true* knowledge consists in a true conception of the stupendous operations of the immortal principles originating in the Fountain of the Omnipotent Mind!

We have now ascended to the highest geological formation of the earth, all the deposites of which have been well comprehended and classified. It is only proper to remark that the conditions existing previously to, and during the time of, the alluvial deposites, were

essentially different from those now existing; though particular and incidental formations have since occurred, which have been properly termed "*superficial.*" These resulted from the depositions of the detritus, and various solutions that were pervading the watery element.

The formations of coral-reefs, as the ingenious work of the infusoria and polyparia, have continued to the present era—these *now* presenting more neatness of texture, and a more perfect composition, than before. And all other formations which have since been incidentally accomplished are correspondingly refined.

In the foregoing history of the earth's crust, I have acceded generally to the classifications made by geologists, but have varied in some important particulars as relating to the general changes of the interior and external elements as occurring at the termination of the different periods.

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§ 60. The condition of the earth at the period now under examination is again very different from what it was at any previous period. The vicissitudes of the seasons were numerous and extreme, rendered so by the influence of the lines of variation and no variation upon the fluid and ethereal elements.

Up to the commencement of the alluvial deposites, these excessive floods or inundations, caused by the dissolving of the mountains of ice, continued to be the same: but at the commencement of the present day, these mountains were very much decreased in size, and their location was completely changed. It is well to remark that many centuries elapsed between the establishment of the first and present conditions both in reference to the icy formations and the general aspect of the whole earth. The water was different only in its combination, the change in this element being the result of an ascension of its ultimate particles. Hence the weight of the whole Mass was decreased. The atmosphere had given a great portion of its carbon to the formations of the earth, which resulted in the perfect development of oxygen and nitrogen, the relative proportions of these being nearly the same as at present.

It is well here to notice that the particles of atmosphere that are found in the envelope of the earth as it now is, are atoms which have ascended from lower conditions. And the condition of every *earthy* formation is represented in the *atmospheric* formation: and it will be observed that each of the earthy strata has an ethereal or atmospheric

stratum which is in direct correspondence thereunto. And the atmosphere is composed of as many strata, both as to its general divisions and its subdivisions, as are found in the earth's crust. It is evident from this that from the first condensation of the granite coating, up to the period when a new substance was produced, the water and atmosphere must have been correspondingly dense and gross in their composition. And the formation of every new stratum, which consisted of the ascending particles of the lower, must have resulted in a corresponding ascension of the grosser particles of the atmosphere as evolved and developed from the interior elements of the earth.

Thus at every epoch or day of creation, all things became essentially changed, and adapted to the requirements of the creations of that day. The earth and atmosphere unfolded their interior qualities, and new laws, energies, and circumstances, were the results. And in proportion to the perfection of these conditions and previously-undeveloped principles, were the vegetable and animal creations made perfect.

So at the present era of the earthy and atmospheric developments, the parity between the two remains the same. The superficial formations which have occurred during the historical period of the earth correspond precisely with the upper stratum of the atmosphere. This is light, rare, and unsuited for the association of other substances, but comprehends and unites all below its degree of refinement. So the first particles of atmosphere have in reality the qualities unfolded in the higher formations: and the first gyrate through all intermediate conditions to the highest, and the highest unites the lower and all intermediate strata, and thus perfects the atmospheric envelope of the earth. This can not be demonstrated by sensuous observation, but it can by chemical analysis, and by absolute analogy: for each condition in the creation of the earth was subjected to perpetual change, and so by degrees ascended to the *present* condition, which is the ultimate of the earthy deposites, and consequently the present must be the ultimate of the atmospheric composition.

And in this connexion it is well to remark that many species of birds and saurians and other kinds and species now existing, although changed in form and organization, occupy the same strata of atmosphere that their lowest types originally occupied upon the earth's surface; and on principles herein involved, the extinction of many gigantic animals that dwelt in the water and upon the earth during the secondary formation may be accounted for. For it is evident that if the

same conditions were still existing, the same forms would also have an existence.

Therefore the modifications of the vegetable and animal kingdoms correspond to those of the earth and atmosphere. The whole, therefore, forms a perfect system — a consociated unity. The whole constitutes an active, living, energetic Form — a source which yields forth the most minute productions, which gyrate to the most complicated organizations, and to the individualization of the interior principle of Man.

The earth and atmosphere are in proper relations to join each other and produce chemical actions; and the atmosphere is so far perfected as to join to the element of electricity. Therefore this higher circulates through all the lower substances, and sympathizes with, unites, organizes, decomposes, and recomposes, the vegetable, animal, and atmospheric substances, existing upon and near the surface of the earth. And it unites all particles in being from the igneous composition of the interior of the earth to the highest element of the atmosphere.

It is known to chemists that water is only a condensation of the same elements that compose a great part of the atmosphere, and which would in reality be very inflammable but that their combined condition makes them unsusceptible. Thus water is but a lower degree of the atmosphere, and the earth is but a lower condition of the water and atmosphere — and the whole is but the imperfection of that of which electricity is the perfection.

These general observations are intended as a guide to an understanding of the descriptions of what follows the present dawn of a new era; and from these remarks, the more minute productions of the mighty and stupendous operations of Nature may be properly conceived of and comprehended. For this is the period of the birth of more important organizations, leading to more important results, than the developments of any other period of the earth's existence. These conditions breathed into being all that composes the whole creation as this is now manifested. And the importance and grandeur of the forms and essences that were developed at this period are such as are not conceived of or comprehended by the most enlarged understanding

And it is by conceiving of the *form*, that we know of *order;* and by order, *degrees;* and by degrees, *correspondences.* And from the coating — the external, visible form — the quality and essence may

be inferred. For it is by the essence—the interior *real* reality —that all things assume forms, orders, and degrees, of *tangible* reality. And inasmuch as this is a proposition set forth and established in the Key, it is proper that it should be applied in respect to all things that have been unfolded to the understanding since the new course of reasoning was adopted. And then we may test the external by the inward reality, and say whether it was not by the inherent and latent qualities of the original igneous Mass that the earth was formed —and whether by the inconceivable combinations as forming the outer coating, the water and atmosphere, an ascended form and substance, were not produced from the same original Mass; and whether the atmosphere does not contain the undeveloped properties of the imponderable element of electricity.

Let the mind, then, infer the interior essence and quality by the external and visible form; but let it not judge entirely by the *sheath* or *external* of that which is in the interior, undeveloped. But it should rest upon the *inward* conviction received both in reference to the external and internal of anything, and thus the judgment would be proper and righteous. And as it is absolutely demonstrated that the cause of all effects exists anterior to them, it now devolves upon the properly-conditioned mind to judge of the *interior* by the external form. For it is evident that if *essence* did not exist, *form* could not: and if form exists, essence must of necessity be the *cause* of its existence. Essence therefore produces form by an association of its own qualities; and thus all conspicuous forms become unfolded. Thus it is the *germ*, which, when subjected to suitable conditions, becomes impregnated *by its own latent qualities*, and unfolds all the forms and manifestations in the external world.

It is therefore a property of the embryo to develop a form corresponding to its own real reality. And it is as impossible for the *perfect* to exist before the *imperfect*, as it is for the highest of any form to be developed before the germ has passed through its many intermediate stages of unfolding, by each of which a subsequent one is typified. And the highest form which results from its original, essential quality, is in reality but the highest production of the forces and principles originally involved in the germinating essence. So *Correspondence*, at least as relating to these and kindred subjects, becomes now an established science, the truthfulness of which is perceived from its being founded upon the nature of things.

§ 61. The transition of mineral and organic substances to the first and lowest of organic forms, is more generally exemplified in the present era than at any anterior period. The first classes of these forms consist of the lower marine and land plants: for the earth was clothed at this time with a great abundance of vegetation. Some parts of the dry land were better suited to sustain the higher vegetable forms than others, and these gave birth to the higher dicotiledons; while other portions of the earth produced the class cryptogamia, and forms beneath these descending to the lowest lichen.

All the classes of vegetation that were generally typified in the previous period, are now exemplified and fully developed. Various species of the exogenous plants, and of the ferns, palms, and other kindred orders, have, at various periods during the last day of geological formation, become entirely extinct—and others have been more fully developed, and have assumed higher forms, being modified by the conditions to which the vegetation was subjected. All of the various grains and barleys, even to the lowest species, have become generally changed from their previous state, and rendered more prolific and useful, by the influence which cultivation has exerted over their germinal properties.

It might therefore be stated that in the morning of the present era the vegetable productions of the earth were very different from what they are at the present time, inasmuch as change of localities, conditions, and circumstances, have unfolded their more interior essences, so that now there are in existence over two hundred species, from the lowest to the highest orders, that are very distinct from each other.

In the southern and eastern parts of the earth, the conditions were more favorable for the unfolding of the vegetable productions than they were at any other portion of the earth, or have been at any other period. The eastern portions were indeed exceedingly fertile, and yielded forth nearly all the floral developments which have since come into being in other portions adapted to their production.

In giving a general view of the kingdom which stands as a connecting link between the inorganic and animal kingdoms, it is necessary to speak of the general ascension of vegetable forms only as such ascension has a distinct bearing upon the corresponding forms in the animal creation. And as each of these forms in the vegetable creation becomes adapted to the wants of the higher and more perfect organizations, mention will be made of them; and so the advancement and requirements of each species may be properly com-

prehended by understanding their mutual relations to, and dependence upon, each other.

One fact is generally manifested in the vegetable developments of the whole creation—and that is, their ascension from the *endogenous* as the first and lowest. The latter are forms with but one surface, receiving the external particles to the internal, both by atmospheric influx and general assimilation. This exemplifies the one surface characterizing the first stage of actual vegetation, and answers to the first animal forms which only possessed a cellular tissue, corresponding to a mucous membrane. The ultimate of this class of plants unfolds a new and distinct coating, and thus becomes the highest form in the vegetable kingdom. This is the *exogenous*, or that with an external coating—a chemical relation existing between this and the inner coating whereby the inner essences are transferred to the external, and the work of regeneration is performed. This is a coating that is only found in the higher orders of the animal creation, and is especially developed in the most perfect of the mammifera. This is the surface corresponding to the vascular tissue.

It is to be remarked that the developments in respect to these surfaces are subject to many subdivisions, and in each division is represented a new type, and apparently a new class of plants. But all intermediate vegetable forms are only stages in the metamorphosis from the primitive to the subsequent developments. And each of these forms observes the same law that governs the rudimental form. Thus the earth has progressively unfolded and modified the primitive forms, and has perfectly adapted the essence and qualities of one plant to the requirements of others.

The most simple plants contain but little of the poisonous qualities; but as each succeeding generation combines new qualities, so do the essences of the plant become complicated and poisonous. Then, again, as the seed-bearing properties are developed, these qualities become so changed that the plant at the period when the flower is unfolded, sends forth a most congenial fragrance. So from the sweet, the sour qualities are developed; and from the essence of one of these plants, the essences of higher and more perfect plants are unfolded.

Every form in the vegetable creation contains, in some peculiar state of combination, the essences found in the mineral substances, and which are developed in the animal kingdom. It is therefore evident from the same law of association that the lower orders of the

vegetable creation, in becoming further developed, unfold essences and qualities that are contained in their seed. As the flower is the ultimate and perfection of the interior substances of the plant, it is also the medium through which these substances are modified so as to assume successively-ascending forms, joining in one unbroken chain the simple and rudimental to the higher and more perfect types: and these possess suitable qualities to join, when properly developed, the lowest of the animal creation.

The present epoch gave birth to many new animal forms. The classifications that have been made of the animal kingdom as consisting of the radiata, the articulata, the mollusca, and the vertebrata, are comprehensive, and in a general sense true; and the relations of any existing subordinate divisions can easily be conceived of by the enlarged understanding.

The present day ushers in more perfect forms in the living kingdoms than any previous day of creation. The *lower* orders are not more complicated or perfect, but the higher are much more so. For we have now presented in Nature an external manifestation of its interior qualities; and by observing the present form, order, and degree, of creation, we see the most perfect reflection of the undeveloped qualities contained in her interior.

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§ 62. It is proper to understand, then, that the order of creation now presented for investigation is an ultimate and full development of all the lower forms such as were produced in Nature's previous days. The watery element therefore contains all forms of the fish and reptile classes generally corresponding to those previously existing. Although some of these have been exceedingly modified according to the change of surrounding elements and circumstances, the chain is distinctly preserved, from the lowest gelatinous form to the highest of the fish and reptile productions. These also join the land-productions, preserving an equally close relation. From the fish flowed the various reptiles—which joined the bird-creation; and *these*, by change of form and constitution caused only by the ushering-in of a new era of existence, run into and establish the marsupial mammifers. And thus the radiata, articulata, mollusca, and vertebrata, are forms and constitutions marking the various stages of the unfolding and establishment of these distinct species.

It is well to remark, also, that all forms primitively manifest an imperfect state of development, but that they subsequently ascend

and unfold the perfection of the species to which they belong; and that the male of the higher orders of animals manifests the most perfect degree of development. And it is known by physiologists who have inquired into the laws of embryology, that the fœtus passes through as many distinct forms as there are eras or periods of the geological and living developments of the earth, up to the time the same species became an existing form in the animal kingdom. Conditions are changed in the surrounding encasement of the embryo only in the same order of succession as they are changed in the external world. And so the highest perfection of fœtal development is characterized by the nature and constitution of the male; while the unascended or slightly-arrested utero-development establishes the female. This law is observed, both in the vegetable and animal productions. It is a slight arrest of the process of development that determines the imperfect form of the plant or animal.

The pollen, or ultimate particles of the flower, are communicated by the surrounding elements to other plants of kindred species, and are received into the composition of the latter through the medium of the two surfaces, and by this process *impregnation* occurs. And thus by an imperceptible and mutual association of particles, plants are rendered prolific. And as this occurs only in the higher degrees of vegetation, the analogous process occurs only in the higher stages of animal development.

The same law of reproduction pervades the earthy, the mineral, the vegetable, and the animal creations. And in the elements surrounding the earth the same is also exemplified, though the process has been differently termed in the arbitrary and conventional language of chemists. But it is in reality by chemical action that all things, whether in the earthy, mineral, or organic kingdoms, pass through their various stages of formation and reproduction.

Thus the sixth day of creation evidently manifests a perpetual ascension of all previous forms, types, degrees, and series, of each kingdom which existed upon the earth at different periods during the lapse of innumerable ages. It is evident that conditions are not changed suddenly, nor even impulsively; but they are gradually and imperceptibly modified, so that finally a striking difference is manifest between the first and ultimate conditions. Therefore we see no newly-created law, but merely an indistinct diminution of some species, and a change in the nature and constitution of some others. Thus the bird-creation, the marsupial, the quadrumana, and even all

that is above these, including man, apparently sustain their distinct characters and types without any change.

But it must be admitted (for it can be absolutely proved) that animal forms of every species now upon the face of the earth have decreased in size, strength, and beauty—that there is seemingly a general retrogression. The mammoth, for instance, is an animal of the present day—and the elephant is only a diminished form of the same species. And the unicorn, the camel, and all similar forms, are but diminutions of larger and more gigantic animals of the same species. So the lion, the tiger, the hyena, and similar species, possess constitutions very dissimilar to the same species that were existing in the early periods of the present era. So the congener, the ostrich, the giraffe, the zebra, the leopard, and the lower aquatic species, are in reality very much diminished in size, and are different in anatomy, constitution, and endowments, from the previous forms of the same species. So the quadrumana, including all the species of the monkey, ape, and orang-outang, ascending to the degree of development in which the negro anatomy and constitution are typified, have degenerated absolutely in all their natures, qualities, habits, and characters, from those existing during the early dawn of the present era. So likewise from the anatomy of the lower order of mankind up to the highest degree of human anatomy and constitution, there has been a declination—a lessening of form, and deterioration of the constitution, rendering the whole of the inhabitants of the earth comparatively weak and diminutive.

This indicates and absolutely proves the approach of *evening*. It demonstrates the comparative exhaustion of previous energies, and presents a world of disunited and disorganized forms, that will ultimately sink into repose, and give place to the more perfect developments of a new day.

I have been impressed deeply concerning this comparative retrogression: but inasmuch as these remarks are merely incidental to an introduction to a full and general description of the productions of the present era, it is not now necessary to pursue them further.

But it is to be deeply impressed upon the minds of all researchers that there is in Nature a universal Law of development, of reproduction, and of progression—and that this law has been established by virtue of divine *Beginnings*, or *Principles*, of which more will hereafter be revealed. And let it be further impressed, as introductory to the present analyzation and generalization of Nature and her laws

and their effects, that every form in being is governed by its corresponding interior principle, and is rendered perfect or imperfect according to the peculiar association of its inherent essences and qualities. Such are the laws governing the material world which is composed of forms: and the forms therein contained are the consequent and inevitable productions of their more interior and perfected qualities.

Thus let the philosophic mind observe Nature as a *reflection* of her interior principles, but let not the reflection—the external—be considered as the reality. And let it be impressed that all interior essences tend to clothe themselves in external forms, and that thus internal and external, which again are composed of innumerable parts, compose a perfect Whole—and that the whole thus represents some higher degrees and more perfect forms, not yet comprehended.

Viewed in this light, Nature demonstrates her own principles, qualities, and interior essences; and that demonstration, too, is conveyed by a knowledge of interior and real producing causes.

I am impressed by this knowledge of Nature not to accede to the external scientifics of the world, seeing that Nature should reveal her own interior truths, and that these are represented in every motion, form of life, and development of sensation. And these should be the external indices of the interior reality. I therefore endeavor, from the impressions thus received, to convey knowledge to others through their external senses by using the various knowledges of the world as *instruments*, whereby the foundation—the real reality—the only producing cause, of all external effects, may be apprehended. And as interior cause and external effect are manifested in all Nature, it is no more than proper and useful to prove one by the inseparable relation which it sustains to the other.

By these observations as illustrating general and universal laws, the minds that are in a proper condition will be enabled to receive the interior truths herein presented, and to appreciate their grandeur and magnificence: and therefore these remarks become generally useful.

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§ 63. Having established and made plain the universal law that unfolds and controls the vegetable and animal developments, I now proceed, by a brief mode of generalization, to describe the orders and degrees of the vegetation existing from the commencement of

the present day up to the historical era, or the time at which the observations of mankind commenced.

The earth abounded with gigantic trees, such as were larger than any now upon its surface. The general classes of these ranged from the first and lowest coniferæ to the highest oak, maple, and palm. The eastern part of the earth gave birth to these more perfect forms; but generally the vegetation of the whole earth was heavy and imperfect. There were none of the higher and more perfect forms, until the succeeding ages unfolded conditions for their development. I am impressed that the earth yielded these huge and imperfect degrees of vegetation for several successive centuries before they became distinctly modified into the types of the present period. Yet these productions indistinctly typified those that are *now* existing. And huge and undeveloped vegetation must of necessity have been the first upon the earth, as corresponding to all the inorganic and inanimate bodies. And as the vegetation becomes more perfect, and its forms and qualities become more unfolded, so also do grosser, inorganic bodies, ascend to higher degrees of exaltation.

The pine, in the form of an exogenous plant, existed at the commencement of the present era; and this at subsequent periods assumed the form of a more perfect pine, with its modifications of cedar, hemlock, spruce, dogwood, and mountain rock-oak. These are at the present day the highest and permanent types of the lower and huge developments of the first ages of the present era.

The oak was then scarcely visible; for it appeared more like the species of trees known as the boxwood, and species between it and the pine, such as the bass and others of like nature. But the oaks of the eastern lands were exceedingly unlike those of any other portion. These only became distinguished as the black, white, and red oaks, as the climate and conditions changed, which was the imperceptible work of many ages. The maple also is a modification of the oak: and this assumed its character about eight hundred years after the red oaks became established. These pass gradually into the higher forms of the same class, such as the birch, the chestnut, the butternut, the hickory, the sassafras—and into the simpler trees, such as the ferns and palms. And it was nearly nineteen hundred years after the development of the birch and its associated vegetation, that the ferns and palms became perfected as they now are. Such were among the vegetable forms of the eastern lands.

One third of Asia, which joins nearly to the line of the Himalaya

mountains, and runs in a westerly direction to the Euphrates (which then did not exist), and extends correspondingly through into Africa, following the same geological formations, produced forms of the vegetable kingdom more numerous and more developed than existed in any other portion of the earth, or at any other period of time. The southern portions of the western continent also were very fertile, and yielded forth many perfect forms, especially about the portions that are now known as Central America, and near and about the vicinity of Yucatan. Many portions of land have since become dry, that were then completely concealed by the watery element. But such portions as were in a condition suitable for the unfolding of vegetation, gave birth to the general classes that are yet existing as established types upon the dry land of the earth.

Many ages after this, the grasses and grains, such as the clover, the maize, the rye, the oats, the wheat, the barley, and the rice, became also unfolded upon the properly-adapted and most fertile portions of the earth. These were also in a very low degree of deformity and imperfection, insomuch that their representatives of the present period would appear like an entire new creation. For these have been rendered perfect by surrounding and superior conditions, and through the agency and efforts of intelligent civilization and cultivation, assisted imperceptibly by an unfolding of the internal elements of Nature.

From these, again, we have the lower forms of the flowering or radiating class of the vegetable kingdom. I say *radiating*, because these correspond more nearly to the radiata than any other forms in the vegetable creation—having flowers which unfold from an inferior petal, and radiate circumferently from the axis of their form. They develop therefore a radiating disk—a perfect flower being unfolded to the receptance of light and heat from the surrounding elements. And of these we have more than two hundred and seventy species at the present period: but these arranged in general order, would not present more than three distinct orders or series of development.

It is to be remarked that many trees that were upon the face of the earth in previous ages of the present day, were of this class of the flowering forms. And one class, especially, was over one century and a half in performing one revolution, or one period of blooming. And the only representative which we have of this at the present period is the one known as the "*century-plant*"—which

accomplishes its revolution in a much less amount of time. And from this there is a general gradation, down to the fertile vine which blooms every twenty-four hours.

The general characteristics of the vegetable kingdom have become exceedingly modified from those of the previous ages. But it would be impossible, in our descriptions, to enter into the minutiæ of this imperceptible transition; for there would be no means of demonstration to the general mind, inasmuch as man is as fleeting in comparison to the duration of these forms as the ephemeron is to the duration of man's form upon the earth. Man thus observing the unchangeableness of the vegetable kingdom during the whole of his life's period, arrives at the conclusion that there is not and can not be any change in the established orders and species of vegetation. And so generation after generation passes away, and the vegetable species still apparently remain unchanged. And as the historical and traditional accounts of the earth and its living forms present no evidence of their actual modification, so the ephemeron, observing man in its youthful period, and finally in its age and decline, would discover no visible changes. And generations of this would pass away, and would leave no account of, nor perceive, any visible change in the peculiar organization of man. Therefore they would adopt the conclusion that the form of man was entirely unchangeable.

It is seen by this exact correspondence that sensuous observation is not altogether the correct process of seeking for truth. For the conclusion of the philosopher is as erroneous as the conclusion of the fleeting insect; and it is for want of a knowledge of the actual duration of the forms, that they have failed to discover the truth of the perpetual modification of the more sluggish and gross substances and forms upon the face of Nature.

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§ 64. The vegetable creations have perpetuated their orders, degrees, and qualities, from the commencement of the present era, to the *present time;* and a classification of these, different from and more definite than the one received, would be unnecessary. And a diligent investigation and analyzation which may be prosecuted by the energies of intelligence, would demonstrate satisfactorily the account thus given of the earth's vegetable developments.

It is well, however, to notice the exact correspondence existing between the mineral and vegetable formations. The grosser metals represent the huge and gigantic trees of the previous ages. And as

these mineral bodies gradually ascend to higher and more perfect degrees of refinement, so on the same principle do also the *vegetable* developments. And in the highest degree of mineral composition, we observe a parity and connexion with the more highly-perfected forms of vegetation. And as it is impossible for bodies to be entirely immoveable, however gross and imperfect they may be, so it is equally impossible for the lowest and grossest forms in the vegetable kingdom to remain unmoved, and for ever in an undeveloped state. And as the earthy formations correspond in all ages, in degrees of refinement and perfection, to the mineral kingdom, so does the mineral to the vegetable kingdom. And these three, when joined together, form a perfect unity—a universe of *vegetable stomachs* to digest higher and more perfect substances—even to conjoin their highest natures to the first sensitive, animal organizations.

The earth, when comprehended as an entire whole, is a *stomach*—an organ of imperceptible but ceaseless digestion—of which the mineral substances constitute the ultimate and excrement. Thus the gross and the refined are the result of a united and concerted digestion performed by an earthy organization. And thus the minerals are the polygastric bodies by which the vegetable kingdom receives existence and life. And the vegetable kingdom is a universe of polygastric parts, by which a higher creation is breathed into being.

This classification, which only presents a general view, from the lower productions to the vegetable formations of the earth, needs not to be further amplified until we observe the higher orders of Nature's developments, as these constitute mainly the objects of the present inquiry. And as I progress in the successive revealment of these higher forms, the science of correspondences, which was partially set forth in the Key, will be established and applied—so that the human mind can receive a clear conception of the uniformity and harmony of Nature's laws and productions. And it will be a light never yet unfolded to the world, especially when it exhibits to view Nature's interior beauties and her Productor's perfections. And inasmuch as knowledge, and truth, and beauty, and spirit, and heaven, all mutually correspond to each other, so do these form a perfect and united system, to which the truly-developed mind will be attracted by interior affection and love. And so perfectly will all these be radiated from the countenance of Nature, that the mind of man can not but thirst after an association with her interior. Inasmuch as the whole is a Form composed of an infinite number of forms, so are

her multifarious and stupendous operations the infinite exemplification of her interior qualities and principles. And these will be more distinctly observed as we ascend in the scale of organic development, observing at the same time the anatomic and physiological truths accumulated by the unceasing efforts of some good minds, so that we may not lose sight of our external or sensuous knowledge while exploring the sublime recesses of Nature's interior.

By these universally-comprehensive correspondences is demonstrated the inseparable unity of all the multifarious departments of Nature's productions. And I now proceed to consider a higher degree in the order of forms—not with the intention of establishing a speculative hypothesis, but to indicate one of the waves of development receding from the interior Fountain of all life and activity. In this way the mind is wafted onward under the guidance of immortal Truth.

The first animal forms of the present day are the simplest, like those of the previous periods. And these have been classified into various species, the whole forming one group or order; and these are similar to the types of the radiata, articulata, and mollusca, in the lower stages of creation, such as the infusoria, polyparia, crustacea, conchiferæ, and cephalopoda. These were then, and still are, in being. There are various species of these orders that have been modified by the conditions of subsequent periods of the present era. Those of the lowest order possess a form which radiates in a manner corresponding to that of the flower, having a cellular tissue, and a sensitive substance for its external parts. It is therefore classed among the *radiata*.

The *articulata* is a more complicated form having several joints and a heavier tissue; its various parts performing reciprocal motions. This is the class of the animal creation whose species rise from the first order to the molluscs, including all the various anelidans and pieco-saurians—these, however, being the highest types.

The eastern and tropical parts of the world abounded exceedingly with these forms. And contemporary with these were all the higher orders, such as the fish, bird, turtle, rodentia, ruminantia, plantigrade, and digitigrade, and the inferior orders of the marsupialia and quadrumana. These abounded in various parts of the east, and particularly in Asia and Africa, and extended toward the northern regions—with the exception of the birds and turtles, which, with other similar species, existed more in the tropical portions.

There were many huge animals upon the face of the earth, such as the mammoth, and kindred species: but each became less in size and more refined in organization, as one order succeeded the other. There were also, in the country now known as Arabia, many large herds of these animals; also in the portion now known as Greenland, which was then warm and fertile.

There were many animals upon the earth of the saurian order, and these were of a very repulsive and disgusting nature and habit. Some of these were very deeply red, and very poisonous. These inhabited alike the sea and land: but they only remained upon the earth about three hundred and eighty years of the present day, being destroyed by a new association of elements which were as destructive to them as they were adapted to the requirements and uses of higher forms.

The mammoth and kindred forms did not remain upon the earth after the first two thousand years. These gradually decreased in number, and finally the whole order became nearly extinct, a few only remaining, the fossils of some of which are found in caves and icebergs.

There was a kind of animal nearly representing the elephant in form and disposition, but which was very much larger, and formed a link between the mammoth and the elephant. A species of this has been discovered, which has been termed the *mastodon*. These existed about two thousand five hundred years, and, like the others, finally became extinct.

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§ 65. I am impressed with the reason why these higher gigantic animals passed at successive periods from the face of the earth. They were many ages in being, especially before they arrived at their higher degree of formation and became an established order of animals. And in the early periods of the sixth day, after they had arrived at this state, they migrated to various parts of the earth, and thus at times became entirely separated from each other. Reproduction thus became limited, and finally entirely ceased. And so one after another died, and the order became extinct.

I am impressed that many species not known to naturalists, both of this and other orders, were also existing upon the earth, and likewise became extinct.

The opinion which has been nearly universally received concerning the destruction of these lower animals is altogether unwarrantable and

unfounded. These were not swept from the face of the earth by any catastrophic occurrence, nor by any circumstances which some misinterpretations of the primitive history have led the minds of the world to suppose existed. But the cessation of their existence occurred from the causes before explained; and no other cause can be demonstrated to have produced this effect.

Therefore the Radiata, Articulata, Mollusca, and Vertebrata, existed, as geologists have determined, upon the earth at the commencement of the present era. These are in reality the four great classes in the animal kingdom—though the radiata and mollusca might be blended together as forming one, which might be termed the mollusco-radiata. This would reduce the animal kingdom to *three* general classes, which would constitute a perfect *unity*.

Many ages elapsed before the elephant and kindred animals assumed their present degree and form of organization. They were formerly very much larger, but not essentially different in their mental constitutions. One species after another of these also passed from the earth, and gave room to new and kindred forms, before they assumed anything near the form and character that they now possess.

There are many caves now in the eastern and southern parts of the world which contain the remains of many of these forms of which I speak. The mastodon has been discovered standing in an erect position in the mouth of a cave; for it was the nature of this and other animals to conceal themselves in such places when they were becoming rather diminished in numbers.

There was a certain condition of the sea at one period in which, by a strange and peculiar chemical process, substances were united together and ultimately became condensed, and were thrown by the waves upon the shores. Such substances are now termed *amber*. These contain many minute insects, being transparent and beautifully crystallized. These existed upon the earth at one time in great abundance. Some portions of dry beach land were entirely covered with these crystallized substances, and presented a beautiful, pearly-white appearance. They gave birth to no vegetable forms. These amber forms remained the same for many ages, and some are still in being.

About this time there were various animal species of the order *quadrumana*. These admit of various subdivisions, the higher being near the most perfect orang-outang of the *present* day. The indi-

viduals of the whole order were very much larger than any similar forms now existing, their stature even exceeding that of man. These were very fond of the water, though they were in nature equally adapted to the land. It was not many ages before these nearly all became extinct; and it is remarkable that almost every one of these died in the watery element, and thus deposited its fossils on the bottom of the sea.

There were but very few types which represented the lion, tiger, wolf, and bear, these being a much later creation. Some of the saurian and other lower tribes of the eastern countries possessed very much of their dispositions, but they did not in the least present a true type of these higher forms. The various animals of the rodentia nature dwelt mostly on the southern islands, and where the fruit upon which they subsisted was most abundant.

I am impressed with many and various changes that occurred in the two kingdoms in the beginning of the present era—more even than geologists have conceived of in considering all the previous days of creation. Many distinct orders of animals dwelt upon the face of the earth, and passed quietly away without even leaving a vestige of their existence behind. Each of these became extinct because of changes in surrounding conditions, which also were the immediate causes of their frequent migrations from each other to various parts of the earth.

To the superficial observer there would have been a confusion in creation because of the dissimilarity of forms, natures, dispositions, habits, and various other peculiarities, which characterized the animal creation in the early periods of the sixth day. Some were entirely herbivorous, and others entirely carnivorous; and each one pursued its own peculiar inclinations: and a world of huge, gigantic animal forms was presented, devouring each other and the vegetable productions.

The ruminating animals were at first not very abundant; but they became more so about the fourth period, which was about the third thousand years. Those that were upon the earth existed mainly in Switzerland, but extended through all the European countries. They did not form a type identical in any particular with the forms of the present day.

Thus all the lower and first animal productions were, like the first of the vegetables, huge, gigantic, and undeveloped—corresponding to the density and imperfect state of the water and air which then

surrounded the earth. These species were so numerous, that it would be impossible to reduce them to any definite arrangement whereby they could be properly comprehended. For there are none now existing that bear their likenesses, and none that may be compared with their external form. Furthermore, a definite knowledge of these would not be of much importance to the world, and its application would be of no benefit, either in satisfying the requirements of the scientific world, or assisting the minds of those who are endeavoring to understand the more perfect interior principles.

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§ 66. I come now to a stage of creation in which the lower types of *Mankind* are distinctly exemplified. And of these I am impressed to speak particularly, and to trace them connectedly and with rather more minuteness than the other degrees of creation have been traced. And this will be done in order to impress the understanding with the important truth displayed in the first ascension of interior principles to the individualization of the inner man.

Harmony of anatomical structures and similarity of compositions are principles largely pervading the animated kingdoms. It has been a subject of much discussion among the minds of the world, whether there is any established law by which forms are recreated by the successive modifications of the original form—and whether, by the same process, the species reproduced by all the living kingdoms become modified at each period, according to prevailing conditions. But the basis of reasoning which has been assumed in relation to this point has not been correct, and researchers have not been generally fortunate in the conclusions which they have deduced from the visible appearances of Nature at the present day.

Before speaking of the type of anatomy that exemplifies partially the form of man, it is well to remark that Nature is like the human brain—and is incessantly producing *forms*, as the brain is *thoughts*. And each form and peculiar organization in Nature is determined by the existing, controlling circumstances, which were the cause of such form's creation. It is therefore impossible for any order of animals to remain for many periods the same as its original: for they are changed in accordance with the existing surrounding circumstances. So also the *thoughts* to which the mind gives birth are the *forms* of their creating causes. And it is no more impossible for the brain to produce constantly thoughts in every particular similar to each other, than it is for Nature to produce *forms* similar to each other.

For the mind is acted on by all the immediate and exciting causes which produce thoughts as an effect, and the effect always varies according to the variations of the cause. So forms are the thoughts of Nature, as thoughts are the forms of the mind. Thus, although a general law governs the *creation* of thoughts, this does not produce invariableness in the *form* of thoughts. Here, then, it is well to rest the present discussion: for it is not useful to enter into minutiæ concerning the modifications of animal forms; and these all must be understood as the results of efficient causes, not at the present time manifest to the sensuous observation of mankind.

At the present period of creation, which is the first part of the sixth day, the *quadrumana* that existed were very differently formed from those *now* existing, and their stature and strength exceeded those of man at the *present* day. They resembled very much those that were described as existing upon the planet Saturn. Their body was short and heavy, their limbs disproportionately long, and their heads of a very wide and low form. The spinal column in the early species resembled more nearly that of the fish than that of any other form. The shoulders were of great width, and the neck was very short and full. The whole body was covered with thick, heavy hair, like many of the plantigrades of that period. Some parts of the body of this quadrumana resembled those of the lower animals, such as the fore limbs, which were used always in walking. The trunk bore some resemblance to those of the lower saurian species, and the head nearly represented a combination of forms that were then existing upon the earth. Some of the fossils of these animals have been discovered, and they have been supposed to belong to a branch of the saurian species—also to some of the marsupial mammalia. This animal was the first type, after many ages of regeneration, which resembled in any particular the form of man. And the resemblance was in the peculiar form of the shoulders, back, and hips; but it resembled other animals in its extremities and main features.

This animal, like the classes previously mentioned, developed the positive and negative forces of the organs, and the proper functions of each organ were developed. Its lungs were very full and large, and were divided into two lobes. The heart contained four chambers (these, however, being imperfectly formed); the brain imperfectly performed a duality of corcular motions, but it consisted of one mass without divisions. The liver in them was that which is termed spleen in the human form; and the stomach more represented

the kidneys than the stomach of man, it being partly an organ of digestion, though the latter office was performed more by the general action of all the visceral organs.

This animal also had the internal and external surfaces of every organ, nerve, and muscle, lined by the mucous and serous coatings which generate the higher forces of the whole body. The muscular system was very powerful, the osseous portions were very gross in composition, and the cerebral portions were such as are connected with an undeveloped mental constitution. It possessed no thoughts that were not caused by the sensations of the body. Thus, though motion, life, and sensation, were all unfolded in this animal's organization, the higher endowments were as yet unknown; for there was no mental organization capable of developing intelligence.

I am impressed distinctly that this class of animals remained upon the earth nearly nine hundred years, during which time the physical elements experienced many changes, which at length resulted in the production of a higher form of the same class.

This new species, that now fills the place of the previous one, ascends one degree in the order of organic development. The animal of this species had a head much larger than that of the former species, though it was but little differently shaped. It possessed shoulders of similar highness, and an elongated spine, with a sacral-bone nearly like that of the ichthyosaurus. The extremities resembled partially those of the bear and partially those of the human being: but they used them all in walking, which made them like the plantigrade in habit, though they were like the bimana in some other respects. This form could not have existed, except as a progressive unfolding of the previous form.

After many physical changes had occurred, this same species also gave place to a new form. This, like the other, was a very dark, gigantic, and powerful animal, but it was not so gross as the previous species of the same order. The anatomy was somewhat differently constructed, and was adapted to a new use. The action of the whole visceral system was very perfect. The form displayed a full, plump sternum, head, and extremities, as are observed in the lower order of mankind. The spine was also more perfectly formed: it was not like the first fish-like spines, but fully vertebrated, and gave off, at every intermediate portion, ganglionic nerves as receptacles for unexpended fluid; and by these the whole body was kept in an active condition. The bones were filled with marrow. The brain was

very large and very inactive. The heart was imperfectly developed, but acted more perfectly upon the organs which were in close relation to it and the lungs than did the hearts of the previous species. The brain, by its heavy and sluggish action, gave beginning and birth to the nervous fluid: and by its contraction the system was charged with nervous energy; and by its expansion, imperfect particles that were existing in other portions of the system were drawn to the brain to be modified, and thereby new life in each portion was constantly generated. This animal did not develop the forces necessary for the full unfolding of all interior qualities; but inasmuch as its forces had ascended from those of the primitive species of the same class, so they were adapted to unfold themselves and to give birth to new and higher forms, such as were subsequently created.

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§ 67. The creation of a new species soon followed the destruction of the one just described. This, again, assumed a more perfect form, and its anatomy more resembled that of the lower order of mankind. Its head and body were not so large. The spine and its appendages were very differently constructed, and the extremities became now so modified that it used but two of its limbs in walking. In the species before existing the hands and feet were nearly alike, but the hands of this resembled those of a species of the marsupials that then existed—and the feet still those of the digitgrade, with the exception of having more complicated parts. And there was a decided distinction thus formed between the habits of this species and those of the lower species of the same class. The whole structure of the body manifested an adaptation of parts to new and more perfect uses.

There is a law running through this system of comparative anatomy, not perceived in a superficial view of the order of creation. For the historical period is the only one wherein all investigations are made, and all inductions and hypotheses are established. The inquirer, therefore, is like a person standing at the termination of a great water, and questioning its origin and its manner of forming itself into so large a body. But if the mind could be carried back to the beginning principles, and then follow each law and order of development through all the successive changes, the connexion between the present degree of organization and the lower animated forms would be distinctly seen. And then each form would be to the mind an index of its own origin, and from it the future development of

higher forms and more perfect qualities could be inferred. Then the activity of creation would be considered as a result of the energies contained in the First Principles, which have been heretofore explained.

There is now a decrease in the species of the quadrumana; and decrease of forms indicates a composition of more refined materials. Thus the present class has less hair upon the surface of the body; the shoulders are not so high; the spine now becomes nearly of the same form, even to the os-coccyx, which joins more perfectly the sacral-bone through which run the posterior nerves which give strength to the muscles and tendons of the extremities. Then, again, all the systolic and diastolic motions are much more in harmony with what is conceived to be the condition of a favorable and healthy constitution. These are controlled by the forces generated by the mucous and serous surfaces, which are adapted to the digestion and generation of a positive and negative fluid, and which also develop the most perfect mode of reproduction. The little hair that was upon their surfaces indicates, as does their general composition, more refined ingredients. Therefore the whole body constitutes the first type of a species far below the negro inhabitants of the earth as now existing.

Depreciation of this species was a result of subsequent periods, and finally this gave place to a new species. And it may be observed that I only mention the prominent species of each class, and that the subdivisions are not particularly noticed, inasmuch as if *minutiæ* were specified, the great and leading characteristics of these orders of creation would be rendered less conspicuous.

The species that we now have upon the earth may be properly termed a quadrumana also, and is a progressed succession of the last species. This inhabited the eastern lands, especially the parts of Africa and Asia that corresponded in latitude, and which were only divided by the ocean. It inhabited in greatest abundance the parts of the earth where the marsupials generally dwell.

We have now a different type of anatomy, and in many particulars a new plan of organization. The head is not so large as in the previous species, but assumes a more oblong shape, and joins very closely the medulla oblongata. And the medulla spinalis more distinctly proceeds from the above portion, forming four cervicle nerves, these again extending into dorsal and lumbar, being very indistinctly ramified, as is the case in the higher order of the bimana. The [illegible]

vertebrated column was seemingly more adapted to higher uses than any form previously dwelling upon the earth's surface. The jaw-bones were of great length, the mouth was large and distended, the cheek-bones were prominent, and the head greatly represented those of several of the feline tribe. The nose was very broad and flat, the brows were full, and the eyes were rather inclined to the top of the nose. The chest and the whole viscera system were very imperfectly formed, but represented in their main features the body of the Caffers. Their limbs were long, slender, and rather bowed. The feet were rather more oblong, and the ankle gave off parts which better adapted the feet to locomotion. The body was generally very full and gross in appearance. It was nearly free from the heavy hair which grew upon the previous classes. The hair upon the neck and head was somewhat more heavy, but it was very short and dark. Their color was generally an inveterate black. This class existed upon the earth nearly seven hundred years, during which time the whole of the animal kingdom assumed imperceptibly a higher degree of refinement.

The following prominent degree of organization was that of a large, gigantic form, ascending to within one degree from the first established human inhabitants of the earth. It is well to remark that the portions of the earth where these existed were constantly undergoing specific modifications according to the condition of the interior of the earth, and its surrounding physical elements. And it is not necessary to discuss the transformation of colors; for it will be seen by an explanation hereafter to be given, that all colors are homogeneous with the first and lowest—and that if the first is subjected to proper conditions, the succeeding colors will be unfolded (varying only as combinations differ): and thus will be displayed all the complexions in the animal creation, and all the living and blooming beauties of the vegetable kingdom.

This next class ascends to a degree in the scale of animal formation that may be properly termed an ultimate representation of all living things. In this form the *bimana* organization becomes more distinctly visible. The heart and lungs in this animal assume a higher degree of development than those of any of the previous species. Being well formed in its main portions, it is still better calculated to generate active, living forces, and thereby approaches nearer the capacity of mental perception and intelligence—although its organization is a compound—even a transmuted ascension—of

lower forms. And however indistinct the modifications may appear to sensuous observers, this does not alter the truth of the general law whereby elements and forces constantly and successively unfold more perfect developments and higher states of exaltation. How easy, therefore, is it to perceive the anatomical and physiological correspondence which seems to be manifested in every order and degree of Nature's productions!

Besides a well-formed viscera system, this animal possessed a more perfect form of the spinal column—it being more minutely vertebrated, and giving off more motor nerves, which, by entering into a portion of the ganglionic system, contributed to the perfection of the whole internal apparatus, enabling it to digest more perfect substances as constituting its food. And this is the first type by which a true conception is conveyed of the power of the mutual living forces. For it must be discovered that the animal forms, as they become more fully developed, combine more forces within their organization. Thus the form corresponds to the interior power of motion, motion to the nervous life, and this to the active and susceptible sensation that pervades the serous and cellular tissues of the whole body. Thus these three forces become, when properly perfected, the first indication of intelligence; termed by naturalists "the instinct of animals."

The form of the head in this animal was very little dissimilar to that in the previous species. Its brain was smaller, but more complicated, and therefore more susceptible. The color was not changed; the hair upon the head and body was similar; the long and ill-shaped limbs continued, and also the short, full body. Various species of these animals inhabited Asia and Africa. Being yet animals, they were highly susceptible to the influences of external circumstances—more so, indeed, than any other order of animals. They were of great stature, had great power of will, and possessed strong passions, as owing to the highly-susceptible inclinations inherent in their constitutions.

It is well here again to remark, that where Sensation becomes perfectly established, passions, inclinations, and susceptibility to all external influences, become greater than at any inferior stage of animal development. For it is by the interior sensibility arising from the medium existing upon the serous and mucous surfaces, that all the interior characteristic, which are sensations and passions, become strong, and therefore more extensively manifested.

These animals, to the present inhabitants of the earth, would ap-

pear like giants in form and stature. Indeed, they were larger than any similar forms now upon any portion of the earth. These were the first that displayed any indication of mental activity. They were so formed that it became convenient for them to use distinct *sounds* which were significant to the minds of those addressed. These sounds were produced by the throat; but they did not yet possess a glottis and tongue that could serve as vocal organs. The sounds produced were somewhat like those made by some species of the feline tribe, but in no particular did thev resemble those used in human vocal intercourse.

These animals were distinguished from all others in habit and disposition. They even had a conception of rearing artificial structures wherein they might reside—and they often inhabited caves: but they generally, like the lower species of the same order, dwelt upon the surface of the earth. They did not possess any of the aquatic or amphibious characteristics. Therefore it is manifest that they were more refined in form, in degree, and in disposition, than any of the previous classes or orders in the animal kingdom. These dwelt undisturbed upon the earth nearly one thousand years.

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§ 68. The degree of organization which subsequently took their place, was the first form that approached or indicated in the least degree any of the peculiar characteristics of mankind; and these represented the Jalofs and Mandingoes in their lower degree. These were upon the earth, without any essential modification, nearly eight hundred years.

After this, three successive and distinct orders pressed in their stead. The highest of these approached in every particular the more perfect form of the human organization. These inhabited the Asiatic continent, while the other portions of the same class were in the south of these regions. Thus the three continents—the southern, western, and eastern—were inhabited by three distinct tribes, the highest of which, existing in Asia, came nearer to the unfolding of intellectual endowments. And this brings the period of the sixth day of creation to a point three thousand and eight hundred years before the commencement of the race as referred to in the primitive, written record.

The surface of the earth, particularly in Asia and Africa, was now much more progressed, and consequently more fertile and suitable to the requirements of the animal creation. And it was at this time

that the inhabitants of Asia began to unfold a distinct and sensuous perception, and even to represent their perceptions to one another. Having no proper conception of higher beauties than those surrounding them, they consequently remained in their unintellectual state for nearly one thousand years, during which time the earth underwent a material change, which resulted in the destruction of nearly all the various tribes of the bimana type, and also materially altered the geographical and geological condition of the whole earth.

And it was by the passing away of the old conditions that new and more perfect ones came into being, whereby a new order of creation was produced, the highest of which ascends to the type exemplified in the present human organization. Until this period vegetation was comparatively imperfect and limited: but after this, each portion of the earth was rendered fertile and fragrant with living beauty. The earth at no previous time brought forth productions so extensive, or yielded so many delicate forms of vegetation; for now it presented an external expression of its interior excellences. The whole earth was fertile, and the eastern countries abounded with more beauty and living grandeur than they do at the *present* day. It may be supposed that these beauties could not have existed without the agency of man in their cultivation. But the most beautiful and complicated forms in the vegetable kingdom, as in the animal, become developed in a more perfect degree when they are not artificially cultivated.

And it was at this time that a new tribe was introduced upon the earth—rising entirely above the undeveloped features of the lower forms. These constituted what may be properly termed a transition from the animal to man: and these were the first forms that could be properly termed *Man.*

And the record which reveals the then-existing condition of the earth is distinctly proved and exemplified; for the beauties of creation, displayed in all the parts of Asia and Africa that were fertile, represented not only the interior qualities contained in the earth, but also the primitive conception of the *garden of Eden.*

And it will be understood from this that all the vegetable and animal productions ascend gradually and imperceptibly with the unfoldings of the law of Nature, from the original gelatinous composition to the creation of man at the present period. And, again, it is evident that man was formed "from the dust of the earth"—was rendered man only by the congregation of innumerable living forms, which

assumed orders, degrees, species, associations, and correspondences. And thus he occupies a degree of organization pre-eminent above all the other departments of creation, and thus is a representation of all living things that contained the *germ* of which he is the *unfolding*. He is thus a combination of all forms, qualities, and essences, in Nature, sustained by all kinds of motion, life, and sensation, that characterize the successive steps of natural progression. Thus it is that man is over all creation. And as he represents the developed beauties contained in the *lower* forms, so is he a representative of the *interior* world.

The written history speaks of the multiplying of each form of the sea, land, and air. And all these were subjected to the control of man, while man was actually dependent upon all below and around him in being. For while he is the unlimited proprietor of his own person, the whole creation below his exalted degree is necessary to his subsistence and nourishment. And inasmuch as there is an inseparable dependence of man upon every form in being, and of these mutually upon each other—so are the harmony and perfection of all things dependent upon the reciprocations of the vegetable and animal kingdoms and man, and of man and the interior and more congenial world.

Here, then, we rest satisfied. Man is created, and exerts a power over all creation. And the present developments of the whole Universe are in accordance with all the associated laws that flow spontaneously from the Fountain of divine and living Principles. They are even the breathings of the Great Positive Mind which has flowed through the ten thousand avenues and forms of animated Nature, until it breathed into man the breath of life, and he became a living soul!

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§ 69. Now is revealed the whole use of Nature; and now can be perceived the adaptation of every part belonging to the whole Mass, to produce a more exalted form—which, again, is adapted to the unfolding of far greater and eternal beauties. And all the laws and forces which have been heretofore explained, are now plainly understood as converging to the formation of man. Man, then, represents the universal progressive development which is an inherent and eternal law of matter: also he represents a resurrection of every gross material in being. And the saying that is contained in the Key is now verified, that "Nature is the Cause; forms are the Effects, and man is the Ultimate production;" and that "the Great Positive

Mind, as a Cause, uses Nature as an Effect, to produce Spirit as an Ultimate."

These things are represented in every particle in being, and therefore can be comprehended by a proper investigation of the rudimental laws and principles of the Universe—without which no important truth can ever be unfolded to the minds of the world.

The work of the present day of creation has been more distinctly marked by unity of plan and composition, and the appearance of a general end, cause, and effect, than that of any previous day. A superficial view of the whole plan of creation of mankind, however, would lead to many erroneous and repulsive impressions. But when viewed with a scientific and reverential mind, the whole presents a connected plan and a sublime and magnificent work, inasmuch as every particle is a flowing of the interior qualities of previous existences: and each, again, as it ascends into higher forms, displays a higher degree of the same interior excellences. And so from one order of creation to another, in which the species are only mediums of transferring inferior qualities to higher states, there is to be seen the same united activity, the same potent energies, and the same teeming beauties; and as the confluence of all these establishes and constitutes the organization of man, man becomes the perfection and representative of them all.

So by these harmonious breathings of Nature, the work of the present day manifestly becomes a higher example of omnipotent and divine Love and Wisdom. And this is the closing of the present era—the consummation of the creations of the whole period, and of the End contemplated; and thus Nature represents a higher beauty, a more perfect form, and a more comprehensive organization. These things, when viewed in connexion with the united harmony of the Universe, display wisdom which transcends the powers of human expression. Indeed, there is no mind adequate to appreciate the wisdom here displayed, save the Great, Comprehensive Mind whose Essence pervades every particle throughout space!

And nothing is too low in the scale of being to be of indispensable importance in the position it occupies. Moreover, nothing is so low but that it is the perfection of something still lower. And the lowest particle in being is only a representative of an endless use and adaptation. Nothing therefore is useless: for that which appears gross and imperfect is in reality the only substantial source of subsequent unfoldings. Thus a condensation of an inconceivable congregation

of atoms produced only the imperfect form of the earth. And it is plain that if this condition had not existed, the vegetable kingdom could not have been developed. And so the vegetable creation is a substantial basis for the animal creation, even as the earth is for the vegetable. And the animal kingdom is the only basis upon which man could have been created, and therefore it is absolutely necessary to his being.

And had not each of these been governed by the unchangeable laws of Nature, nothing would have assumed order or refinement. But by the operation of these laws the whole creation gradually ascends, by imperceptible steps, to the perfect development of its own interior nature. Thus the germ of existence is in Nature, and the fruit thereof is Man. Thus the vegetable mirrors the undeveloped qualities in the earth, and represents the animal kingdom. This, again, reflects the beauties of the vegetable kingdom, and represents the formation of Man. And man exemplifies the perfect unfolding of Nature's interior qualities, and represents within himself the united and harmonious Universe.

From these correspondences it can be plainly seen that all things which have form and distinct existence have an interior independence, but that externally they are dependent on all things, and display a universal use. And it would be as unjust to abhor any of the lower kingdoms as it would be to have a prejudice against any of the imperfect portions of the human organization. For *forms* are only the temporal combinations of material substances; but the Cause (of which forms are the effects) is the *invisible* and therefore is *eternal*. And as forms, the uses of which the mind does not always comprehend, are the constant manifestations of Nature, so they are the constant and successive productions of her immutable and eternal principles.

And the first and most comprehensive attribute that is manifested in these forms is divine Wisdom. And their unity and harmonious reciprocation prove that Wisdom is the higher attribute flowing from the Fountain of divine Love. Love, therefore, determines the universal relationship, and Wisdom the universal adaptation. So these attributes are the highest laws of Nature, comprehending within themselves various modifications of the same principles as all flowing from the same exhaustless Fountain wherein exists infinite Intelligence.

This is the Vortex from which are unfolded successively the re-

ceding waves of a united Universe. And one of these is an index to the expanding sublimities of another; and so their ceaseless flowings comprehend the whole Univercœlum. And as these are the flowings of the general materials in space, so the earth constitutes a similar vortex of power, which rolls forth succeeding waves from the mineral to the vegetable, to the animal, and to man: and the breathings of inherent qualities transcend Motion, Life, and Sensation, and form a pure and exalted Spirit. The wave of development is not arrested here, but it goes on throughout the unimaginable spheres in the interior world, until it approximates and is responded to by the Great Positive Mind. Thus are the concentric circles of material creation unfolded—which correspond to, and absolutely prove, the concentric circles of spiritual creation and spiritual, endless progression!

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§ 70. Thus the great Vortex is a living, exhaustless Fountain, wherein dwell infinite Love and Wisdom, and from which flow the undefinable worlds which pervade the whole Univercœlum. And these are formed by succeeding and expanding waves, the same principle being distinctly manifested in every department of animated Nature. The Universe, therefore, is an ocean of activity, even as the Univercœlum is a boundless ocean of infinite Love and Wisdom.

The *Thoughts* of the infinite Mind, therefore, constitute the laws of Nature: and the results of these thoughts are the animated forms in being, including the exalted form of man—which again form, on a corresponding principle, the interior, spiritual existence. Nature, therefore, is merely a *Thought* of the divine Mind, its forms are the thoughts of Nature. Thus the universal laws are merely the infinite expressions of the Great Positive Mind.—And thus are we brought to associate our interior principle with the Thoughts of its own Producer.

And it is only by a clear comprehension of Nature's creations that we can form any correct conception of even a Thought emanating from the divine Mind. The laws of Nature are known to be unchangeable; and these are merely the expressions of divine Thoughts. These laws, therefore, are emanations from the universal Cause; and by resting upon their immutable and harmonious results, we would be resting our interior affections upon the Thoughts of an all-pervading, infinitely-perfect, omnipotent Mind.

It is seen by this that universal truth displays a universal corre-

spondence. All things, therefore, are existing externally in *forms*, but all realities are dwelling in the *interior*, and are the cause of the form's existence. Thus it is necessary for the living principle of man to have an external form: for the two mutually depend upon each other. Without the form, the spirit could not be: and without the spirit, there could be no form. Therefore the interior is the reality, and the form is a useful, rudimental instrument, agent, or medium, by which the spirit forms a connexion with the material Universe.

So the animal and vegetable forms are necessary for the unfolding of their interior qualities. The external coating of the earth is a form necessary to contain the interior, living Mass; and without it, this Mass would be in a chaotic condition. So it is necessary for the Sun to be clothed with a form like the planetary system, in order that one body may balance another, and that the whole may thus be in unity and reciprocation. The Sun being the interior and producing cause, its evolved forms constitute the united external Form. So the whole Univercœlum is necessary as a Form—a Body—of the Great Positive Mind This living Principle is the all-producing Cause, and the Univercœlum is the universal Effect. Thus the latter forms an External, which is necessary for the existence of the Interior. And thus the whole creations of boundless space are only an external Form assumed by the interior qualities of the divine Mind.

If, then, it is impossible to understand the uses of the minute forms in Nature, is it not more impossible to comprehend the extent of an infinite thought?—and still more impossible to comprehend that thought's Originator? It is not well, then, to doubt the existence of a use in any department of Nature; for this would be evidence that the subject is not yet properly understood. And it is only when the exalted and sweeping intellect puts forth all its powers to grasp the whole united plan-work of Nature's creations, that a very indistinct idea is obtained of that which infinitely transcends all adequate conception. So nothing is inactive—nothing useless—nothing absolutely imperfect; but everything sustains an important position in the great architecture of the Univercœlum.

These meditations are the result of the breathings of the sphere of *Causes*,* in which my mind is situated, and in which all *effects* are made

* What is meant by the "sphere of causes" the author explains in his spiritual revelations, in a subsequent part of this work.

present. And these effects are exemplified in every minute particle, constituting an inseparable chain of correspondences ascending to the highest celestial spheres, which are illuminated only with divine Love and Wisdom. All that is around, below, above, is to my mind an harmonious congregation of forms and spheres, of laws and principles, which are in every particular displaying the original design of the infinite and omnipotent Mind. So no thought is so extensive or so profound as to comprehend the infinite expanse of divine creations.

Nature, at this period of creation, presents a most beautiful reflection of all anterior creations. And it is now evident that man is created from the dust of the earth, and that he is the receptacle of one of the spontaneous breathings of the Great Positive Mind. This rendered him a perfect form — a useful agent — a living soul. And thus were male and female created; and these were qualified to exercise an unlimited control over all the lower orders of being, even as man feels his absolute dependence upon *them*. And so the whole earth at this time represented the close of a distinct and pre-eminent creation, even the peopling of the garden of Eden. As this represents the living beauties in the vegetable kingdom at this period, so do the inhabitants thereof represent the perfection of animated forms.

Thus the grand Work is finished — the great End is accomplished. Nature becomes an harmonious Whole — the congregation of parts. And so the original expression which was made in view of the general consummation of the present period of creation, is absolutely verified. — And as Nature is a mirror wherein are seen all her interior excellences, so this ultimate development of creation is a mirror wherein is reflected the truthful expression that "*the evening and the morning were the sixth day.*"

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§ 71. The germ of man has thus been discovered in the lower forms of the animal kingdom, and traced through all of its progressive stages of development, rising from the lower degrees through the great body of the animal creation, with its many and diversified branches and their modifications, up to the blooming perfection of the living tree whose fruit is the organization of man. And as man is the fruit of the whole living creation, so is he the rudimental being possessing those undeveloped endowments which have subsequently civilized many portions of the earth, and also opened to the mental view the reality of an interior and more perfect world.

The present existence of man was within and near the portion of

Asia which has since been termed 'Turkey', extending to the regions of the Euphrates and Tigris, and joining in two distinct lines to the locality whereupon was built Jerusalem. As was stated, the lower type was existing in some portions of Africa, but these were as inferior comparatively as were the felina and general mammalia of those regions. The great body of those of the most perfect form, and which were truly man, thus dwelt originally upon the borders and in the interior of Asia.

Their form was very large, their strength was in proportion to the great density of their osseous composition, and their motions were governed by the peculiar plan of their anatomical structures. The spinal column was perfectly vertebrated. The sternum and intercostal portions were so arranged as to give great elasticity to the interior and depending portions. They were marked by a peculiar gentleness and humiliation, such as resulted from the more agreeable instincts of the lower and kindred forms.

There was still a slenderness and imperfect form of the limbs, these being somewhat bowed and still resembling the extremities of he previous classes. Their mental constitutions (of which more will hereafter be said) were not intellectual so much as social, but they were characterized by great power of perception and memory. They did not display any noble moral qualities such as were manifested in the subsequent races.

Male and female thus existed, differing only in stature and strength, in accordance with the plans of their respective organizations. This was the first class of beings that could properly be termed mankind: for they now exemplified, though imperfectly, all that the human organization has in subsequent ages unfolded.

The portion of the earth where they dwelt was at this time very fertile, yielding forth many species of vegetation. Thus this portion of the earth was more adapted to the requirements of man than any other; and corresponding to its advanced condition were its animal developments.

This, with the lower and kindred races, has been designated by the comprehensive term *Adam*—as was their associate tribe comprehended by the term *Eve*—these terms representing the first and the basis of the more perfect inhabitants.

Their dispositions were exceedingly gentle and social, varying in some particulars, owing to the imperfect reproduction of their species. Asia was thus peopled for many ages, during which time no

mechanical improvements were made. They had no conceptions of the arts and sciences, nor of the intellectual attainments possessed by the subsequent and higher orders of the same class.

At first, and for many continuous ages, they communicated their ideas by *expressions of the countenance* and *outward physical signs;* and while they remained unsophisticated by the art of clothing their ideas in verbal sounds, they were free from all cupidity and absolute deception.

After the consummation of many periods, they advanced in artful attainments, and began to exchange thoughts with each other through the medium of vocal, rudimental sounds, consisting of monosyllables. At this age they were not acquainted with nouns, adjectives, and verbs, and therefore their language displayed no distinct inflections.

It is well to observe the progress of their intellectual qualities, and to notice the distinct results arising therefrom. It is well known to the nicely-critical observer of natural physiognomy, that thoughts, whether they arise from interior or external exciting causes, must of necessity illuminate the eyes, the features, the whole countenance, with the exact expression of their import. Such was the mode of expression among the first inhabitants of the earth during their unadulterated condition. They expressed vividly and without suppression their interior thoughts upon their countenances, and thus communicated with each other.

But when they had advanced a little further, and had partaken of a little of the fruit of the tree of Knowledge, they began to conceal their true sentiments, and to clothe them with an arbitrary vocal sound—which possessed not the power of communicating the real reality of their ideas and affections to each other, but rather was liable to convey deceptive impressions.

It is well to understand properly the origin and rudiments of vocal language; but this we can not do without understanding the action of sound upon the atmosphere, and its vibrations among the intricate chambers of the ear.

The first inhabitants did not possess perfect vocal powers. This arose from a deformity of the trachea, larynx, and glottis. These, when perfectly arranged, act in concert to produce the variations of sound, according to the influence of the will upon the parts. If the atmosphere had not been chemically so constituted, and composed of particles of superior form and fineness to the particles of water, sound would not have been known except as an indescribable sensa-

tion. This is established by the fact that the sound communicated by the particles of water is very indistinct in comparison to that communicated by the atmosphere. The particles of water are not so perfect in form and refinement as the particles of the atmosphere. Each of these elements has ascended above the angular and circular, and holds an intermediate position between the spiral and vortical forms—having those forms that are adapted to the transmutation of the lower and imperfect to the higher and more perfect forms.

The water, therefore, is a medium by which gross particles are transferred into its own composition, by its attractive power as owing to its spiral form. And the atmosphere, being a higher degree of the watery element, and having the vortical form, possesses a still greater power of transferring the watery element into its composition. Thus one is so arranged that it is adapted to the perfection of the other. And these must be considered as owing their origin to the *rudimental* forms.

By this knowledge of the constitution of the atmosphere may be understood the phenomenon of vocal sound. It is evident that when the will excites the vocal organs, there is a communication of positive power constituted of more perfect particles than those previously pervading the same organs. And when the vocal organs are thus excited, they become mediums for the descension of the will. This produces a corresponding action upon the particles of the atmosphere; and the first particles excited communicate their excitement to the adjoining ones, and thus the action proceeds from one particle to another, each particle modifying the same, until it arrives at the labyrinth of the ear, where it becomes suitably modified to produce a vibration among the chambers of that organ, and an impression is thereby produced upon the mind of another. Thus it was only by the delicate modifications of sound, which is at first only an excitement, that such a process as vocal communication was ever discovered.

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§ 72. The inhabitants of the earth thus came into possession of a new power, only in consequence of the unfolding of their mental faculties. The rudiments of vocal language are thus discovered. Their sounds, consisting merely of monosyllables, were imperfect—not so considered by themselves, but by subsequent nations which have arranged the grammatical laws of language.

Language, therefore, is a result of progressive development: and

it existed in an imperfect condition ever since the development of the law of Sensation. From that moment instinctive signs were employed by the animal creations; and these continued to grow more and more perfect until the establishment and present condition of the human inhabitants of the earth. Vocal, verbal communication, could not have occurred before this period: for previously the atmosphere was too grossly constituted.

Not long after the introduction of verbal sounds as signs of impressions, the inhabitants became disunited in social affection in consequence of the misconceptions conveyed by those sounds. They finally could not enjoy each other's society; for every expression of the mind, which was originally pure and unadulterated, was now clothed in a false sheath; and this created disunity and confusion among all the inhabitants.

Previously to this, mankind were in an innocent and pure condition; but by the constant increase of these causes, they became disunited and repulsive to each other. This has been distinguished in the original history as a state of depravity. It was in this manner that their eyes were opened; and thus they were enabled to see their own deceptions and imperfections. And having a new power of conversing with one another, they clothed their real and imperfect thoughts by false sheaths or deceptive *aprons* of obscurity.

Thus the whole race became dejected and depraved: not because they had violated any constitutional faculty, physical or mental, but because their faculties were wrongly and imperfectly developed. Such is the origin of all deception—of all imperfection. From this moment misery and impure associations had their origin. By continued and ill-directed development of the faculties, vice and misery increased. The inhabitants acted more and more against each other's interests, and thus became disorganized and rendered entirely wretched and unhappy.

At the period when this wretchedness prevailed most extensively, they were obliged to leave the happy associations of their former days, even the beautiful Eden of the earth, and became dispersed into other lands. Three distinct nations ultimately became established as flowing from this rudimental fountain. One of these settled in the interior of Asia; another upon its eastern borders; and another in the lower part of Africa.

The inhabitants of Asia, which were then divided into two nations, consisting of the original and the branch, sustained a close relation to

each other and to the nation in Africa. Indeed, they were all the legitimate children of the original inhabitants. But they were very different in constitutions and dispositions, insomuch that they could not harmonize consocially with each other.

There was existing in the minds of one nation a disposition to peace, unity, and concert of action. They dwelt harmoniously together; they were kind and gentle to each other and to their brother nation, insomuch that they have been made to correspond to a *shepherd*, and their amiable and gentle dispositions to the innocency of *sheep*.

The opposite nation, which dwelt upon the borders of Asia, possessed the various dispositions of the primary inhabitants. They were imperfectly organized as to their mental, physical, and social constitutions. They manifested the passions of envy and retaliation. They remained, to the same extent as were the previous inhabitants, in a misdirected and ill-developed state. From this cause all manner of deception, tyranny, false ambition, and impure highmindedness, arose among them. They were an imperfect and badly-organized nation. They were deceptive and universally selfish; they were haughty and uncongenial in all their social and intellectual bearings and relations. And there was such a disunity existing among them, that they were compared by the primitive history to an unholy man, termed *Cain*.

And the opposite branch of the same original inhabitants were, as has been described, entirely dissimilar in all their natural and social characteristics, and more perfect in their general constitutions. These were, in the language of correspondence, compared to an amiable, well-organized, and good man, named *Abel*. Thus the two nations were the legitimate children or branches of the same original germ; and these were designated as Cain and Abel.

As these names have now become familiar, it can not be inappropriate to use them in designating the movements of these two nations. Cain was very much versed in scientifics. He claimed, with an air of self-sufficiency and false dignity, to possess the knowledge of all things, and thus felt very much exalted above his brother Abel. Abel was an unassuming, kind, and gentle being. He did not display the external, deceptive knowledges which characterized all of his brother's actions. He was a peaceful, good, and honest person, having no highmindedness, but felt and sustained the principle of justice and reciprocation throughout the various departments of his

constitution. His whole form was beautiful and reflective of interior beauty: for it manifested a general symmetry and a brilliant expression of interior principles, which rose far above the lofty pretensions of his brother Cain, and showed that he associated with that which was more pure and undefiled.

This peace and harmony dwelt within the bosom of Abel; while an air of pomposity and polluted selfishness was visible in the person and actions of Cain. Thus they dwelt together for a long period; the one possessing a meek and amiable, and the other a presumptive and domineering disposition. And after dwelling together for the period spoken of, Cain, as a selfish tyrant, possessing no pure, internal sympathy, rose with all his combined forces against his brother Abel. And the latter, being so meek, gentle, and submissive, yielded without retaliation, and thus fell a sacrifice to a supercilious and self-exalted being—even his *brother!*

Thus the two nations warred together. Devastation was the result: but soon the terific combat was ended; and Cain, the overpowering nation, usurped the wide dominion of the whole earth!

This was the first stage of imperfect civilization. It corresponds precisely with the second and third orders of the animal creation. The latter were gross and imperfectly formed, and they manifested an impure, ferocious, and repulsive disposition. They were in the incipient stages of animal development, even as these two nations were in the incipient stages of civilization: and they varied in innumerable respects, even as the different nations of the earth have subsequently varied.

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§ 73. The nation (Cain) which superseded the other, was very well versed in sensuous knowledge, and retained hereditarily all the imperfections of the previous inhabitants. Its people soon became sensible of their defiled condition. They became extremely depraved and wretched, such being the legitimate fruit of physical, mental, and social violations. They represented a being in despair, suffering as they did the full consequences of their violations: and thus Cain was represented as saying, "My punishment is greater than I can bear." This was an humble acknowledgment—a true confession of depravity.

And it is thus seen that the unprogressed and incipient stages of civilization erected a monumental demonstration of the inevitable consequences of social and national violation. This monument, in-

deed, extends its turrets above the nineteenth century And that violations are always attended by corresponding consequences, is evident in every department of Nature, whether organic or inorganic, animate or inanimate. And thus the germ of civilization being imperfectly deposited, unfavorably situated, and imperfectly developed, has turned the true faculties, true passions, and pure associations of man, into unholy and polluted paths!

Here, then, is the origin and cause of all imperfection: and here was the monument erected. And the inhabitants of the earth, during the many ages down to the nineteenth century, have not been able to discover the cause of the existing imperfection, or to remove the foundation of this fearful monument, and erect in its stead a temple of universal peace, harmony, and reciprocation. Is it possible that the world still requires kind and yet positive admonition to guide and direct them into the peaceful way of righteousness!

After the nation had thus conquered all that was good and amiable, it removed to another portion of the earth, which was further west, and almost upon the European continent. Here they gradually became imperfectly and socially organized: and as it was a land not fertile, it was termed "Nod;" for this corresponds to barrenness.

Here they gradually multiplied and became a great nation. They also improved as to their internal condition, informing themselves to an extent upon natural and immutable principles But in consequence of their previous degraded condition, as they multiplied, their hereditary deceitfulness also increased. They thus formed an externally-brilliant, tyrannical nation, possessing but few of the interior qualities of mind in any high degree of development.

The garden of Eden literally corresponds to peace and beauty. The streams of water that were described as flowing through the garden, were rivers the courses of which have since been changed by the volcanic action of the earth. These rivers correspond to fertility. Adam and Eve correspond to two distinct nations—which ultimately became associated, and thus formed one, in the interior of Asia. The tree of knowledge corresponds to the undeveloped embryo of perfection and intelligence. The terms good and evil are used as expressive of the legitimate fruits thereof: *evil* being the gross, imperfect, and undeveloped, and *good* being evil's perfection. The animal of the saurian species that is represented as being more subtle than any other beast of the earth, corresponds to the secret, imper-

ceptible progress of an unfavorable and unhappy mental development. And eating of the fruit of the tree of knowledge—of good and evil—represents an experience of the fruits of the good, which at once begets a knowledge of evil. Thus it is that experience begets knowledge: and if the inhabitants of the earth had not seen the very lowest degrees of evil and wretchedness, the subsequent nations would not have known or appreciated that which stands in contradistinction.

The nations (which were two combined as one) thus obtained the knowledge of good and evil; and this knowledge corresponds to having their eyes opened. And becoming thus aware of their evil dispositions, they endeavored to conceal them by making external garments: thus aprons correspond to a fearful secretiveness, and a dread of having their corrupted characters openly manifested. This, again, corresponds to depravity: and thus they conversed deceitfully with each other.

From this the nation, which had then lost their high degree of innocence and purity (merely because they were unfavorably situated, insomuch that their situation became exceedingly evil and vitiating), sank to a lower degree of uncivilization. From them sprang the two nations designated in the primitive history as Cain and Abel—the former being distinguished for external show and highmindedness, and the latter being a meek and unsophisticated nation whose principles corresponded to the innocence of sheep. The war and devastation that arose after many ages (after they had become men or great nations) correspond to the predominance of ignorance and folly over peace and goodness. The land of Nod corresponds to barrenness: and the multiplicity of the nation that sojourned in that portion of the earth corresponds to the prevalence of universal artificiality over all that is naturally pure and righteous.

We have now ascended to the basis of all theological speculations of the nineteenth century, and of those that have called forth the energies of the most erudite men of every age and nation. And many speculators, in consequence of the unsearchable antiquity of the doctrines which they have investigated, have become entirely deceived as to their origin and the foundation on which they rest.

It has already been revealed that in the constitution of mankind there existed passions and principles which were in themselves good. But after the advance of the nations, they, by misconceiving the true

elements of their nature, created unfavorable circumstances, by which the development of their passions and principles was entirely misguided; and consequently they became a degenerate and wretched race.

Here, then, is the cause of the present imperfection of the world. Being misdirected in its incipient and rudimental stages, civilization has gradually taken various courses, and these have been subjected to many modifications, until at the present period the disorganization is so radical and universal that no inquirers have been able to search out its foundation. But we have seen that this consisted in the various conditions that were *incidentally* established among mankind in consequence of the uncultivated state of their mental and moral faculties, and of these being improperly directed. From these causes arose a universal misunderstanding, and an absolute disorganization of that which would otherwise have been well sustained and controlled, and which also constituted the very essence undeveloped of pure and undefiled morality. Such, then, is the *origin of evil*; and from its origin many dissimilar consequences have followed, varying according to the civilized or uncivilized condition of the subsequent nations.

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§ 74. Africa at this time contained two distinct nations—one of these being the original branch of the primitive inhabitants, and the other being a part of the same nation, only disconnected by a dissimilarity of disposition and government. And Asia contained three distinct nations—the greatest of these being that existing in the interior, extending its dominion to Turkey, another being upon the border of the continent, while the third existed in the region of Jerusalem. These nations, which became thus disconnected, endeavored to live apart from each other's interests, and thereby engendered in their own communities a mutual hostility toward each other. This resulted in successive and destructive wars—not carried on by open combat with implements of destruction, but rather by devouring each other by ingenious and fanatical despotisms.

It would not be proper to mention the descendant nations as distinct from the primitive inhabitants: for in reality Africa contained one general nation, as did also Asia after the settlement of the nation in the land of Nod. These, however, divided into three distinct branches, one of which located in a portion of the earth now known as China, and some of these, again, settled in Central America.

They became disunited in proportion to the dissimilarity of their dispositions, being from the first rendered variable by all the unfavorable conditions by which they were surrounded. Some of these nations (or rather parts of the first nation) advanced to some considerable degree of social and intellectual attainment—these, however, being free from the imaginative conceptions which so greatly entered into the minds of the succeeding nations.

They had not as yet erected any houses; for they dwelt in ingeniously-constructed tents made of the foliage that was so abundant in those parts of the earth. They had not as yet tilled the ground: but they partook of such vegetable and animal forms as it was given them to know by instinctive consciousness were suited to sustain their physical constitutions.

Many ages elapsed after this period before they arrived at a sufficient degree of intelligence to erect dwellings made from the very large trees of those continents. But there could be observed a steady advancement in natural and social attainments; for it was now that they began to arrange their vocal signs into an orderly and grammatical form. Together with the improvement of language, the intellectual faculties became gradually unfolded; and they then conceived the rudiments of the mechanic arts, and were soon able to make a useful application of them.

Not long after this the nation that dwelt in Central America began to improve rather more extensively than any of the older and kindred nations. Having ascended to a higher degree of intellectual development, they began to till the previously-uncultivated earth. They could see a natural adaptation of materials to the unfolding of interior principles, such as would redound to their united interests; and they were guided partially by this conviction in all their artificial and mechanical improvements. Stones were soon discovered to be useful materials for the building of more convenient and agreeable dwellings.

They existed in this condition for a few centuries, during which time there was a gradual unfolding of knowledge among them. And ultimately there existed in Central America a beautifully-constructed city, formed entirely according to the conceptions of beauty which were peculiar to their then-uncultivated intellects.

The inhabitants of Asia and Africa remained in a degenerate condition. Being so universally disunited in consequence of their imperfect social institutions, it became necessary, in order to control

the people, to establish over them an arbitrary government—to appoint a ruler who might exercise despotic, tyrannical dominion; and the people were willing, as at the present day, to submit to these unnatural and unholy governments.

These inhabitants began gradually to decrease in stature and strength, according to the change of the elements surrounding them. They were previously a large and athletic people, possessing powerful constitutions, and exercising unlimited control over all the lower species in the animal kingdom. But they became at length a degenerate race in their physical as well as social organizations.

The inhabitants of the earth had not assumed a lighter color than that which may be observed in the Jalofs and Caffers. The condition of their constitutions was owing to the slow unfolding of all their essential qualities—which, if they had been properly directed, and placed in the path of prosperity and development, would have rendered them (as the same would have rendered the world of mankind at the present day) a brilliant and harmonious Brotherhood.

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§ 75. The present degree of moral, social, and intellectual development, involves subjects of deep interest to the most profoundly-inquiring minds, among which class *theologians* sustain a prominent position. And inasmuch as their innumerable opinions are generally the subsequent modifications of conceptions of the primitive and uncultivated inhabitants of the earth, they will feel a decided interest in the following revealments as involving the truth or untruth of the main features of their psychological theories. For as we have now ascended to the origin of all mythology, of all heathenism, of all civilization, and truly-intellectual development, it becomes highly necessary that we should notice distinctly the origin of all important conceptions which have led the minds of the world, through successive generations, into many unholy and imperfect opinions.

It is distinctly evident to the observing and inquiring mind that all dissimilarity in opinions must in reality be owing to a difference in the degrees in which different minds have become unfolded to the reception of truth. All minds are seemingly converging to one centre, at which will be developed the perfected knowledge of psychological and eternal truth. This will be the establishment of some vast, comprehensive, united system of theology—one that will sustain an inseparable connexion with the natural, interior elements of man, and with the universal laws of Nature, and likewise will unfold

the consoling truths in reference to a future and interior world. It will be a theology perfected by the knowledge of scientific truths, which are the rudiments of higher and greater truths, and by the knowledge of the unperverted and unpolluted spiritual nature of man as being the representative of the perfection characterizing the universal creations.

In the subject before us, then, are centred the inquiries of theologians of the present day. And the discovery of the source from which all the various systems of theology have arisen, will prove that the many paths heretofore travelled by theological speculators are only so many degrees of mental development, each being determined by the peculiar circumstances to the influence of which the minds of men have been subjected. And these paths are of themselves indistinct lines of truth in which the minds of all previous nations have travelled; and through similar lines the minds of all these present nations must of necessity travel in order to arrive properly at the Fountain of true scientific and theological knowledge.

And there is no division between science, philosophy, metaphysics, and religion. For the first is the rudiment and basis of the second. The second illustrates the first, and typifies the third. The third unites with the second, and flows spontaneously into the fourth. The fourth pervades and comprehends them all, and flows as spontaneously to a still higher degree of knowledge and perfection.

Thus nothing is natural which is not moral. Thus the natural and the moral are conjoined principles dwelling in Nature and flowing out of truth. All things, therefore, are good in themselves, but consist of different degrees of goodness, and each is necessary to make the whole an harmonious unity.

The metaphysician has entered into many profound investigations relating to the mental constitution of man. He has endeavored to discover the origin of *passions* which constitute the elements of the mind; the origin of *Sensation* (which is a principle of the organization originating in its inherent essence); and of the *affections* and *loves* (which are the elements of all interior association); also of *Intelligence*, which consists of the thoughts of the substance of the mind. And in endeavoring to search out the existing relations between these variously-modified elements, he has arrived at various and illegitimate conclusions. Not being able to discover the origin of these things, or the nature of the spiritual composition, metaphysicians have reasoned entirely from an assumed basis, and their con

clusions have been in accordance with the basis on which they were founded. And so all the important theological inquiries at the present time are involved, as to the legitimacy of their results, in a proper unfolding and truthful description of the imaginative imperfections originating at this period of the world's history.

Some of the inhabitants of Asia had not improved to any extent in their forms of vocal communication. Their verbal language consisted merely of incoherent sounds made by the concussion of the larynx and glottis; and these not being varied according to reason, they became socially confused and ultimately divided into many tribes. These settled in the east of Asia, in the interior, and on the borders joining the African continent. They were in a very uncivilized condition, being governed generally by a sanguinary discipline which expressed characteristics but little above the higher orders of animals, and disconnected them completely from the nations in the European continent and in Central America.

Here, then, is manifested all the disunity legitimately resulting from a bad organization and imperfect situations—a disunity of feeling, of social interests, of intellectual attainment, and a destitution of all those high and lofty principles that characterize a united and happy brotherhood.

The inhabitants of Central America had advanced more than the other nation in the arts, sciences, and mechanical inventions; but their minds were yet uncultivated in all the higher branches of knowledge and refinement. They had advanced also in language. Every century brought a distinct modification in their form of vocal communication: and they spoke a tongue so primitive that no analogy to it has as yet been discovered in the elements of oriental and subsequent languages. It possessed, however, some inflections, though these were more imperfect than the same are in the speech of the Sandwich-islanders.

The inhabitants of the European continent (which had multiplied to a great nation) had not ascended to any important degree of refinement; for in every particular they were far below the condition of the nation in Central America. And those in Africa were, if possible, in a lower degree of uncivilization than the African inhabitants of the present day. They were, however, above the brutish inhabitants that were divided into castes and tribes on the continent of Asia.

At this period the inhabitants of the earth all lived without houses,

with the exception of the European and Central-American nations. Vocal sounds were as dissimilar as their social and intellectual developments. So the inhabitants were divided into every degree of physical and mental disunity; and this is the basis of the disunity yet existing among mankind—though the inhabitants of the earth are now perceptibly converging to a higher degree of unity of interests.

About this period the imaginations of the more advanced nations became very fertile, and were of a character corresponding with the undeveloped state of their minds. Imaginative belief began in this period to form a conspicuous feature in the workings of the human mind; and it is well to mention how these hallucinations became established.

After the first inhabitants of the earth had discovered the process of expressing thoughts by sounds, the confusion of understandings soon became permanently established. The land of Asia previously, and indeed up to this time, presented a beautiful landscape of blooming fragrance, inasmuch as that geological portion of the earth had advanced in rudimental compositions far beyond any other portions. After this confusion of tongues, the inhabitants became disunited in consequence of the deceptions practised upon each other—these arising entirely from misconceptions of their interior relations toward one another. Hence arose envy, cruelty, and misery, among them. For they became jealous and envious of each other, and lost entirely all the peaceful principles that previously united them instinctively together. These things arise from a perversion or misdirection of the pure passions of man, and from an unfavorable development.

As a consequence of these social confusions, and of these adverse feelings toward each other, they conceived of the existence of an imperceptible enemy which they supposed to be instilling into their minds a spirit of vengeance and retaliation, and generating absolute evil. This belief prevailed among them to a great extent. They attributed the evil influence to the peculiar atmosphere that encompassed the earth, believing that the light which proceeded from the sun possessed the power of imparting to it these malignant influences. And this fancy impressed their minds the deeper from the fact that they always abhorred each other when the sun apparently rose from the depths below and shone upon them. Thus was engendered a *fear*—to the existence of which the world at the *present* day can bear witness.

In subsequent periods, after the nations had become so hostile that

they warred against each other, the conquering ones, settling in the west of Eden, possessed in a still more definite form the general opinions of their ancestors. But these opinions now became modified in some particulars. Yet all the inhabitants feared the sun, and more especially the light emanating from it. Thus arose a dread of light — even of any *interior* or *mental* light, which might otherwise have illuminated their minds and ameliorated their social condition. It was concerning those who were still tinctured with this feeling that the language was spoken which says, "Men love darkness rather than light, because their deeds are evil."

Let it be understood that the inhabitants feared the literal light of the sun. The same fear, when modified, begat a fear of the sun itself. And this corresponds to the fear of receiving too much *mental* light — though this light, if it had been properly received, would have illuminated the interior principle of man, and made him a proper representative of the sphere which he is destined ultimately to occupy.

The succeeding branches of this nation, which required many generations and centuries to be perfectly established, also modified materially the belief of their ancestors.

It is well to remark that this is the very basis of mythology: yet it is too remote to be known to the world at the present day.

They now believed the sun to arise from an indescribable *abyss*, of which it was the *representative*. Clothed, as it was, with a robe of consuming fire, and presenting to them such fearful declarations, they shuddered at the contemplation of that which they supposed the sun represented, which was inconceivably more fiery. Nothing excited such deep and general attention among the first inhabitants of the earth as the sun — appearing, as it did, to rise perpendicularly over the edge of the ground on which they existed, and watching them with an immoveable and fiery eye for many hours, and then sinking correspondingly on the opposite side. They believed that it had then lost all its fiery garments, and was returning to the fountain of fire to be reclothed, to ascend again upon the opposite side. They therefore believed in an inconceivable fountain of raging fire. For this they considered absolutely demonstrated by its representative, the sun, which had been a dread to all previous generations. This, together with the opinions formerly entertained, constituted the faith of the nation of Central America.

It is well to remark (and the remark can be applied to the present

day) that a gross and imaginative hallucination, resulting only from the disordered and confused state of the mental faculties, becomes modified in accordance with the development of intelligence. And in proportion to the fertility of the conceptive powers, is the sublimity of superstitious imaginations. Here, then, is an important point for the consideration of the theological world.

I am *distinctly* impressed with the truthfulness of this account of the original condition of the inhabitants of the earth. Thus language, arts, sciences, consociality, and theological theories, advance in proportion to the advance of civilization.

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§ 76. We are now approaching nearly to the period of which records are contained in the primitive history of the earth and its inhabitants. And before there was a decided change in the condition of the world, there were several geological transformations and volcanic catastrophes, which altered the features of many portions of the earth, and likewise changed the courses of many rivers and the positions of many seas. And as this is the last that has occurred in the geological history, and gave rise to what is by geologists termed the *alluvial formation*, it is well to mention the important occurrences of this period.

The change was evidently necessary for the requirements of the subsequent inhabitants. But in observing a phenomenon superficially, the mind does not recognise the order and harmony of the workings of Nature's laws. But even if the use of an occurrence is not seen, it is not proper to question the wisdom of the cause which produced it. For the harmony of the whole grand plan which unites in one Structure a Univercœlum of Universes, is only seen and felt when viewed in its *general* aspect. And however plainly an occurrence may *appear* to us as the result of a *defect* in any of the departments of the general plan, this does not prove that it is so, nor is it in reality a sufficient basis on which to found *any* theory.

Previous to the period under contemplation, the earth presented a different geographical aspect from what it did after the consummation of the volcanic occurrences referred to. The north of England and of America were then entirely submerged by water, as also were the Australian regions. A great portion of the waters of the Pacific ocean, which divides the continent of America from Asia, then formed the seas of the arctic regions, extending toward the south a

narrow strip of water in the form of a river, which joined the gulf of Mexico and the Carribean sea.

Thus the inhabitants of Asia could, by following the circuit of narrow strips of land, reach the portion of the earth now known as Yucatan. An isolated nation also extended along the connected land into America. And from these originated the inferior inhabitants that have been found upon this continent, and known as the American Indians, and which have excited so many queries as to their origin.

Many of the islands in the southern and western portions of the earth were at this time completely concealed by the sea which passes between and divides the eastern and western hemispheres. It is well to remark that the Sandwich islands, the Friendly islands, and the island of New Holland, are the three prominent ones that have since become dry and fertile.

As was before stated, the condition of the atmosphere was such as to constantly create and accumulate extensive icebergs, these existing principally in the northern and inundated portion of the earth. These continued for many centuries after the previous submersions which occurred at the close of the cretaceous and during the tertiary period. From the close of the tertiary period up to the present time, there did not occur another and similar inundation. For the changes in the temperature were gradual, and the great mountains of ice were as gradually melted as they were formed. Thus the earth was preserved from another and like universal submersion until the present period, which is marked with more distinct and violent manifestations than any of the previous catastrophes.

From the consummation of the cretaceous formation to the present period, there have elapsed an incalculable number of ages—during which time the animal kingdom has changed its main forms several times, which changes were marked by a complete retiring of certain orders of animals, and a formation of new and more perfect organizations. These modifications occurred among the lower orders of the animal creation, and from these there was a progress upward to the production of the quadrumana; and from these, again, through many ascending forms to the ushering-in of the lower bimana tribes; and from these, again, up to the creation of man at the close of the sixth day.

It is well to understand that one of these essential changes required nearly a whole century—and that the changes were innumerable,

and therefore innumerable ages elapsed during the ascension of the first forms of the fifth day to the organizations of the period under immediate consideration. It is therefore beyond the ordinary powers of computation to determine the exact number of years that elapsed between the last submersion of the earth and the present impending changes.

During this long period of time, the atmosphere and water became, as in previous instances, unequal in density to the expansive force of the igneous materials of the interior of the earth. This is purely an effect of the universal law of progressive ascension. For the water and atmosphere together constituted the fluid and gaseous envelope of the whole earth. The action of one determines the action and constitution of the other. And if a change in these elements occurs, it must be by the ascension of rudimental particles to enter into a higher form of combination. The atmosphere at this period had been modified by the modifications of the water—and this by the changes experienced by the earth, and this by the modification of its interior. So it is well to understand that the interior, igneous composition is balanced and counteracted, as to all its expansive and eruptive forces, by the pressure of the water and atmosphere. The solid, external coating of the earth is the medium by which the two extreme compositions are sustained in a state of equilibrium.

This external pressure was diminished by the sublimation and recomposition of each element. It was many ages before the whole Mass entirely lost its equilibrium; and the present period is the point of time when this inequality occurred. The result was inevitable: the mass in the interior soon became confused and universally disturbed. The whole fiery ocean was in a state of inconceivable agitation. All the particles assumed impetuous motions, and rushed to different parts of the great mass, being acted on by the expansive heat of the interior composition. This resulted in an unimaginable expansion of the particles joining the crust of the earth. The result was the mighty catastrophe of which the whole earth now bears evidence. It was an upheaval of the entire upper portions of England and America, with all the adjacent parts. Volcanoes that had before given vent to the expanding elements of the interior, were at this time rendered entirely useless; and the explosions which followed shook the earth entirely to its centre, breaking in some parts the whole combined strata, some of which sank and others were raised to an immense height. Thus geologists have so-

ticed many prominences in which the upheaved strata seem upon one side to have been abruptly broken, while upon the other side they are gently inclined. These may be observed in the highlands of Scotland and in the Grampian mountains; also in the upper portions of the European continent.

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§ 77. The changes of the face of the earth at this time established new positions for the water, that before was in general a united body, extending through many valleys streams that joined the same body of water in other portions. But the great change that occurred at this time on both sides of the equator formed new islands, new lands, and new bodies of water. At this time the Pacific ocean suddenly flowed over the land that was before an extended valley, which, being sunk lower, gave room for its admission; and since that time this ocean has divided the two continents. Also the Mediterranean and Atlantic at that time became more confirmed in their present forms. And from that time unto the present period the earth has not changed in its general aspect or geographical features.

The enormous icebergs that were existing in the northern portions of the earth became at once dissolved by the evolution of heat at those regions. This resulted in a general inundation of all the low, dry land of the earth, though the water did not ascend to the tops of ordinary mountains. The inhabitants that were upon the continents before described were partially destroyed. The inhabitants of Europe, as settled according to the previous descriptions, were almost entirely destroyed. The inhabitants of Asia and Africa were generally undisturbed, although in some parts, as for instance where now exists the Caspian sea, there dwelt a multitude which were swallowed up by the great convulsion; also a small nation upon the mouth of the Ganges, and another toward its upper extremity. This river did not exist to any great extent until some portions near its then-existing borders sank with their inhabitants; and thus the river was formed in its present condition.

The inhabitants of Yucatan, which then extended to the gulf of Mexico, were likewise partially destroyed; for the gulf and the Carribean sea were formed by the sinking of inhabited portions; while those that dwelt entirely in Yucatan were undisturbed. About one half of the inhabitants of Asia and Africa were buried in the interior of the earth.

Thus about two thirds of the inhabitants of the earth were de-

stroyed by the great earthquake and inundation. A few remained in Asia, and more in Africa; and these, with those that inhabited Yucatan, were the only inhabitants remaining upon the earth, with the exception of three isolated tribes in North America.

This occurrence produced a change in every department of animate and inanimate Nature. The water and atmosphere became now permanently established, composed of the same elements in nearly the same proportions as constitute them at the present day. The atmosphere being an ultimate of the water, and pervading it, became a useful agent to transfer the same into its own composition, and by means of the same operation the earth is refreshed by rain. And by virtue of light derived from particles constituting the atmosphere of the sun, the atmosphere of the earth is rendered congenial to all living forms; and by the same means the water is also rendered suitable to sustain and nourish its living inhabitants. And by virtue of the united whole, the earth is rendered fertile and blooming.

So the atmosphere and water became so constituted as to balance the expansive force of the interior substance. And so the earth has remained in a stable condition ever since the period of the universal change.

Many forms in the vegetable kingdom were destroyed; but their places were soon supplied by kindred and more perfect forms. But it is not necessary to enter into any particular description concerning the conditions of the vegetable and animal kingdoms: but attention is directed to the condition of the inhabitants of the earth. This period is represented as the cleansing of the earth of all its impure and unrighteous forms. The flood, however, is described in the primitive history as rather more universal than it actually was. It is termed a flood, and is represented as a universal one—which corresponded to an entire geological and geographical change of many portions of the earth, together with the utter destruction of many inhabitants that were very unhappily situated and very imperfectly developed.

The inhabitants that are represented as being saved were those that dwelt in the land of Yucatan. For the others were generally destroyed, but few remaining in comparison to the vast population of both continents.

The original description of the flood is, however, an entire spiritual correspondence—representing in an imperfect manner this great catastrophe, which was the basis of the whole illustration. The exact correspondence will be discovered and related hereafter; but it is

well to mention that it was by this volcanic occurrence and this great inundation that the correspondence was suggested, having an internal meaning; for it is impossible for the account to have a *literal* signification. And as this portion of the history of the earth does not sustain a close relation to the meaning of the language in the primitive history, it is not necessary that I should at this time reconcile the apparent discrepancy between the original and the present description. I am impressed that the internal meaning of many sayings that were apparently literal has not as yet been properly and generally understood by mankind, notwithstanding their true meaning was understood by those who wrote them, and has since been unfolded to the world by an expanded and suitable intellect.

The inhabitants of Yucatan were far more advanced in the arts, sciences, and general intellectual attainments, than any other nations upon the earth. This land was not the *first* inhabited, but was peopled by a branch nation that came from Asia. Those that existed in Asia were yet in an uncultivated and uncivilized state. So likewise were those in Africa. Those that dwelt in North America were also very uncultivated as to their physical, mental, and social condition, being the ancestors of the subsequent Indians. These were at this period the only inhabitants of the earth. And from this period it is well to date the early history of the human race—considering all the previous inhabitants as only in the incipient stages of this condition of mankind, which condition represents all the subsequent conditions of the race throughout the whole earth.

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§ 78. Soon after this period, as will be discovered, the nations began to conceive of substantial *signs* as representatives and correspondences of things and thoughts. These are the *hieroglyphics*; and from these the subsequent historians derived their knowledge and impressions. There is no real knowledge to be obtained from hieroglyphics or history concerning the earth or its inhabitants antecedent to this period. And theological and mythological impressions had their origin nearly as far back as this period, at which the inhabitants of the earth at the *present* day date their origin.

And at this period the history of *language* begins; and from this it may be traced through the various and successive nations to its *present* condition. So this is a period in the earth's history marked by more important considerations than almost any other period: for we have now ascended to the *basis* of all subsequent conditions of

the world down to the present day. And it is within this period that man has become so far perfected as he *now* is in all his powers and faculties, and has acquired the ability to understand the important truths developed in the gradual progress of every nation, and by which he can understand the more interior truths that have, up to the nineteenth century, remained entirely concealed from the human mind.

And it will be a universal relief to mankind from their present misconceptions, to understand the important truths concerning the interior and ultimate life. It will then be discovered that our ideas do not flow from the external to the internal, but rather flow spontaneously from the interior through the organization into the external world, there to perceive and reason upon the stupendous workings of Nature, rendered prolific, beautiful, and congenial, by the influx of interior principles. Then our conceptions will be from the interior, and not created, as all conceptions have been supposed to be, by the intrusion of external things. For let this idea be as universal as it is true, That thoughts are not generated by external things, but that they are evolved from the living principle within. And thus it will be made plain to the reasoning faculties of man that all external *forms*, from the smallest insect to man, to Nature, to the Solar System, to the Univercœlum, are merely images shadowing forth the interior and creative causes—the essential principles, the divine Mind—and that all forms are merely receptacles of the living, active principles that generate within them Motion, Life, Sensation, and Intelligence. For as the vegetable kingdom receives nourishment from the light and heat emanating from the sun, so does the animal kingdom, including man, receive spiritual light and life from the Light which is the Love of the divine Mind, directed by Wisdom: and so Love is the Life, and Wisdom is the Organizer.

When we conceive of an organization, we are at once impressed with the existence of parts and qualities necessary to constitute such properly. The whole is composed of parts, and the parts are necessary to the whole; yet these do not *of themselves* constitute a perfect organization. For an arch may be composed of an indefinite number of stones, without which the arch could not exist; but suppose the arch to be disorganized, this would not alter the fact that the stones are the parts, and remain in substance unchanged. In order, therefore, to form a perfect organization, it is not only necessary to have every part adapted to the whole, and each part to perform a use

and fulfil a purpose, indicating a final cause, but it is necessary that these parts should have life and motion, and enter into mutual relations with each other, and thus form a whole or combined unity, in which a use must be manifest. And the use accomplished is the end of the organization.

The organization of man is of itself perfect. In every department there is an equal adaptation—an endless amount of uses—which converge to as many ends; and these when conjoined display one perfect Use and End for which the whole was created.

Thus man is existing. He is composed of an infinite number of parts; he is a *microcosm;* he is a united Whole. He could not be so if there were not a use in the plan, or if there were not an end to be accomplished. He is therefore rendered a proper receptable of the spontaneous breathings of the Great Positive Mind, through Nature, by Wisdom, to form and individualize the immortal spirit to dwell in the world within.

Thus man is an organization, not composed of a mutual agreement of parts through the indefinite workings of an impetuous Nature, but is rather the perfect form, the highest image, the designed organization, of the divine Mind that pervades immensity!

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§ 79. It now becomes necessary that I should dismiss all reflections concerning the use and end of the human organization, and confine my descriptions to that which flows legitimately out of the perfected physical conditions of this era. I am at present to say nothing concerning the moral and intellectual developments of the human race, nor concerning the conception of theological opinions and the gradual confirmation of them in the minds of mankind, nor concerning the modifications of these opinions by each nation through subsequent periods, until the identity of the original conceptions was lost. Matters referring to the general deluge, and to other general occurrences, will now be dismissed from notice until a notice of them comes in as a consequence of their theological originations. But the object of the following descriptions will be to present to view the stream of mankind, from its origin, through its many circuitous courses, until each nation, as a branch of the original stream, has contributed to establish the general condition of the world in the nineteenth century. I commence, then, at the birthplace of the lowest types of mankind, and trace them through their various de-

velopments, until they form what may be termed a perfect Man of the present period.

Asia, as all mythological traditions truly indicate, cradled the first-born of the human species, and nourished them from the lowest stages of infant innocence to the period of the extension of their powers and faculties, and until the change of their local habitations to various other portions of the earth. To describe these developments and changes in a connected way, from the time the animal assumed the form of the human at a period before mentioned, it will be necessary to commence at the first evolving from one germ of the forms and properties of a subsequently-distributed race.

In the beginning, there was existing in the interior of eastern Asia an association composed of the first human beings who dwelt upon the face of the earth. On a parallel with this family was subsequently located another one of similar type, but of a weaker and more effeminate nature; and they were not so large in stature, or so numerous, as were the former. These gradually became acquainted with each other by following out the inclinations of their constitution, which led them to seek association one with another.

I am impressed with the reason why two families were thus congregated in different places, at first without the knowledge of each other's existence. It will appear from research respecting the mammiferous species approaching to man, that there were originally two distinct moulds or forms of these, ascending at the same time nearly to the human type of organization. One had existed in the arctic regions, and in the upper portions of Asia, ever since the great revolution in the types of the animal kingdom at the close of the fifth day of creation. From that period these gradually ascended to the human type which characterized those who were existing in the interior of eastern Asia. By a corresponding modification, the mammiferæ that were existing in the interior portion of western Asia ascended to the effeminate type previously described. These located in western Asia, and the former in eastern Asia.

But they did not discover each other's locality until they had by industry accumulated social wealth in abundance. The ease which then occurred in their social condition gave to the elder members of each family a desire to discover new and more congenial portions of the land upon which they lived. And I am distinctly impressed that it was this undeveloped and effeminate race that originally discovered the location of the older and more matured inhabitants of

the interior of eastern Asia. The period of time that elapsed is presented to me indefinitely: but it was not more than one century and a half from the time that they became individually located before they became conjoined one with another. Then the two formed one family.

During the lapse of another century, two branches sprang from this family and flowed, the one into the lower portion of Asia now known as Egypt, and the other into the interior of Africa. In fifty years from this period, these offshoots grew into large families, and one of them ultimately grew into a powerful nation. Those that were in Egypt, however, sprang from the rather more matured stock of the primitive family, and thus retained all the peculiar characteristics of their gross constitutions, which were powerfully energetic, and the strength of which was determined by the great development of muscular fibres and solids in their physical systems. They also possessed great nervous power, which was sustained by a strict adherence to the requirements of their bodies and an abstinence from organic violation; from which cause also they were undiseased. But they were unlike those that settled in Africa, and who continued to possess all the imperfect and delicate characteristics of the more undeveloped portions of the original family.

And about this period (that is, about one half a century from the time they became permanently located) the inhabitants that dwelt in Egypt rose against the other nation, in Africa, with all the vengeance of infuriated brutality, and warred with them until they destroyed nearly three fourths of their number, and dispersed the remaining few to various portions of the same continent. This battle is represented almost perfectly by the battle which was spoken of as being nearly consummated on the planet Mercury: for they fought with the same kind of implements (that is, sharply-hewn stones), and manifested all the ferocious dispositions which are displayed by some classes of animals, but which are modified and rendered a little more perfect in man. And these were at this time displayed with all the ingenuity of which their mental faculties were capable, and with all the force of their powerful physical constitutions. Those that became scattered upon the continent of Africa I lose all trace of, because they evidently became extinct.

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§ 80. Now, again, are only two nations existing upon the face of the earth—the one in Egypt and the other in eastern Asia. My

impression now leads me to a period one century in advance of this period. And now the nation which dwelt in Egypt became located upon the southern portion of Europe. At this period they had advanced so far in civilized life that they constructed, in a most eccentric form, a beautiful city. They did not employ stones, but rather trees, which they arranged one above another against huge trees already matured. The tops of these they broke or bent to each other, and then thatched them in a singular manner; and thus they formed the roofs of their dwellings. In this manner did they construct residences of sufficient number to contain every person belonging to their nation; and this I am impressed was the first conception of architecture in the uncultivated minds of the original inhabitants.

At this period Europe yielded a low type of the oats and rye, which, however, may not be termed such, as it bore no resemblance to the present forms of those grains. But I use these terms merely in order to convey to the mind the article of food which was at that time yielded upon many portions of the European continent.

This nation increased in numbers excessively, and finally grew into such a mass of uncultivated intellects, that, being unguided, and incapable of directing themselves, they became disunited. And in nearly one century more from this period, branches of this same people established in Central and South America two still more beautiful cities.

Meanwhile those that dwelt in Asia set about another voyage of discovery: at which time the Pacific ocean was unformed, which fact rendered it possible for them to pass from the eastern to the western hemisphere, or to gain safely the upper portions of America. It has, however, been supposed that the aboriginal inhabitants of this continent must have crossed Behring's straits: but this hypothesis requires no direct refutation, as it is evident that those who suggested it did this in endeavoring to conceive of the possibility of the migration of this people.

But I will proceed to notice the inhabitants of the southern portion of this western hemisphere, as it at this time contained an advanced nation of the original family. The portions upon which the whole nation, dividing into various branches, became located, are now known as Spain and Yucatan, extending their more minute branches to the portion now occupied by the gulf of Mexico, and also to Brazil and Buenos Ayres. They constructed here, according to the previous description, their cities of stone and other durable ma-

terials, building very low and extensive dwellings, with apartments similar to those which are constructed for habitations at the present day. They had not as yet attained to the conceptions of architecture which were possessed by the inhabitants of those portions after the lapse of five centuries, during which time portions of South America suffered much from volcanic catastrophes, which formed the Mexican gulf, Caribbean sea, and Pacific ocean. During these appalling occurrences, nation after nation was destroyed; and there was a depopulation of almost every portion of these regions. But from the time of which I have spoken as the commencement of the existence of these cities, down to the fifth century afterward, the inhabitants became very much advanced in external information, scientific attainment, and hieroglyphical architecture.

At this time became founded the cities of Herculaneum,* Yucatan, and a primary city near the site of Pompeii. But as details concerning the social and physical conditions of these inhabitants would be unimportant in respect to the object of my present impressions, I will say in reference to them at the present time no more—but will pursue the general subject as before marked out, noticing the upbuilding, flourishing, and advancement, of each nation, city, and kingdom, together with the subsequent downfall thereof. So, then, I proceed to the period of the upbuilding of the city of Pompeii, and to the permanent establishment of five nations that arose upon the face of the earth about this period.

The inhabitants of Yucatan extended their rights of possession almost to the islands now known as the West Indies, a portion of the same nation being established in Herculaneum. And Pompeii peopled various portions existing southeast and north of this city, and sent forth a branch which peopled Brazil, extending to its extreme boundaries. But Pompeii as a great city, and her inhabitants as a great nation, yielded all their beauty, grandeur, and magnificence—ignorance, pride, and arrogance—to the annihilating hand of volcanic action. And by such agency she and her possessions were buried—the tops of the highest dwellings being covered to the thickness of many feet by the contents of a bursting crater. I call this *Pompeii* for the sake of distinction; but in reality a city that was subsequently founded near the same spot assumed for the first time the name of

* The speaker directs me here to say that these *modern* names of cities and territories are used simply to designate *localities*, and for the sake of distinction; but that no places of those names existed at the time spoken of.

Pompeii. And the city of which I speak can only be known to have existed by discoveries of some of its still-existing materials, which may be made by seeking at a place a little north of the city that has subsequently been destroyed in a similar manner. But I have not yet arrived at the period of the city known as Pompeii to mankind of the nineteenth century.

But I come now to speak of various other portions that were similarly depopulated, and also of Yucatan. And it was in this portion of the world that the greatest ingenuity and refinement existed in the art of architecture and in various other ornamental and hieroglyphical arts that ever existed, either before the founding of these cities, or since that period. Let it be distinctly understood, however, that these vast conceptions and attainments continued to flourish in an equal manner for nearly seven centuries.

I will now advance one more century, and describe new branches of the human family—inhabitants that passed from Asia toward America—some of which reached this continent, and others of which settled upon intermediate fertile portions which were suited to their fancy and inclinations. And I am distinctly impressed that while they were thus forming families and associated nations on these portions, the Pacific ocean became established in its present form, forming the islands known as the Philippine islands, Society islands, Sandwich islands, &c. And the population of these islands, thus surrounded by a body of water impassable by any means of navigation which they then possessed, were unable to change their habitation. But happily these portions were fertile, and yielded produce suitable to sustain their existence. And these very inhabitants gradually became modified into those at present existing upon these islands, and whose character and dispositions will be understood by perusing the pages of modern geography.

Those that remained upon the continent of Europe settled at this time in some portions of northern France. And those that remained in Asia had, as I have described, begun distributing themselves to other portions of the earth; and a type of them is slightly visible in the aboriginal inhabitants of America, and also of the Sandwich and Philippine islands. And at the consummation of the period which I have last mentioned, a distinguished and powerful tribe, detaching themselves from the southern nations, proceeded along the European continent, along Africa and Asia, and settled precisely where are

viously existed the Indo-Europeans, and on the portion that has been modernly termed Egypt.

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§ 81. I now pass to the close of another century. And this century is characterized more distinctly by the rapid advancement of civilization and intelligence. Egypt became founded, settled, and confirmed, as it was known to subsequent historians. From Egypt a branch or tribe sprang which settled Jerusalem and Jericho; and from these and Egypt sprang a colony which discovered Greece and founded and upbuilt a city. From Greece other portions of Europe were permanently peopled.

Thus after Egypt became settled, Jericho and Jerusalem were founded, together with Greece and other nations, all of which sprang entirely from the original settlers of Egypt. From other parts of Europe flowed a stream into the portion now known as Spain; and thus Spain was re-inhabited.

At the close of the previous century, hieroglyphics became sufficiently perfect to shadow forth intelligibly the thing, substance, or thought, which the inhabitants desired to represent: and it was not before the close of the last century and the introduction of the present, that the records commenced from which the world has received any correct or definite information concerning the primitive inhabitants of the earth and their early history. I find it impossible, according to my present correct impressions, to discover, by examining all written records of every age and generation, even one single intimation of the true condition of the inhabitants of the earth, of their social advancements and intellectual attainments, or of any of their early history, extending further into the recesses of primitive ages than the close of the last century, or the period of the permanent establishment of various cities in the eastern hemisphere. Still I discover an unbroken connexion between the actual previous conditions and those of which we are informed by hieroglyphical and mythological tradition.

So, then, at the close of the century of which I have last spoken, we find the earth inhabited in this manner: An uncultivated and uncivilized tribe existed upon the western or American continent; [illegible] large and flourishing cities existed in the southern portion of the [illegible] continent, or in Central and South America, their dependencies [illegible] prehending the West Indies, upon which islands a few [illegible] existing; also Spain and Portugal were inhabited by a [illegible]

proceeding from the Grecians of the European continent; north France and Britain sustained a small, detached nation from the Grecians; and Greece, Jerusalem and Jericho, and Egypt, were inhabited as before stated; and China, Japan, Denmark, Sweden, Prussia, Russia, Norway, and Siberia, each sustained detached communities from various portions of the earth. These various countries, cities, kingdoms, and empires, which I have designated by their modern names, were in this way, one after another, discovered, founded, and settled, by the various and heterogeneous tribes that were then existing upon the face of the earth.

It was owing to the dissimilarity of constitutions as adapted to climate and food, to the difference in their habits and modes of life, to the difference in their degrees of advancement in science and architecture, to their different degrees and kinds of ambition, and to the general superficial development of their qualities, that the inhabitants of the whole earth became thus distributed. And thus the whole race at this time was much diversified in appearance and constitution. And they have subsequently been classified and reclassified, according to each modification of the original type: and at the present time, even the antiquarian and philologist who has searched most deeply into all the palætiological sciences, is, as I am distinctly impressed, unable to form a correct conclusion respecting the earth's history previous to the period last contemplated. But some have made powerful exertions to reconcile supposed previous conditions with the *a priori* hypothesis that each of these species must of necessity have had an exclusive original type, of which those that are existing are the unchanged representatives.

But as this is the period when commenced the first historical records concerning the early state of the earth and its inhabitants, I am impressed to speak more particularly concerning all subsequent conditions, circumstances, and developments, that flowed out of the conditions of this period and characterized the human race through all subsequent ages down to the nineteenth century. Yet I am not *directed* to recapitulate that *already* known to the world, but [illegible]ly to present that which is not correctly obtained from oriental [illegible]ion, and to classify distinctly the human species so that we may [illegible]ly conceive of the *origin of language*. And when we correctly [illegible] conceive of the origin of language, an understanding of the [illegible] *theological conceptions* will legitimately flow out there-

The traditional records of the primitive nations of Asia are among the first historical accounts we have of the original nations. A[illegible] is known that China possesses a record of the world which extends forty thousand years back of the nineteenth century. And various parts of Asia bear evidence of the long and steady development of science and civilization, although other portions indicate the most uncultivated and barbarous conditions of the human race. But reliable historical information as concerning the arts and refinements of the primitive nations, and their mechanical and architectural knowledge, extends no further back than the peopling of Egypt. But the marks of distribution and civilization since then are distinctly discoverable in the historical records of each nation, from the period under review down to the nineteenth century—though these appear in a connected form among some nations, and among others they are entirely traditional, indefinite, and mythological.

But it was given me to know that South America and Mexico were inhabited many centuries before Spain became inhabited as known to historians. And these southern inhabitants highly cultivated the powers of mechanical construction; and these acquirements were retained by subsequent generations, when a branch of the inhabitants migrated to Egypt, and there became a large and advanced nation. Then from Egypt sprang Greece; and from Greece many portions of Europe were settled; and from these, again, Rome, and also other cities within its once vast and extensive empire, became founded and inhabited. And the settlers of Rome continued to flourish in all the mechanical and architectural attainments, as did the ancients of Greece; but they left uncultivated all those high and lofty faculties from which arise the most sublime and truthful thoughts and sentiments, and which, if properly applied, would have redeemed the race from the then despotic dominions of external artificiality.

In this manner, the various portions of the European continent of which we have spoken became inhabited and settled.

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§ 82. It is unnecessary to mention the devastating wars, fami[illegible] and pestilences, and the desolating invasions by deception, frau[illegible] stratagem, that ultimately came upon each nation throughout th[illegible]ern hemisphere, arising from the uncultivated and barbarous [illegible]tions which characterized the people of each nation, and w[illegible]vated the potentate of each to the highest degree of arro[illegible]

selfishness. And a false direction, and an unnatural envy which sank deep into the bosom of each nation, poisoned the tender affections of each to the highest possible degree, and diffused among them hatred and wretchedness. And thus wars innumerable pervaded the eastern kingdoms—all resulting from the misdirection of human thought and judgment. The result of these peace-destroying, desolating wars was, that the nations that were compelled to yield became dispersed among other nations, and thus the identity of many tribes, and even types, of the human species, have become entirely destroyed.

Some of these invasions and persecutions continued for nearly a century, during which time nightly incursions were made upon each other, in accordance with their usual mode of warfare. And during these wars many cities that displayed beauty and grandeur, owing to the high cultivation of the fine arts and mechanical inventions, were destroyed. Not only have *cities* been thus swept from the face of the earth, but whole *nations* have fallen a sacrifice to overpowering nations. And somewhat in the same manner were these wars continued for a long time.

But there was a period when the nations became settled into a more harmonious and united condition, which for a time quieted the unnatural dispositions to war, and breathed general sympathy, peace, and reciprocation. But soon after this period, nation after nation again became involved in war, some of which were successful, and others were nearly banished from the earth.

There is an event now presented for description which will illustrate the character of those impetuous wars. After Judea had become peopled, the inhabitants, not possessing judgment sufficient to govern themselves, chose a presuming chieftain as their head, and placed him in their city to exert power and influence over the whole nation. After this chieftain had warred with parts of his own kingdom, and incited hostility and bloodshed in many before-undisturbed portions thereof, he died. And so likewise Saul ascended the throne [illegible] Judea; and he assumed the character of a tyrannical king, and [illegible]ed with the Jebusites in Palestine, which, after being dispersed, [illegible]e mingled with other nations. And ultimately David usurped [illegible]one, and changed the seat of government to Jerusalem, which [illegible] this time grown into a beautiful and magnificent city. Here [illegible]ed by others, warred with the Syrians, Chaldeans, Amalek-[illegible]ites, Ammonites, and Persians, and succeeded in destroying

the identity of some of these nations, and of those tribes that were existing along the borders of the Euphrates, and soon extended his kingdom from the Euphrates to the Mediterranean, and from the Phœnician territory to the Arabian gulf. This, then, is an example of the results of misdirected human judgment, characterized as it is by all the features of tyranny, arrogance, despotism, and enthusiasm.

And when the people of England were governed by King Alfred the Great, the Danes or Normans rose against the Saxons with feelings of bitterness and persecuting hostility. And they succeeded in overpowering the Saxons, and held for a time the dominion over them. But Alfred, being in possession of a more cultivated judgment as well as a higher sense of honor and justice, invented means to regain his kingdom by dispersing the Normans who then had possession. In this undertaking he was eminently successful, insomuch that he gained power over the Danes or Normans, and they were compelled to sue for deliverance. For a knowledge of this occurrence peruse the early history of the Saxons.

I am impressed to describe these dissimilar events in order to show the great difference between the inhabitants of early periods and those of the present day. The Saxons, when they were invaded, did not possess the art and implements of war in so high a state of perfection as did the Israelites when they fought against and subdued those neighboring nations. So a difference is manifest between the uncultivated and unnatural passions of primitive nations and the more advanced but still more corrupted passions which characterize the nations of subsequent periods.

A large portion of Asia has at different periods been in the possession of the Assyrians, Chaldeans, Persians, Mongols, Syrians, Tartars, and Turks. And so Asia, and likewise other portions of the earth, have been at different periods subject to the struggles and wars of successive nations for the ascendency over each other, and to the outbreaks of all the unnatural and unholy passions excited by these wars; and the whole resulted entirely from the misdirection of the minds of the youthful generations. Thus various changes have occurred in the social and moral conditions of the early inhabitants of our earth. And they have changed and rechanged local habitations until the eastern hemisphere has become peopled as it is known to be at this present period.

§ 83. I am now directed to speak concerning the western hemisphere, or the portion of the earth that was unknown to any of the inhabitants of the world a few centuries ago, except to those who dwelt upon it from the time they immigrated from the interior of Asia. This portion of the earth was in early periods fertile in many of the lower types of the vegetable kingdom, and gave birth in its northern and southern regions to many huge and ferocious forms of the animal kingdom, and some of which also traversed the forests of the interior of the continent. I am not impressed with the number of inhabitants that dwelt upon this land, but it appears distinctly clear that there were three tribes, occupying different portions of the land. All of these, however, preserved the general type and characteristics of the original inhabitants, who, as it is given me to know, crossed from Asia into America about the period that a tribe descended into the southern portions. This appears to have been about nine thousand years antecedent to this day.

And thus they lived (having, soon after they became settled, been divided from the rest of the inhabitants of the earth by the submersion of the land or forming of the Pacific ocean), cultivating such vegetable forms as have since been termed, rye and corn. And other kinds of fruit, which have since been named, formed also a part of their food. They multiplied and formed three distinct tribes or semi-nations, in about one century and a half.

Subsequently, tribe after tribe was formed; and each possessing the same constitutional desire for discovery, would travel to various portions of the hemisphere. But being disunited from the nations that were civilized and enlightened in the intricacies of the arts and sciences, they retained all the grossness of their unadvanced progenitors, with the exception of the slight improvement resulting from the gradual experience which each tribe and generation accumulated from the conditions and circumstances to which it was subjected, and from the limited manifestations of natural genius which occasionally occurred among them.

And thus they dwelt, encouraging the spontaneous conceptions of a more truthful theology than existed among any other of the nations of the earth—deriving the same from the imposing grandeur, loveliness, beauty, and majesty, of all things in Nature, and from the magnificent stellar architecture under which they lived, and upon which they could gaze with wonder, awe, and adoration. I am impressed that they came nearer to a truthful conception concerning the higher

spheres than the inhabitants of any other portion of the earth, in that or any other age or generation. But as this subject is connected with our theological researches, it is not proper to reveal more on it at present.

Thus did the aboriginal inhabitants of this continent exist for many centuries, advancing very imperceptibly in any of the natural and superficial attainments of other nations. And thus were they existing when this portion of the earth was discovered and settled by a colony which came from the north of Europe. After this time, the population of European origin increased rapidly; and as they increased in numbers and power, the original inhabitants fled from their presence. They felt that those who came from Europe were of a nature and disposition antagonistic and repulsive to them; and thus at first they were afraid. But on becoming more habituated to the customs and manners of the colonists, they became settled, and admired their goods, but retained the same repulsive awe on coming into their presence.

But the European inhabitants, soon discovering that they could, by exercising their superior force and skill, obtain the crops and stores of food within their possession, rose up against the Indians and dispersed them to other portions of the land. This incited for the first time within their breasts, the feeling of hostility, vengeance, and retaliation; and this impelled them to indefatigable perseverance in bloodshed and invasion. Many tribes thereby lost their identity. Thus the aboriginal and European inhabitants were hostile to each other.

At a subsequent period, the inhabitants of the eastern hemisphere immigrated to this portion of the earth in abundance, and thus founded and established cities displaying a high degree of all the arts and sciences, which the inhabitants had fortunately imbibed from early impression and cultivation. By these means the people were enabled to accumulate wealth, and to render their condition far superior in a social point of view to that of the rude inhabitants which preceded them; and these advantages flowed from a high degree of just action, of proper judgment, of economy, industry, and magnanimity.

But in proportion to the blessings which flowed from the much happier conditions and circumstances in which the inhabitants of this land were placed, did the passion of envy and jealousy inspire the nation from which they sprang. They could not rest tranquil in view of the great contrast between despotic and liberal government. And by the feelings thus created, they were incited to demand a

surrender of the rights of this people, and to seek to neutralize their then-existing privileges by depositing in their midst the germ of tyranny and usurpation, and thus to subject the whole nation to pain, poverty, wretchedness, and despotic bondage.

But the latter people had increased to a great nation, though this was small in comparison to that from which they sprang. However, their facilities and natural advantages transcended entirely those of the nation that came against them; and being impelled by the inspiring thought of freedom, they fought against the unjust invasion of their own parent-country, and gained triumphantly the victory over potential despotism.

In this manner have nations warred with nations—even nations which have given birth to other nations have thus risen up in violent hostility against their own legitimate offspring! And each, possessing the sentiment of natural dignity, has resented the invasion. And thus have men poured out the living blood of one another, reaping no lessons from the undisturbed tranquillity of their parent Nature which breathed them into being; recognising no high principles of justice and reciprocation; but rather, at the sacrifice of all these essential principles, they have fought one with another as if Nature had in them misconceived, and mis-adapted her harmonious, divine, and immortal principles!

The western hemisphere became thus peopled, the minutiæ of the history of which may be traced in the writings of modern historians. So also is the national history of other countries on record, and speaks but too plainly of the errors of bygone ages.

Who now can read with undisturbed feelings the records of the barbarous massacres, inhuman persecutions, and unnatural and corrupt conditions, that are contained in the history of every nation upon the face of the earth? Who can contemplate the persecutions of centuries past with feelings of pleasure or complacency? Who among the inhabitants of the whole earth can with feelings of pleasure peruse the records of the destructive and immoral proceedings of chieftains, potentates, kings, popes, and emperors, who were uplifted in their own minds and wielded the almost omnipotent influence of a superficial and chimerical theology? Have not ingenious and designing men appealed to the mythological gods of their respective nations to sanctify their despotic governments? Has not one chieftain after another proceeded in the same manner to carry out his misdirected and unnatural desires, at the absolute sacrifice of all

morality, and of all natural and divine principles? O Man, whom Nature by her immortal energies has created! can you not now see the towering monuments erected from the materials of past history, to remind subsequent generations of the results of the misdirection of man's faculties and the pollution of his internal possessions? Do you not now see that these monuments will be reared still higher by generations yet unborn, if you do not exert your powers to remove their foundations, and to erect in their stead the temple of light, liberty, peace, and righteousness? Remain unmoved, and the great ocean of ignorance, folly, and imbecility, will rise to its highest tide, and you will be but floating particles upon its surface. But exert your powers as truth and duty require, and the sparkling rill of human progress will glide onward through the many recesses of social existence, and its many tributaries will all converge to form one grand stream of natural thought and affection, and this will flow onward until it is merged in the great ocean of universal knowledge and peace. And this ocean will flow onward with a tide that shall never ebb, throughout the realms of the immortal spheres!

The germ of purity and goodness, of love and wisdom, of morality and happiness, is in man. Become instructed, therefore, concerning its existence and essential qualities, so that it may be caressed, fostered, and cultivated—so that it may send forth roots that will gather nourishment from the congenial elements around it, and spontaneously unfold a substantial body, one that can not be shaken or removed. Let this, again, put forth tender branches that will extend throughout the avenues of Nature; and let these branches unfold the buds of innocence and the blossoms of beauty and righteousness that will breathe forth a fragrance of celestial love and wisdom ascending to the highest point of perfection.

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§ 84. The whole world is now peopled by beings of the most diversified characters and dispositions, each nation and tribe differing from others in habits, customs, and government—each partaking of different particles of food, breathing a different atmosphere, displaying different features of anatomical structure and physiological development, having different complexions, speaking different languages and dialects, possessing different primitive traditions, endeavoring to sustain different opinions, political and theological, and being actuated by different motives and different conceptions of the just and

good. Thus is the earth peopled: and thus has Nature "put forth her most tender efforts to yield a happy race."

But as the history of every nation will set forth its own experience, I am not impressed to enter into the minutiæ thereof. But in order to present a glance at the vast field of human history, I have thus generalized the race from the period it assumed the form of the human, and was properly termed Man, to the present distribution of the branches of the original family over the face of the earth.

They have been properly classified into five distinct varieties, though it is not true that there are five *types* of the human family. For it can be demonstrated upon anatomical and physiological principles, that the human race as now existing, with all the diversified conditions and developments which distinguish its five classible varieties, has ascended from one original type.

The varieties of mankind have been classified in the following manner: First, the *Caucasians*, which extended from India into north Africa and into Europe (and hence are termed Indo-Europeans); secondly, the *Mongolians*, which exist in eastern Asia, extending also toward Africa; thirdly, the *Malayans*, which exist in India, Africa, and other portions of the eastern hemisphere, extending into the southern islands; fourthly, the *Negroes*, which are confined to Africa; and fifthly, the *American Indians*. This classification is very proper, and needs no modification, as these are indeed the exemplifiers of all existing features and complexions. For the Indians are red, the Malayans brown, the Mongolians yellow, the Negroes black, and the Caucasians white.

It needs, however, but little argument to establish the common origin of these dissimilar colors. The original inhabitants were black; the subsequent nations were brown; the branches of these were red; from these sprang the yellow, and from these the white. White and black, then, it will be observed, are apparent opposites. There never was known an instance in which that which was perfectly white brought forth its opposite, black. There have been instances known of the black bringing forth white, or a color approaching thereunto. There are several accounts on record of the white bringing forth dark or black offspring; but these accounts will not admit of analyzation. The alleged facts of this nature did not occur under the immediate cognizance of an investigator; but the accounts of them were received from the mouth of the parents, and hence are not allowable. Meanwhile let it be observed that such an occurrence would be ex-

posed to every law of development. Such instances have occurred *partially*, from an arrest of utero-gestation, which caused the ultimate portions of the blood to become so assimilated with the cellular and serous tissues of the fœtus, as to render the body variously colored, —black, brown, red, or copper color—according to the advancement of the period of gestation at which the arrest occurred. Whatever facts, then, may have been observed in the Jalofs, Mandingoes, Caffers, and Albinoes, these can not possibly have any weight when brought against the universal testimony of Nature in her varied departments of natural development.

But I will describe the process of the transformation of color, the means required and the conditions necessary for this transformation, and the local circumstances upon which color is dependent. To understand this properly, we must first understand the laws governing copulation and the reproduction of the human form. As it does not become the character of this work to enter into the particulars of this department of Nature's operations, I am compelled to speak on this subject briefly and in general terms.

In the first place, let it be understood that conception never occurs unless there exist a mutual sympathy and a unity of purpose. This, then, is the first condition required for a proper impress of the human type, and for the production of a corresponding organization. The parts that are excited receive at once the conjugated, assimilated particles evolved from every department of the human system—and this by virtue of the sympathy which also determines the *quality* of the assimilation. These particles contain not only the sympathetic impress of the human organization, but of all its essential parts, even to complexion. This complexion is only a more perfect manifestation of what is known to physicians as the *nævus maternus*. It is dependent altogether upon the condition last mentioned. In this way, therefore, is the human type, and even its color, reproduced.

These facts holding good with regard to the original inhabitants of the earth, the *black* impress could of course grow *no blacker*. But during the process of nearly two centuries, the complexion of the generation then existing became essentially modified, so much so that it was permanently brown, owing to the change of atmosphere, climate, food, and local conditions. In like manner was one color after the other permanently established by changes of a dissimilar but of an equally effectual nature. The complexions thus established are not unchangeable, yet they will remain as they are, in each of

the various classes, until new and remodifying conditions are produced, both as to their local existence, habits, and customs, and in the earth and atmosphere, upon which stature, symmetry, strength, and complexion, are to an extent dependent.

Such is the present form of the race; and such are the classifications under which it may be comprehended. And I am directed to speak concerning these things no more—at least until it becomes expedient to do so in correcting some misconceptions of these modes of progressive development by those who may be inclined to investigate Nature's stupendous manifestations by their powers of sensuous perception.

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§ 85 The reason is now made manifest why the palætiological sciences and the science of correspondences were introduced and dwelt upon in the Key. For it becomes now the office of these sciences to unfold the primitive physical condition of the race, and to illustrate its advancement and progress by correspondences and symbolic representations.

In analyzing the essential elements of speech, it is necessary to descend to the conditions from which sprang the first conception of a process of communicating ideas. And in connexion with what has been said upon the subject, I will proceed to analyze language, and to unfold its origin and progress.

The word *language* is derived from the Latin *lingua*, which signifies tongue. I am impressed, however, that this does not convey the essential idea of mental or vocal communication. For, as has been stated, the original inhabitants conceived thoughts, and these were expressed upon their countenances, by the eye, by configurations of the face, by manual manifestations, and by outward signs and symbols that were suggested by the character of the thoughts conceived. Impressions were made upon their senses, which impressions were correspondingly transferred to the internal principle which evolves thought. This thought, in order to be conveyed to the mind of another, must be distinctly expressed, typified, or exemplified, by the eye, countenance, gestures, or by symbolical representation. This, therefore, is the philosophy of the vocal or physical expression of the thoughts, feelings, sentiments, or affections, of the internal, living principle.

In this way the original inhabitants began to convey their crude, confused thoughts to one another. Their internals being imperfectly

developed, this prevented the spontaneous evolving of those perfect and distinct thoughts which are expressed by uniform and substantial outward representatives. Hence there soon arose a disunity among them, because of the dissimilarity of verbal and physical expression. But I will not dwell upon the effects which were thus produced, but proceed to state connectedly the advancement and modification of the internal language of correspondences.

Mankind began first to express their thoughts by the configurations of their countenances. When they loved, their countenance indicated a smile of pleasure approximating to a brilliant illumination. When their thoughts descended into things hidden from their senses and powers of comprehension, they would cast their eyes downward; and when they were elevated, they would cast their eyes upward. And their countenances would also indicate pleasure, dread, and anger. To describe speed, they would run with a corresponding speed. To express apathy and *ennui*, they would repose in a manner corresponding to the thought which suggested the external expression. When desirous of having food, they would express weakness and prostration. And so in like manner did they converse by signs naturally suggested by the thought that was excited, either by the action of outer objects through the senses, or by the influence of internal consciousnesses.

While this form of language remained unchanged by the inventions of the ingenious faculties, they were peacefully united; but when *artificial* signs began to assume the ascendency over these modes of expression, then it was that their expressions became deceptive and unreal: and thus were greatly dissolved the unity of thought and the harmonious social relations which previously subsisted among them. From this period the branch nations began to construct objects corresponding to the ideas they intended to impress. They formed figures and symbolical representations, to express in a distinct manner the general thoughts they conceived, making no effort as yet to use their vocal powers in expression. Thus language proceeded from manual and corporeal, to instrumental representation.

But they soon experienced an inconvenience from the want of a more perfect mode of expressing the many minor thoughts that were constantly being suggested when they were in the presence of each other, and by their social conditions and general physical requirements. And being thus perplexed, they began to represent their minor thoughts by making certain distinct *sounds*, governed entirely

by the natural suggestion of the thought intended to be impressed. In order that these sounds might in all instances convey the same thought or idea, they endeavored to establish a *rule* by which each should be governed in his vocal expression. This was the rudimental conception of grammatical principles; for any given sounds or words are by these principles made to convey to the mind, under all conditions and circumstances, the same thoughts or ideas. This rule which was adopted among the early nations, in order that their vocal sounds might express the same thoughts under all circumstances, was soon discovered to be of great use in preserving the unity of their existence and in affording the pleasure of distinctly communicating minor thoughts vocally one with another.

After this, and when the nations had become distributed into other portions of the earth according to previous descriptions, these sounds were represented by hieroglyphical characters, or minute figures and strokes. The same rule still determined the meaning of the sound; and the impress of the sound was made upon some material substance, in order that the ideas thus rapidly expressed might be preserved for the instruction of succeeding generations. Such was the condition of language at the time of the settlement of Yucatan and the adjoining portions.

For an indefinite period after this time, symbolical and correspondential language remained unchanged among the inhabitants of the earth. There was no perceptible advancement in this for many centuries. But the next development of language was among the inhabitants of Spain and Asia. The first modified the existing, external representations of ideas that were conceived by the previous nations, into more perfect hieroglyphical forms, which were rendered beautiful by the perfection of mechanical attainment to which they had arrived. They also drew figures on smooth substances, which was the first suggestion of the art of *painting*. And they carried this to such a degree of perfection in Spain, that their representations might properly be termed *picture-language*.

But the nations which dwelt in Asia preserved the verbal and grammatical form of expression, and by improvements rendered it so permanent that some remains of the same language are still existing among various nations of Asia at the present day. The inhabitants of China became more confirmed in the monosyllabic language of the southern nations than did any other people. They also expressed thoughts in the language of correspondences, or representa-

tions in the form of pictures and hieroglyphics. The Chinese have remained unchanged as to their manner of vocal communication; while *other* languages were formed by the branch and distributed nations of other portions of the eastern hemisphere.

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§ 86. It is impossible to trace the *etymologies* of each tongue, inasmuch as there are so many varieties of idioms and dialects, and even of conceptions and thoughts by which etymologies have been determined. And it would be of no utility to refer to the researches of glossologists and etymologists; for each of these, in all his investigations, has only accumulated local, external facts, with the intention of establishing some particular *hypothesis*. And deductions made from facts thus accumulated are not warrantable nor useful as a guide to inquiries respecting the origin and primitive form of language, and the process by which it has assumed its present innumerable modifications.

Let it be observed, then, that the first elements of rudimental, monosyllabic language, were contained in the hieroglyphic representations that were given of those sounds that were used among the previous inhabitants as an advancement in the form of expression. From this source sprang the Chinese language. While this nation was becoming confirmed in its form of expression derived from the original hieroglyphics, other nations, improving upon the original style, adopted an entirely new form of grammatical, mechanical, and vocal communication. Thus from the impression of sounds, the orthography of the Greek language became established—which language was characterized by a form of synthetical expression unlike that of any other language, and was governed by entirely dissimilar grammatical rules. Nouns, verbs, and adjectives, by the ascending grammatical rule of the Greeks, were formed into syntax; and thus these became established as distinct parts of speech.

So, then, the classification of sounds determined the classification of nouns, verbs, adjectives, and prepositions, among the Greeks. Each sign suggesting a vocal sound according to primitive usage, they could, by associating them together, according to these grammatical forms, make them convey to the minds of each other distinct ideas of any objects, substances, qualities, actions, or motives, concerning which they might have a desire to communicate their knowledge or impressions. Thus the Greek language is nothing more than an assemblage of minute symbols or distinct characters, the

combination constituting the word, the word associating itself with the sound, and the sound calling up the idea intended to be impressed. And what is the utility of the sense of hearing, if it is not to receive impressions from sound corresponding to the impression received from the form of a word, object, or substance, through the sense of vision?

Another distinct nation originated from their hereditary custom of verbal intercourse, another distinct language or style of expression. This was the *Hebrew*. Then followed in like manner the *Latin*, and likewise all analogous tongues, dialects, and modes of corporeal and hieroglyphical expression, that distinguish the various nations upon the face of the earth.

It is well now to speak concerning the aboriginal inhabitants of America. They imbibed the early form of expression after they had journeyed to this portion of the earth; but it was then imperfect, having no grammatical rules to govern the sound, the gesture, or the representation. So they subsequently formed a class of sounds into figures, which they would mark upon trees, bark, stones, and other suitable materials. These figures they subsequently abandoned for the successful invention of more minute characters, which, from an undeveloped intellect and imperfect faculties of individualization, they formed into compound expressions, which are exemplified in the present polysyllabic speech of the Indians. For they accumulate many of these minute figures into an enormous compound expression to convey a single thought to the mind—while one of the parts of these compounds would not convey any thought, or represent anything, to their own or any other mind.

In contradistinction to this, every character of the Chinese language is a substantial representative of a thought: and thus their language is composed only of monosyllabic characters; while the Greek, Hebrew, and Latin, employ compound figures, letters, or characters, to write or express a thought, and which are different from those employed by either of the other nations.

All this goes to prove that the external expression of thought, feeling, and sentiment, originated in the natural and corporeal configurations of the primitive inhabitants, and who, after being disunited and entirely separated from each other, retained the early correspondences, and from them originated the various dissimilar modes of expression that now prevail in the earth.

Primitive history conveys no reliable account of the language of

the inhabitants of the earth anterior to the confirmation of that of the inhabitants of China. Nevertheless, it was once supposed by some that the Greek was the first tongue spoken, as all the sacred writings originally in possession of the Jews were in the Greek language.* After this came the Jewish writings in Hebrew; which afterward, as will hereafter be seen, were translated into Latin, and subsequently into the Indo-European and English languages.

It is well to observe, that notwithstanding the conclusions of modern philologists and linguists who have searched profoundly into the subject, that the hieroglyphics were intended as alphabetical representations, and not separately to convey thoughts, the hieroglyphics *did* express substantial thoughts in the earlier ages: but they subsequently assumed the form of alphabetical representations, which are nothing more than synthetical or compound forms of expression.

It is plain, therefore, that language is an external, artificial invention, and is nothing more than a hieroglyphical mode of expressing sounds by compound signs. From the minute characters came letters. Letters began to be used *as* such on the ground of their conveying dissimilar sounds, before which time letters were words, but since which, letters conjoined constitute a syllable or word, which conveys a single or compound idea by the sound which is associated in the mind with the thought.

Verbal, physical, hieroglyphical expression, is external, superficial, deceptive, and injurious to the human race. The present languages and dialects of the various nations of the earth have arisen entirely as a consequence of the misdirection of the sentient faculties and of the judgment, which so unhappily befell the first-born of the human species. But as language is connected inseparably with the origin of thoughts, it will be further considered connectedly as I proceed to notice the origin of the very many superficial, unnatural, misdi rected thoughts which are at the present time obstructing the rising tide of human progress. And in this connexion will the origin of language and its improper, unholy, and corrupting tendencies, be further explained.

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§ 87. I would have all minds, the material senses of which will commune with the thoughts and principles set forth in these sayings, to understand properly the character of all my impressions. I would

* The reader is requested to suspend his judgment in respect to this striking paradox until he peruses the sequel.

have the whole world apprehend me aright, so that they may view in their proper light the exposures which I give of all external, superficial, and chimerical sheathings of truths. That the reader might understand the *source* from which my impressions flow, an explanation would be required which would be in advance of the subject under present consideration. But I will briefly unfold the nature of the impressions themselves, so that no misunderstanding may arise from the unreserved generalizations of things which I term unreal, chimerical, superficial, and opposed to the divine principles which pervade the Universe.

It will be perceived, by perusing what has been said as relating to the physical and palætiological history of our earth, that I descend to the *germ* of human existence, and proceed to speak of the successive waves of development in each age and generation. I do not commence at the present established order of material forms and external creations, and collect facts as evidences of things antecedent to the present time, with the intention of establishing any preconceived hypothesis. My descriptive remarks and arguments, therefore, must necessarily differ more or less from those of any writer, and from the pre-established opinions of the present generation. Men have only been able to trace from the *external* of the present order of creation the things that have existed in the interior of the world's history; and therefore the history of the world, of mankind, of the various sciences, and of theology, are all understood only in the light of superficial evidence. For it is impossible for them to descend into the *interior* of the early history of the world and obtain the knowledge of the things of which I speak, because the historical accounts of all these things are limited, ambiguous, indefinite, and on many points entirely unprofitable. But I am impressed with a knowledge of the *interior* and *germinal* history of each thing of which I speak. I descend, therefore, to the lowest points of the particular subjects on which I speak, and proceed in my descriptions according to the ascending developments of the same as necessarily flowing out of the germ, and which finally come within the scope of historical knowledge and actual experience.

And, as was intimated in the Key, I am not impressed to descend into the *particulars* of any subject, inasmuch as "particulars are the unreal ramifications of *general principles*, unfolded to the external observation of mankind." *Minutiæ*, therefore, are, according to my impressions, *unreal* and *excrescent*, though these are often collected

as evidences to establish metaphysical hypotheses. And as they are unreal, I am compelled to disregard them; and thus I am laboring to establish general principles only by appeals to universal evidences.

Such are the promptings of the interior impressions or directions which I receive. And whatever may be the likes or dislikes of any of the many persons who may peruse these sayings, these can not possibly have any influence upon the nature or expression of my impressions, which are demonstrated to me as real, and are consequently righteous.

I have thus introductively prefaced my general remarks on hagaiography, bibliography, archæology, and other dissimilar branches of theology, an unfolding of which subjects will require a direct appeal to the teachings of that science which I term Correspondences. I am compelled to descend into the subordinate departments of misdirected human thought and erroneous theology; and in doing this I will describe the effects which have arisen out of the latter subject, and which have been such as tend in a great degree to dissipate that deep veneration which is wont to pervade the mind in contemplating this subject, and to show that, after all, it is unworthy the name of theology.

Innumerable works that have been written upon this subject—works that have engaged the time and talents of many enlightened men—demand great cautiousness and gentleness of treatment, yet require to be revered only according to their interior purity and truthfulness. But the subject itself is one that has sacrificed more human forms than it has ever benefited to the least extent. It is a subject that has disunited the thoughts, feelings, and affections, of children and parents, and breathed the elements of folly, imbecility, and superstition, into the bosom of families, associations, and of once-united and peaceful kingdoms. It is a subject interwoven with the very elements of imperfection; and as these elements have become developed, folly and internal darkness have pervaded every mind within the circle of its influence. And the folly and envy thus arising have diffused in the world unutterable wretchedness. Hence, too, have arisen sentiments of anger and other corrupt and corroding passions. And anger has breathed vice and universal transgression of the principles of morality. This transgression has clothed the whole race with a mantle of sectarian bigotry, degrading ignorance, and judgment-revolting superstition. Superstition has inspired chieftains with

the spirit of tyranny and despotism, sustained potentates, elevated theological shepherds, and plunged the uninformed inhabitants of the earth into the lowest depths of poverty, mental darkness, imbecility, and fanaticism. The whole world, thus disunited in social and theological relations, has manifested only the extreme of misdirected thought and unnatural imagination. Every natural tendency of the mental organization of man to breathe forth an element of universal love, unity, peace, and harmony, has thus been checked and arrested. The spiritual elements within man have not even yet unfolded their gentle teachings, save in the minds of some noble beings, causing these to proclaim "peace on earth, and good-will to men." But most of these have been arrested in their career of purity and reformation, and compelled to yield to the ineffable injustice of the infuriate and enthusiastic governors that held within their grasp the all-devouring sword of persecution!

In later times, most worthy and gigantic intellects have descended into the realms of primitive history, and unfolded the wild and horrible admonitions contained in the experience of generations past, and presented these to the world. These men were actuated by the promptings of spiritual sympathy and universal benevolence. They endeavored to present truth by displaying the tendency of its opposite. But their intellects were trammelled by hereditary errors, by improper education, and by unreal, external, and superficial impression. The influence of their historical and metaphysical productions was thus impaired, and was diminished still more by coming in contact with local, national, and universal prejudices, which prejudices to a great extent even yet clothe the freeborn minds of mankind!

These men presented in their productions a heterogeneous mixture of about five parts error and three parts truth. Yet they felt a decided interest in the banishment of error, and in the upbuilding and advancement of truth and virtue. As this is a strong indication of innate goodness, it deserves proper admiration and sympathy from all who are engaged in the common work of reformation. Such was the character of the *early reformers.*

In pursuing the investigation of the subject upon which I am about to enter, therefore, the deepest veneration is demanded for those profound, misdirected intellects, and a suitable attention should be given to all their thoughts, whether written or unwritten. And it is on this account only that I am impressed to speak of the general subject on which they wrote, in a reverential manner; but not on the

ground of its containing the least particle of intrinsic purity, or the slightest element of practical utility.

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§ 88. I now descend to the birth of *mythological theology*—which theology is at the present day obscuring the highest and purest principles of the internal nature of man, destroying all elements of true and natural morality, and absolutely driving men into every species of vice, folly, disunity of interests, and consequent wretchedness.

Let us first analyze the word *theology*, as an understanding of this lies at the basis of a proper investigation of the subject before us. The word *Theos* is a Greek word signifying the same as the Latin *Deus*, and is intended to represent, as may be discovered in the *Zend Avesta* of Zoroaster, the Supreme, moving Spirit that pervades the Universe, whom we call God. The Greek *Theos*, and Latin *Deus*, are words derived from sounds destitute of signification, and the origin of which is impure.

Here, then, is manifested the imperfection and injurious tendency of vocal or written expression. For there never was a sound formed or a word uttered that could convey the least conception of that all-pervading ESSENCE, that Great Spiritual PRINCIPLE, that Great Positive, Omnipotent MIND, which dwells in the VORTEX from which flow millions on millions of Suns, of Systems, of Universes, that extend out into undefinable space almost to the filling of space itself—and yet all constituting nothing more than an expression of *one single* THOUGHT emanating from the inexhaustible Vortex of infinite Purity and Perfection! No word or phrase has ever been uttered—and I do not except the phrase which I have been directed to employ—that has ever conveyed to the mind of man in this, its first sphere of existence, the least possible conception of the INFINITE, DIVINE PRINCIPLE. I associate, therefore, with the words *Theos* and *Deus* no lofty thought which gushes from the spirit within, as an element of *veneration*.

Concerning the many conceptions which sprang from the youthful and misguided intellects of the first-born of the human species, much might be related if we were to enter into particulars. But as the object is to relate the origin of mythological theology, I must speak in general terms: but I will notice specifically the birth of the most *prominent* conceptions, such as have been perpetuated in various forms to the present day, and are now trammelling and paralyzing

the powers of man, embarrassing his social relations, and obstructing his spiritual development.

When the first inhabitants were in a youthful state (or when they were uninstructed concerning the principles governing their existence), their tender and uncultivated intellects rendered them susceptible to the direful influence of misunderstanding, and of consequent deception and disunity. In connexion, then, with what has been previously related, I will now speak of the social condition of, and unhappy physical circumstances that surrounded, the youthful family.

They dwelt a long period peacefully and harmoniously united one with another, and continued thus so long as they observed the natural language of the principle within, by figures, motions, gesticulations, and configurations of the countenance, which were so real and so truly expressive of the actual thoughts and affections of the mind. But when they discovered their ability to produce vocal sounds, they took advantage of this discovery, and began communicating their thoughts in that manner: for they felt that it was novel, pleasing, and expedient. They soon lost their primitive habit of radiated expressions, and with it the perfect purity of their interior thoughts. Misunderstanding each other's thoughts and intentions from the dissimilarity of sounds that were employed, they became envious, cruel, and deceptive; because sounds were capable of expressing thoughts of altogether a different nature from those that were dwelling in the interior of the individuals conversing. They were unlike the inhabitants discovered upon the planet Mercury: for they, as has been related, despise the externals of thought (which are words),* as they dislike the clothing and concealing of truths by false and deceptive expressions.

And after the inhabitants became thus socially miserable because of disunity of feeling and disorganization, they wondered as to the *cause* of this evil. They were not advanced sufficiently in intellectual discernment to discover the actual cause within their midst, and so one who was more intelligent than the rest began to proclaim a pretended discovery of the cause, and thus was looked upon by his extensive relations as an inspired chieftain. He had discovered (as he related to them with countenance becoming his assumed position) that the "*breaths*" (winds), which came from above, breathed among them a malignant element.—And this was the first conception of the origin of evil. This was a prevailing opinion for many ages, during which time the inhabitants became distributed as has been described.

But in other settlements of the original family, advanced intellects began to search a *little further*, and to inquire for the cause of these "*breaths*." Not being acquainted with the disturbances constantly occurring in the equilibrium of the atmosphere, they consequently attributed the cause of these "breaths" to an unseen, undefinable *evil spirit*, which they supposed hovered over the whole landscape or disk on which they dwelt. They supposed the *atmosphere* to constitute this spirit. So this was an advance of one step in the prevailing theology among them.

The subsequent generations could not let the cause of the evil remain here (for envy, war, and deception, had evidently increased): so they abandoned the impression given them by their forefathers that the *atmosphere* was the cause, for the belief that (as a philosopher among them endeavored to demonstrate by hieroglyphical illustrations) the *Sun* was the face of an angry, unholy, and evil-disseminating being, and that *he* caused the atmosphere to breathe this evil into their minds. This philosopher, therefore, was adored as being the inspired son of previous generations. They began to fear his presence. They trembled at the images which he shadowed forth in hieroglyphical characters; they fell before and worshipped him with all the expressions of veneration that characterized the ceremonies of subsequent idolatry. They built a large and massive edifice, with apartments constructed to his will, and elevated him to the highest seat in this temple, and he became the chieftain, prophet, emperor, and god, of all the nations and tribes within the circle of his influence. For he had discovered their great enemy, their fiery *deus*, their angry and consuming antagonist, which would, as he instructed them, consume the disk upon which they lived—consume their bodies and swallow up their spirits in the invisible envelope that surrounded the globe. This he taught them would all transpire, were it not for his almost omnipotent presence. And there is a passage which applies to them as appropriately as to the inhabitants of the earth at the *present* era, and which was uttered in contemplation of a similar condition, saying, "*The priests bear rule, and the people love to have it so.*"

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§ 89. And now it would be well to suspend our archæological investigations for a brief space, to notice the physical and social advancement of the race, together with the progress of the primitive mode of expression. It will be understood from that already related,

that they had cultivated the powers of mechanical construction. They invented instruments to facilitate the labors in which they engaged: and in proportion to the perfection of their instruments, were they enabled to produce mechanical and architectural creations. And, being assisted by camels and other animals, they built large cities, constructed elegant mansions, majestic edifices, and lofty temples—together with all degrees of minor buildings that were suggested by their desires.

And what is most remarkable is that their buildings represented their *thoughts*. In this manner were they instructed by correspondences in the history of previous families, and concerning the novel disclosures made by their supreme potentate. The little buildings corresponded variously to desires for certain species of wood, and for vegetables, animals, and birds, of various descriptions, which constituted the food of their forefathers, and the appetite for which they still inherited. So one building would represent the external form of a delicious fruit which they admired; and when any one desired this fruit, he would point to its representative. So with the other minor buildings, which corresponded to other specific objects for which they might have a desire. Edifices were so constructed as to represent the precise theological impressions that were existing among the previous inhabitants. Thus edifices were constructed with vaulted interiors and huge, frightful forms, with mouths extended, representing the breathing of evil and its controlling influence. Their mansions were made in a vortical style, with portions open through which could be seen in the interior a representation of the face of the supposed invisible, evil spirit which represented the atmosphere. Their lofty, aspiring temples corresponded, both in their interior and external structure, to the inconceivable and consuming vengeance of the Sun, which was the being they so much abhorred. Around these temples were placed brazen images, and the heads of the most frightful monsters conceivable: and the greatest of the temples contained their great chieftain, to whom they bowed with fearful dread and with the external appearance of humiliation. The minor temples contained the subordinate officers, or the chosen of the potentate, to ascend to his presence and convey mandates to the weak, imbecile, and uneducated inhabitants within his government.

This was the first of hieroglyphical language; for their cities were their history, school, and creed. And everything was constructed to represent some external object, or some conception of the mind

which was as unreal and evanescent as the particles of stone and clay which constituted their huge cities. Thus it was with the original inhabitants of Central America and Pompeii.

At length their governor, finding it possible to conceive of the resting-place of the Sun their deity, began to improve on the long-established opinion, by putting forth a discovery which he professed to have made, that the Sun was merely a representative of an inconceivable fountain of fire which existed in the realms below the *huge animal* on whose back he said they dwelt. This idea in succeeding ages became confirmed in the following form: That the Sun arose after the spirit of darkness had passed away, and represented to them, during many hours, the great fountain from which it sprang, and into the depths of which they must inevitably descend, if they did not obey all the mandates and requirements of their potential governor. After having spoken to them in such fiery language, it was believed that it descended to become reclothed with the contents of the fiery abyss, that thus it might be enabled to disseminate among the inhabitants, on the succeeding day, the atmosphere, the heat, the invisible spirit, or "breath," that proclaimed to them inevitable destruction for ever, if they dared but once to violate the despotic commands of their potentate.

Thus it will be seen that as the intellect improves, even though it be at first misdirected, true or untrue research and investigation will, as a consequence, ensue.

Behold, now, the overawing aspect of a gross and unmeaning error! See the improved faculties of later generations composing, from the gross materials of the primitive family, a most gigantic and imperative belief—even one claiming authority to govern the free-born minds of mankind! First the wind, then the atmosphere, and finally the warmth and light of the sun, were charged with producing that which resulted merely from a disunity of the social interests and consequently of the feelings, affections, and intentions, of the first inhabitants of the earth! And as intelligence advanced, it became necessary to remove the fount of evil from the Sun to some inconceivable realms below, where human eyes and human knowledge could not demonstrate its non-existence! The Sun was too plain an object to continue as of *itself* the supposed originator of evil: for if, by the investigations of some persons who were living, it had been discovered that the Sun was *not* in reality the source of evil, and that it did *not* inspire the mind with evil and deceptive thoughts, then the great error

would have been exploded for ever, and the inhabitants of the earth would have been delivered from their bondage of corruption into the glorious light and liberty of the children of purity and innocence.

But the potentate, who was sufficiently shrewd and learned in the art of deception, discovered that this would be the inevitable result of such an exposure. And feeling that his power would diminish, that his influence would be lost, his government overthrown, and his empire ruined, he, impelled by a desire to prevent this misfortune, removed the source of evil to a place so low, so deep, and so obscure, that it was impossible, as he felt assured, for the deception to ever be discovered or exposed. And thus he succeeded in establishing a sublime chimera, the modified elements of which enter largely into the theological opinions of the *present day*.

I am impressed to speak with distinctness on this subject, in order that the germ of error which was deposited in the world by the early inhabitants, may not still continue to grow in such luxuriance in the minds of mankind.

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§ 90. I now proceed to describe the mental culture of the inhabitants of the interior of Asia, and of those existing upon the borders of the African continent. It is well to remark that it is impossible for me to employ names or words which can possibly designate more definitely to the reader those tribes of which I speak. For this is a period in the world's history when cities, localities, nations, tribes, and other specific things, had not as yet received names, at least such names as would now be known. It will be remembered that the primitive family dwelt in Asia, and that from their minds sprang the unreal conception of the origin of evil. And I will now relate the progress of that mis-impression among the eastern tribes and nations.

After the distribution to other locations of the more advanced portions of the original family, those who remained were not sufficiently developed in their faculties to improve on the original conception — until a subsequent generation (which continued to imbibe the early idea) produced a mind who was capable of improving upon their hereditary impressions. But his mythology proceeded in an opposite direction to that of the European nations. Knowing not of each other's doctrines, and being so separated from one another, it was impossible for the nations to commune with each other, or to modify by this means, to any possible extent, the features of their advancing

theology. So the subsequent eastern tribes originated a doctrine dissimilar to that of other nations, from the opinions ascending to them through the successive generations, from the primitive family.

Tradition was at that time the medium of historical information. By tradition I mean the vocal mode of expression by which the first inhabitants communicated their opinions and experience to each succeeding generation. This enlightened mind of which I speak, among the eastern tribes, conceived of a doctrine which he taught the people was impressed upon his mind by some good-influencing spirit that dwelt in one of those "breaths" which their forefathers had been taught to believe were the origin of evil.

Concerning the social condition of these tribes, some things might with profit be said; and these things, it will be seen, were manifestly the reason why a different theology sprang up in their midst. Three tribes dwelt in Asia, respectively on the locations now occupied by the Japanese, Malayans, and Indo-Persians. The first of these tribes journeyed in the direction of the African continent, and soon discovered a beautiful valley, which has since been named Shinar.* And they sent messengers to their kindred tribes, which resulted in the journeying also of these tribes to this valley, where they, united, formed a youthful nation, and dwelt together for many generations, in the most perfect peace and harmony.

It would be well to notice the causes of this happy consociality. Surrounding portions of Africa and Asia were very fertile in useful productions of the vegetable kingdom. Also many trees yielded a kind of milk, of which they made extensive use. And with their hunting-implements they would often succeed in slaying certain species of animals, which also composed a great portion of their food. Being thus conditioned, and all their physical wants being supplied, they turned their attention to the cultivation of their faculties, and became expert in the construction of some very beautiful and delicate things. It would be well to mention that the Chinese of the *present* day display the perfection of all the delicate, eccentric, and fantastic inventions such as were first the work of these people. They began by forming many articles of embroidery from grass and the fibres of a certain kind of tree. Among other things, they formed singular coverings for the head, and also garments consisting of closely-interwoven grass and fibres, and lined with the skin of animals. Such were the arts which they cultivated.

* See Genesis xi. 2.

Their social condition being favorable, this as a consequence produced a more perfect degree of mental tranquillity; and as a result of this, higher and better theological ideas sprang up among them. So while things were thus situated, the mind of which I have spoken put forth a new opinion. I will repeat his thoughts, although they are unrecorded:—

"The great waters," said he, "contained the spirit of which your forefathers have spoken. And at that time water alone was existing. The great spirit formed this ground, and these many things about us, and the many gods above us and their grounds, and the grounds that extend further than the great spirit can see. This spirit was then, while in the waters, asleep. And they called him *Parama*. But when he desired to have some living objects to worship him, he awoke from his repose, and breathed forth a spirit throughout all the waters, and the waters moved from their great depths. And this spirit which moved the waters was called *Narasayana*." *Nar*, in the original Indian language, means water, and *sayana* signifies power to move; and thus the two conjoined mean *moving waters*. In the depths of the waters, he taught them, was created a great egg. This, by the moving of the waters, finally expanded, unfolded its contents, and formed instantaneously the ground upon which they lived. Thus, he taught them, the world was created.

Together with the earth, he said the spirit *Vishnu* (which was the second spirit) created the human form—which he placed, as their forefathers taught, in a beautiful garden abounding with many delicious fruits, and from which went forth a stream that was divided into three, corresponding to the great spirits *Parama*, *Narasayana*, and *Vishnu*. He then said that the great spirit left the waters (for the waters had then become land), and ascended into realms beyond the extent of their knowledge, and would only make his appearance to him (the inspired chieftain), whenever the people would consent to have one of their much-admired females sacrificed to his glory.

The spirit which proceeded from *Parama* (which was *Vishnu*) still remained near the earth, and was not so good a spirit as the one who sent him forth to create man. And the third spirit, or the spirit which dwelt in those "breaths," was the most evil of them all, and was endeavoring to produce an eternal separation between the spirit that dwelt within man and the great spirit Parama. "And," said he, "it is I who preserves you from the wrath of this spirit. And if you will consent to offer sacrifices, it will assist me to appease his wrath

and you will not sink into the bowels of the earth, where another egg still remains, and where the spirit that produces these 'breaths,' of whom we have been told by our forefathers, shall be compelled to live for ever, among the spirits which he has persuaded and captured." Thus, he instructed them, they would live, according to the manner in which they had lived before, either near the throne of *Parama*, or in this great egg with the spirit which caused their forefathers to become evil by breathing evil into their minds.

I would request those who desire to be instructed concerning the truthfulness of this statement, to peruse the writings of subsequent and more matured, yet no less misdirected minds, such as Hesiod (whom Homer speaks of* extensively, and from whom he received many of his ambiguous and allegorical comparisons), Thales, Pythagoras, and also the *Zend Avesta* of Zoroaster, who received from the tradition of these nations the rudiments of his philosophy.

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§ 91. Notwithstanding it is in advance of the subject under consideration, I will briefly state the system of Zoroaster, in which the same ideas may be perceived, with the exception of being more thoroughly systematized and more clearly expressed.

The great spirit recognised by the eastern tribe under the name of *Parama* (subsequently termed *Brahma*), is named by Zoroaster *Ormuzd*. This being, he taught, was the one who existed in realms beyond the conception of man. This was a good being; and there were constantly ascending to, and descending from, his presence, subordinate good spirits *(elohims)*. These occupied a sphere or station somewhat beneath Ormuzd. Below these still was another circle of angels or spirits that were still less good than those above them. These were the first or lower *elohims;* and the higher and superior ones were *amshaspands*, or angels that were permitted, on account of their being superior in goodness to the former ones, to ascend to the presence of Ormuzd. The latter, being a good spirit, was the eternal hater of evil.

In contradistinction to this being, Zoroaster elevated the *Vishnu* and *Narasayana* spirit of the eastern theologian to a position as

* When subsequently questioned concerning this passage, the author stated that Homer and Hesiod were contemporary, and that Hesiod collected traditions of the demonology of the ancients, and Homer poetized them. The phrase, "whom Homer speaks of," I suppose, therefore, means simply "whom Homer *refers* to or *quotes*," though I preserve the expression as I find it in my notes. Allusion is again made to this subject in the sequel.

holy and commanding as *Ormuzd*. Him he named *Ahriman*. He was an *evil* spirit, and an eternal hater of all goodness. In a sphere or circle beneath this spirit, Zoroaster also placed a legion of subordinate spirits—and also another sphere of evil spirits beneath these, according to their degree of wickedness.

By the power of *Ormuzd*, the earth and man were made. By the power of *Ahriman*, the world and mankind were made sinful and disgusting in the sight of the good spirits: and he also prevented the spirit within man from being pure and good, as was desired by the good being. Zoroaster also conceived that these two beings, together with their mighty hosts, were engaged in a mighty war. And he prophesied that finally the wicked spirit and his kingdom would be destroyed for ever, and that the world and the race would then be made good in the sight of Ormuzd, who would, after the whole race had become amshaspands, exult in view of the conquest for ever and ever.

Peruse also the sayings of Xenophon, Socrates, and Plato, and learn from these the demonology of the primitive inhabitants of the earth. Learn from these also the subsequent modifications of theological idealism, as a result of intellectual advancement. But I am impressed to return and continue the previous description.

The subsequent tribes became confirmed in the opinion advanced by this instructed chieftain—who did very much better in putting forth his ideal conceptions to his brethren, than have a great many studious, erudite, and well-meaning theologians, of the *present* day. And there is a prominent point in this oriental theologian's doctrine which is more productive of good consequences than many opinions of subsequent ages.

They had advanced but little in the art of writing or impressing their thoughts upon external objects. So he could only promulgate his opinions *vocally*, and could not write them and hand them down to subsequent generations. And indeed it is to be lamented that writing has been *subsequently* employed as a medium to transfer crude and gross conceptions to the minds of generation after generation, and that these have thus been perpetuated even unto the present time.

Error began with man—because of his innocent and uninstructed faculties; because he did not observe those conditions which were required for his happiness; and because he cultivated a deceptive artificiality instead of interior purity and refinement. And from a small rill, human error increased to a vast ocean, the many nations

the earth being its tributaries. The contaminations and sophistications of these flowed into the great stream of human iniquity. This has covered the whole face of the earth; it has washed every bosom of peacefulness, and left only the dregs of wretchedness and imbecility. It has prostrated and desolated nations; it has consumed and swallowed up the principles of morality and refinement which are man's by *nature*. And the *present* generation also is partly immersed in the great ocean of iniquity and misdirection. Their true condition is to them unknown; but they are in, and upon the margin of, the great sea of vice and misery, and will be overwhelmed in the waves of wretchedness, if they do not now receive instruction, and endeavor to gain the ark of truth and everlasting protection which is still floating upon the tide.

From these things it can be distinctly seen that the origin of evil was in the errors of human association, and not in those "winds," spirits, gods, demons, or supreme potentates, whom man, from the beginning to this present time, has been falsely accusing.

But, as I have related, these eastern tribes still continued to exist in unity of feeling and interest, and they imbibed and cherished the new doctrines of their leader. However, affairs were not always to continue thus: for about the middle of the fourth generation, this nation became divided by some social discrepancy, and one tribe journeyed to the east and located where China now is; another to the east of Asia; another to where Egypt is; and the remainder continued as before.

I am impressed that the theology of the southern European nation, and also that of these tribes, remained about the same until transpired the event in the physical history of the earth, known as the deluge.

As we proceed, I will mention the origin of the "*primitive history*," of which I have heretofore spoken. But it is necessary, before I describe the deluge now impending, to notice the origin of some sayings in the same history recorded previously to the account of the deluge. And I am deeply impressed that the world should make their acknowledgment to the writer of the book of Genesis for conveying to them a distinct and truthful history of all early traditional theology and mythological impressions.

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§ 92. It is well to mention that the book of Genesis was wr[illegible] the Jews in Persia, at which time a branch of this people [illegible]

held in captivity.* And the accounts therein contained are exceedingly truthful, as they present a general reflection of the theology of the Persians as received from traditional history and systematized by Zoroaster.

That the parallelism may be observed between the previous conception of the chieftain of the eastern tribe, and the ultimate generalization of the same account contained in the first chapter of Genesis, it will be remembered that this chieftain proclaimed to his people that Parama dwelt in the great waters, and had there reposed for many ages: which corresponds to the passage in the "primitive history" which reads as follows: "And the earth was without form and void, and darkness was upon the face of the deep; and the spirit of God moved upon the face of the waters." The eastern philosopher said that "*Brahma* breathed forth a spirit" (which was *Narasayana*, meaning moving waters). And the passage which reads "And darkness was upon the face of the deep," was derived from the passage in the Sanscrit language, which reads, "And *Brahma* was within the great waters and was *asleep*;" the word "asleep" being rendered "darkness" in the other passage.

In the eastern mythology the account continues, "And Brahma moved from off the waters, and the egg formed the grounds and the breaths;" while in connexion, the "primitive history" relates it in this manner: "In the beginning God (meaning Brahma) created the heaven and the earth."—"Heaven" is, in the Sanscrit language, rendered "*breaths*:" in the Hebrew, "*shemayim*"—meaning the *atmosphere*. And according to the Sanscrit version of the eastern myth, "the spirit" which was sleeping (meaning darkness) "left the waters, and light appeared: and Brahma saw that it was good."

Moreover, this chieftain of the east retained the early impressions of the race, which came to him by tradition through the previous generations, in an *imperfect* manner. So having lost a part of the original impression concerning the condition of the early inhabitants, he related it in a modified form, as he received it, in the account of his deity's creation. And it then suggested these thoughts to his mind; That after *Parama* had moved the waters, and they had

* In answer to an inquiry, the author subsequently stated that this was a captivity of a small portion of one Jewish tribe, which occurred a long period before the *Babylonish captivity*, but of which we have *no historical record*. The reader should also bear in mind that he is here speaking of the origin particularly of the *first* [illegible] book of Genesis, containing the history of the creation, the deluge, &c., [illegible]

brought forth the world by the development of the qualities of the egg, they at the same time formed man, and located him in a beautiful and fertile place, according to the knowledge they had of their forefathers' history: and he appealed to the knowledge of the generation then existing, which confirmed in their minds, not only the truthfulness of his cosmogony, but also of the account related by their forefathers.

And the account in the "primitive history" merely exhibits a change from the crude and particular manner in which he related his theory, to that of a *general* description—which is as follows: "Let us make man" ("*us*" meaning Brahma and Vishnu, the good and the subordinate spirit). "So God made man, and breathed into his nostrils the breath of life, and man became a living soul." This is rendered from the eastern mythology into the Sanscrit language in the following manner: "With the earth, man was formed; and the 'breaths' awoke him, and he was evil."

"And God planted a garden, and placed in it the man whom he had created." This is rendered in the Sanscrit language from the tradition of this eastern nation, "And he [meaning man] was placed on a portion of the ground where grew trees, and flowers, and delicious fruits; which made our fathers happy, and pleased the great spirit Brahma."

Again, the "primitive history" relates that "God saw that it was not good for man to be alone. So he caused a deep sleep to fall upon Adam, and took one of his ribs and closed up the flesh instead thereof. And of the rib made he a woman, and gave her unto the man." This the eastern chieftain taught in the following manner, and thus is it written in the Sanscrit: "And while their fathers were pleased with the beauty of the good spirit about them, they felt lonely; and while they felt thus, Parama caused them to be asleep. And while they were still as the great waters, the good spirit sent them from his hand a weaker number of mothers and other brethren. And the good spirit caused the fathers to awake: and they beheld each other, and our fathers loved them. And then they lived together, one with another: and the good spirit Parama was pleased."

According to previous description, these two tribes or families became located in separate places without knowing of each other's existence. The people of one tribe being matured, strong, and gigantically constituted, were called by the eastern chieftain "their fathers." These were in eastern Asia. And the other tribe was in

imperfectly-constituted and effeminate one; and they ultimately, as has been related, discovered the more-matured tribe, and the two became conjoined as one family. From that family sprang all the traditional impressions which the eastern chieftain received; and upon these he improved and established his theology, until became established the Sanscrit language, and the Pracrit and Magadhi, the rudiments of which enter into the Indo-Chinese language. From the same common source came the rudiments of the Greek; at which time the Hebrew was almost as perfectly established—and the Latin also.

So these traditional demonological impressions were preserved in characters up to the establishment of the Sanscrit language—were translated by some Germanic tribes* into the Greek—and those that were translated fell into the possession of the Jews—were compiled and transcribed into Hebrew—then were carried by a detached portion of a tribe into the Persianic kingdom—remained there for several centuries, until Zoroaster finally systematized the crude theology of the original manuscripts, and which was the prevailing theology among other nations as well as the Persians. And by the Persian army besieging some parts of the Jewish nation, they became exasperated against the Persians, which terminated in the sacrifice of their liberty, and they were held under the Persian government in captivity. At this time the Jews re-transcribed the contents of these manuscripts into their own language, and carried the same with them at the expiration of their term of bondage. Then the Greek received it from the Hebrew; and the Latin from the Greek; and the English from the Latin.

So the "primitive history" should be very deeply respected for the truthfulness it has preserved in the relation of oriental tradition, mythology, and theology, considering that it has been transferred from one generation to another; that some passages have been altered and others expunged; that there has been some imperfect compilation, and that so many interested persons have been engaged in handing it down in the manner described, to the subsequent generations.

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§ [illegible]. It should be distinctly understood that we have now ascended in the hagaegraphical and archæological history of the early tribes of mankind to the period of an event in the physical history of the

* By "Germanic tribes," the author means those original tribes some or [illegible] which subsequently emigrated to, and peopled, Germany.

earth known as the *flood* or *deluge.* I have described the primitive ideas of the inhabitants of southern Europe and of South America, with their ascending modifications. I have also given a view of the condition and progress of the early tribes of the Asiatic and African continents, which in their advancement established a different theology from that of other nations. They conceived of no new and important mythological opinions after the establishment of those of which I have spoken. And so things remained until occurred the physical transformation termed the *deluge.*

This term is taken from the Latin *diluvio,* to overflow, and *diluvium,* an inundation. It becomes necessary to glance at the various impressions which this mighty occurrence produced upon the minds of mankind.

By those who depend upon superficial history for their knowledge, the deluge is believed to have been a *universal* submersion of the face of creation. Many have employed the same noble powers and faculties to promulgate this misconception as should be employed if it were divine truth. But the reason is plain to every person who possesses interior perception and discernment, why such men have through all ages, down to the present time, depended for their faith upon superficial evidence, and in such reposed the deepest confidence. Therefore such noble and well-meaning minds should be beloved and gently treated: for they are only the subjects of *misconception;* and in the theories they have imbibed they have become highly enlightened.

But there is another class of minds, who, having become dissatisfied with early impressions and unreal philosophy, have discarded them, and proceeded to investigate the natural operations of all physical laws and principles of the Universe. These minds have discovered, according to the divine and ever-unchanging teachings of these principles, that a *universal* inundation was a physical impossibility: because the atmospheric envelope would not sustain watery vapor in sufficient quantity to cover the whole earth on its becoming condensed.

Geological investigations also unfold evidence against such a possibility. Besides, there is no substantial reason why a universal deluge should occur. It would be unreasonable to suppose that Nature has put forth her efforts to produce the highest type of physical organization, which is Man, and this, too, by the operations of her immutable laws, her living, divine Essence, and by her [illegible]

changing obedience to the Great Positive Mind—and then, after having created all things, swept them out of existence. For man is not accountable, in a manner in which this supposition would imply, for his original or present imperfections; for these sprang necessarily from his uncultivated social and moral situation. Indeed, it is only by the aid of this imperfection that man can properly know and appreciate purity and perfection. So this imperfection is an indispensable use to the inhabitants of the earth at the present period, whereby they may obtain instruction, and be induced to press onward to the organization of a more truthful physical condition, and to the attainment of a higher spirituality.

So physical and moral evidences are against the possibility of a universal inundation. And minds properly constituted and directed will repose entire confidence in these immutable teachings of Nature, of the Universe, of the Divine Mind.

Yet those who have been educated to believe otherwise have opposed the promulgation of these evidences with as much vehemence as they have manifested in the dissemination of their own views. Men who are thus instructed from youth, imbibe hereditarily the opinions of their forefathers, and venerate them because they were the *first* upon the mind—which circumstance produces in the mind a conviction of their truthfulness. Such minds should be admired for all the noble qualities and faculties which they possess: but if those faculties are compassed about by a wall of prejudice and sectarian affection, then evidence should be presented appealing to their more interior and unsophisticated qualities; and then their minds would become expanded and free from all bigotry, superstition, and unnatural prejudice. Make men love truth by causing their *interests to correspond* to truth, and then truth will be received by a natural influx from their superior situation. But leave men inferiorly conditioned as to their social and external affairs, and all their opinions will correspond precisely to the inferior state in which they are existing.

So men should not criticise each other's thoughts with a superficial judgment; but instead of this, they should present truth in all its native simplicity, and leave error and all the depressing influences existing in the physical and mental world to themselves: for the best antidote for error is the presentation of truth. Marvel not, then, concerning the superficial things of which I have spoken, nor [illegible] each other's [illegible]. Instead of this, respect the [illegible]

for thoughts, flow these from whatsoever mind they may; but do not imbibe those thoughts or sentiments unless they are truthful, and congenial with the deepest interior promptings of the living principle within.

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§ 94. Before I proceed to speak of the origin of the opinion concerning the universality of the flood, I will speak of the flood itself, in connexion with what has already been said on the same subject.

In previous remarks upon the formation of the Pacific ocean, Caribbean sea, gulf of Mexico, and Guatemala—also on the confirmation of the Atlantic and Mediterranean waters in their present forms —I spoke of the valley which now forms the bed of the Pacific ocean; of the inhabitants of those portions now known as the Sandwich and Philippine islands; and also of those of the fertile portions now known as the West-India islands, of the portion which now forms the Mexican gulf, and of the extent of the tribes into the inland fertile locations. I have in general terms described how these portions became populated; and a more particular relation is not necessary. Keeping in memory, then, all the conditions of which I have previously spoken, I proceed to some general considerations concerning the phenomenon, cause, and result of the deluge which was at this period about transpiring.

It is unnecessary here to explain the primary physical causes engaged in producing this awful catastrophe: I have before spoken at length concerning the transformation of particles of inferior substances into the watery element and into the atmosphere, and of the equilibrium between the external and internal portions of the earth. I have also spoken of the stupendous icebergs that were formed in the arctic regions. And I have intimated that the upper portions of the two hemispheres were as yet concealed by the water, because the land there was lower than at any other portion of the earth, with the exception of the beds of the Atlantic and Mediterranean which then were partly formed, according to the level-seeking tendency of the watery element. So about these things I relate no more.

It was by the loss of the equilibrium between the interior and exterior forces that the molten contents of the centre of the earth became excited in an inconceivable manner. And as was the case in previous instances, the Andes, Vesuvius, and the many other relieving vents, were inadequate now to restore the equilibrium. So the voice of the earthquake thundered through the bowels of the earth,

It was mightier than the mightiest earthquake, and louder than the loudest thunder. It burst forth, and the earth trembled to its centre. Fire, smoke, mist, and rain, surrounded the whole earth. The tribes that were existing on the portions intermediate between what are now called the eastern and western hemispheres were nearly all destroyed; and those that survived fell stupified, as if dead, to the ground. Thought can not clothe itself in words sufficiently expressive to describe the sufferings and exclamations of the inhabitants. And about three days elapsed before the equilibrium was restored—at the end of which time the northern portions being elevated, and other portions depressed, the water rushed from the former regions and filled valleys which had previously been dry land, and the oceans, seas, lakes, gulfs, and rivers, became established as existing at the present day.

I am now impressed to notice the surviving inhabitants, and the effect which this great occurrence produced upon their minds.

The tribe which remained up to this time in the valley of Shinar, together with five small, detached tribes, were destroyed: but those that separated from the former, and located in China and Japan, remained unharmed. They retained the theology and doctrines taught them by the chieftain of whom I have spoken. And I will proceed to notice the effect which this event produced upon them, and the interpretation of the occurrence as given by their head and ruler.

Soon after all things became quiet, they sent messengers to ascertain how it had fared with their elder brethren in the valley of Shinar. But discovering them not, and seeing a river where once they had lived, they returned and related this to their governor. And as they knew of no other nations existing upon the earth, they concluded that they were the only people saved from the great catastrophe. So the chief began to instruct them that as the others had not been good, and had not offered sacrifices to satisfy the demands of Brahma—"Brahma seeing that the wickedness upon the earth was great, and the imaginations of the thoughts of their hearts were only evil continually, began to repent that he had directed Vishnu to create their forefathers and them. And seeing that the earth was filled with wickedness and abomination in the sight of Brahma, he said he would cause the great waters, of which he had made the ground and them, to sweep them off the face of the land."

So the governor and prophet of this eastern tribe gave the impression that it was because he himself, and his tribe, were better than their forefathers, that Brahma let them live. He represented

ideas by sounds and hieroglyphics. He instructed them to build a brazen image that would represent, as he said, the god of the Sun. The head of this being was very much like that of the unicorn, and the body like that of a fish; and they placed it within a stone tent, and every year visited it and offered up sacrifices. To this they were prompted because they had been preserved. And from this time they began to worship the sun, the moon, the stars, and the milky way, which they supposed were the habitations of spirits, the number of which they represented as being thirty-three thousand, each one of these being a god to its respective sphere or planet.

They as yet did not designate each other by *names*, but merely by families or states of association. But the person who was their governor and prophet, yet unnamed, was, by subsequent writers, named *Fohi.* This may be verified in the Chinese record of the present day. And this person has been supposed by still more modern writers to be the Noah spoken of in the "primitive history."

The Chaldeanic Persians, or the Japan tribe of which I have spoken, preserved in their mythology the whole account, with very little modification. But the father of the family who was permitted to live by Brahma, they named *Xisuthrus.* This also has been supposed by modern historians to be the person named in the Jewish account of the deluge.

The sects known as the Budhists and Jaina preserved with great care the same traditional account, and the same ultimately became a portion of the Greek oriental history and theology: and in this the same being is named *Deucalion.* This is the termination of the tradition concerning the deluge as the account and interpretation of it were given by the leader of the eastern isolated tribe of which we have spoken.

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§ 95. I now proceed to speak of the aborignal inhabitants of America, and of the effect produced upon their minds by the same catastrophe.

By the formation of the Pacific ocean they were separated from, and lost all communication with, the tribes that were existing upon the present Sandwich islands: and they knew not of the tribes and nations in the southern continent. And there were but few Indians who escaped the inundation, which was by them supposed to be uni-[illegible]; for they dwelt more upon the portions now covered by the [illegible] than they did east of the present limits of that ocean. [illegible]

they believed that they were the only tribes that were saved, and that they dwelt upon the only land in the earth, supposing that all other portions had sunk beneath the great waters.

And now I have occasion to speak of their original conceptions of the Great Spirit.

They were unlike their brethren in disposition and social condition; for they were united by a well-directed affection, and by a unity and harmony in all their plans and proceedings. They were exceedingly fond of hunting, and this employment they supposed was right, or else their forefathers who followed it would not have dwelt in such a beautiful garden. So they invented instruments, and cultivated the disposition to roam and hunt through the wilds of the forest, and would pitch their bark tents wherever they pleased.

Being thus socially united, they were not led to conceive of gross errors: for errors spring from social disunity and disorganization and from a misapprehension of the cause of existing evil. Having imbibed and retained the impression received by their early forefathers, they proceeded to reconcile this impression with the manifestation of all things about and above them. So they saw that the "breaths" were not evil to them as their fathers had taught, but instead of this they supposed that they proceeded from a good spirit, who desired to fan their heated brows after they had toiled and travelled excessively in the light of the Good Spirit. So when fatigued and exhausted by toilsome travels, they would rest confidingly under the protection of the Great Spirit who had formed their world, and would joyously receive his refreshing breath, that came, as they supposed, from some of the good subordinate spirits. They saw that these "breaths" were generally good for them; and this manifestation of goodness unfolded the tender dispositions of their nature, and they dwelt in love one with another. And these truthful conceptions, and their tranquillizing influences, descended through all the succeeding generations of this people down to the present time.

They believed that the eye, the tongue—that plants, animals, and all the celestial orbs—had spirits in attendance. They believed that the power of speaking was communicated to them by the spirit of the tongue, and so also the power of seeing by the spirit of the eye They loved, adored, and worshipped, the Sun: for it made their earth fertile in all the things which they cultivated. They worshipped the Moon: for it was a good spirit to give them light while the warm and better spirit had gone to rest. They beheld the stars

with awe and admiration; because they were little lights held out by the good spirits to give them light, and to make their earth look beautiful when the sun and the moon had retired to rest. They believed that when they should lie down and die, the spirit of their eyes and tongue would convey the spirit that was within them to the beautiful habitations of the spirit-land. They felt conscious that the spirit-land was analogous to the one on which they dwelt, in all its productions, so that there they might hunt, adore the good spirits, and love one another; and it was therefore to them a land of transcendent beauty and grandeur. There they would not see any more the spirit of the waters. And there they would not die any more, neither dislike nor injure one another, but would be near the placid waters and the meandering streams, and in the forests and gardens of beauty and delight. There they would see the shining fish, the gilded birds, and the gentle animals that would not resist their grasp. There they would behold the Good Spirit, while the vaulted chambers above would be illuminated by all the grandeur and magnificence possible to conceive.

This truthful conception and its accompanying influences became established immovably in the minds and affections of each succeeding generation down to the present time. Here is the first in time, from the moment the human form first obtained an existence, in which human thought took a proper, truthful, and natural direction. It was the spontaneous teaching of Nature about them and the corresponding promptings of the principle within that taught them of the spirit-land. Disease was not in their midst, and therefore wickedness and abomination were to them unknown. Their thoughts were natural, spontaneous, true, and celestial. Learn from this, ye men of erudition, and let your lofty aspirations sink to the lowest degree of abasement. Learn from this, ye theologians, philosophers, and metaphysicians, and let your now ambitious thoughts sink so low that generations yet unborn will be unconscious of their existence. Learn from this, ye traditional historians, ye governors, chieftains, prophets, and potentates, and promptly discard all that has been and begin again, and travel the path of wisdom and virtue. Learn from this, ye classifiers, ye commentators, ye external and unnatural teachers, and let the ink which has been wasted in penning your thoughts be naught in comparison to the abundance of tears shed by you in the act of humiliation! Let external pride and consequent arrogance fall for ever. Let highmindedness and pretended enlightenment

cease to trammel your spiritual principle, and let this then seek *true* wisdom, derivable from the inexpressible beauties of a smiling NATURE!

The Indians supposed that none but themselves were preserved upon the earth; and they believed that the spirit of the great waters had swallowed up their brethren because of their wickedness, and left *them* because they were good, and favored in the sight of the Good Spirit. They named the chief existing among them at the time of this occurrence *Sottararata*. This tradition, with a very little modification, has descended through the minds of every subsequent generation. And this person has been supposed by some modern chronological and biblical writers to be the Noah of the "primitive history."

I will now proceed to speak of the nation and collateral tribes that dwelt in Central America and southern Europe. Inasmuch as they had advanced more in all the arts and sciences than any other nation, their language and theology were necessarily more sublime. I am now speaking of the fleeting, evanescent sublimity that is always connected with an unreal idealism. It will be remembered that they had removed the origin of evil to an abyss below, of which the sun was a representative: but it now became necessary for their inspired chieftain to interpret and account for this wonderful catastrophe by the theological materials in his possession. I am now speaking of a chieftain who superseded the one of whom I last spoke. He said (as the inhabitants of the city wherein they dwelt were the only ones known to be preserved, with the exception of three tribes that dwelt on the more inland portions) that the angry being who had made that great fiery gulf was exasperated because of the short-coming and wicked transactions of their brethren, the tribes that dwelt upon the gulf of Mexico and other portions leading to the West-India islands. And he said this angry being had co[illegible] with their previous governor, for the sake of whose presenc[illegible]es had long been saved. And as he was the only good person among all the tribes, he was permitted to converse with the spirit who was opposed to these abominations. And he entered into a covenant with this angry being (for the latter lamented that he had created so many tribes) to let that tribe and himself live, because it was necessary that the earth should be peopled by those who were as good as he and they were. So one of their vortical edifices contained the hieroglyphical promise

or covenant made with the potentate of whom I have spoken, and which was confirmed by the one of whom I am now speaking. It is well to remark that I am now speaking of a chieftain who taught and established the traditions of three generations before him—the one living when occurred the deluge. For the theology was not definitely confirmed and promulgated until the third generation after the occurrence. But this vortical edifice contained hieroglyphical representations which the then-present chieftain interpreted into a demonstration that the forefather had conversed with the angry being. And it was owing to this, he taught, that they were saved; while their brethren, who were wicked in the sight of their god, descended into the burning realms below. I will now trace this idea until it makes its appearance in modern days.

It will be remembered that this nation believed that they were the only human beings saved, because they knew not of any other inhabitants—and believed that their god had repented of making so many tribes, because of their wickedness, and destroyed them on that account. The chieftain who transferred this traditional account from the time of the deluge, was not named until many generations after him. And I find no absolute trace of a name until I trace these ideas into the manuscripts of which I have spoken, in the Jews' possession: and there he is named *Noah.*

I have thus traced the Chinese mythology to the Greek—and the mythology of these southern tribes to the Jews; and I find the accounts in this manner: The good, saved, and favored, of the Chinese, were *Fohi* and his family; of the Chaldeanic-Persians, *Xisuthrus* and his family; of the Greeks, *Deucalion* and his family. In the Indian mythology, the saved were *Sottavrata* and his family: and each believed that the whole world was drowned, with the exception of themselves. In the Jews' manuscripts, I find that the saved were *Noah* and his family.

And in the writings of modern commentators upon oriental and heathen mythology, these various traditions are generally referred to, to establish the truthfulness of the relation as contained in the "primitive history"—it being supposed that the account in the possession of each nation originated from one source, and from the actual, traditional experience of a man and family as is therein related. Such a supposition is not warrantable; for all the traditions that are in possession of the different nations can not be traced to one source.

In the Jewish record, the general account is as follows: "And

the wickedness of man was great upon the earth, and the imagination of the thoughts of his heart was only evil continually. And God repented that he had peopled the earth;—but Noah found favor in his sight." And the latter was directed to construct an ark of gopher-wood, with specific and required dimensions: and Noah and his family, and the beasts of the earth, and the fowls of the air, entered, sexually conjoined, into the ark, and were saved. After this, dry land appeared, as Noah inferred from evidence conveyed by a dove. And soon the ark rested upon Mount Ararat, and the animals therein contained went forth to multiply and reanimate the face of Nature; and Noah and his family went forth to multiply, and to populate the whole earth.

In the Chinese mythology, or rather in that of the more recent tribes of that nation, the following account may be found: "And Brahma seeing the wickedness of the forefathers, did lament because they did not sacrifice their offerings, and began to lament that he had directed Vishnu and Narasayana to awake them from the depths of the great waters. But Fohi could speak with Brahma because of his goodness. And he directed Fohi to journey to that high land and live. Then Vishnu broke up the bottom of the great deep, and opened the places above: and the great waters covered all the land, together with our forefathers, who were taken by the evil spirits."

I have related the mythology of the southern tribes, together with the modification of the Chinese into the Chaldeanic-Persian and Greek. And the impression that was conveyed to the early Jewish tribes, and the account contained in the Persian tradition, were blended together; and being afterward written and re-written, compiled and re-compiled, through the successive languages, it has appeared in the English version as it may be found by perusing the "primitive history." The account is well preserved, considering the innumerable contingencies which govern all circumstantial things. And it is only an exaggerated and poetical representation of that which is substantially true: and for its truth the history demands the highest respect.

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§ 96. I am impressed to proceed to another class of ideas and to speak of their origin and successive modifications until they appear in their present form. The first of these may be found in the early manuscripts of the "primitive history," clothed in the following words: "And God said, Let us make man in OUR own image and likeness."

In establishing a superficial interpretation of this subject, many noble and highly-cultivated intellects have been engaged. Time, talents, and wealth, have been employed in disseminating such superficial opinions, sufficient to have instructed and cultivated the moral and intellectual powers of many a nation. The desires and prejudices of men have warred against the promptings of their judgment and have circumscribed the range of their own and others' reasoning powers to the limited circle of sectarian and hereditary belief. In endeavoring to establish preconceived opinions men have severed the affectionate ties of congeniality, which should unite mankind as one vast brotherhood; and they have established a deep-seated impression that only breeds sectarian contention and local hostility. They have not proceeded to investigate the interior origin of *thoughts*, of which *words* are merely *clothes*; but they have presumed upon the divine meanings of the things themselves, and warred against the teachings of judgment of Nature, and of her Author!

But let the mind search well into the *cause* of thoughts, and then it will be able to judge of the external clothing of these, whether it be of man, or of that Divine Principle which speaks only by manifesting its real expression in the forms of systems decked with life, beauty, and grandeur! Let it search well into the internal real reality of all things, and if qualities and principles are found that are good, divine, and indestructible, then such will be approbated by the judgment, and Nature will seal their truth with her universal concurrences.

I am deeply impressed that volume after volume has been written upon this and similar subjects, without producing the least relief to a depressed and ignorant world. Thoughts like unto the ones under consideration, clothed in words, have occupied the attention of an innumerable host of theological writers. Their labor, time, and talents, have thus been employed in building upon a superficial foundation a theological superstructure which has not in the *least* degree ameliorated the unhappy social and national condition of mankind their brethren! The many theories of this nature that are in the world are external, interruptive, and unholy invasions upon the human affections and judgment. They are unprofitable and injurious to the race; they are local, isolated, sectarian, and entirely opposed to the highest good of every living creature. They are unreal, impure, wicked. They are corrupting and vitiating to all the pure affections of man's nature. They are the foundation of universal

sectarian hostility and superstition. They are at war with all the pure, social, and moral interests of man, that would, if undisturbed, join in one the whole race of intelligent beings. In the promulgation of these external and evanescent thoughts, the physical world has been left uncared for, and still remains a comparative wilderness. If those men who have been thus engaged had been employed according to the design and intention of an unchangeable Governor, the uninhabited deserts would have been rendered fertile, blooming, and fragrant; and then would their talents and powers have been appreciated. And then the peace and unity of feeling which would have pervaded the whole race of mankind, would have spoken to them with a voice of thankfulness, and great would have been their reward.

The tribes that had become consolidated in the valley of Shinar, according to previous description, received the early impression of their forefathers concerning the creation, and also the improvements that were made upon it by their supposed inspired chieftain. In his cosmogony, he called to his assistance from the depths of the water, the deity of whom I have spoken, subsequently named Parama, Vishnu, and Siva. This chieftain first conceived of an original spirit. This conception suggested the idea of a second spirit; and this of a third. The first he supposed to be the great good spirit that had reposed from the remotest period of eternity to the time of the creation, in the bosom of the great waters. And he conceived that as this spirit awoke to activity, he breathed forth another spirit to do the work which he (Parama) had designed. Vishnu was the subordinate spirit thus created: and he was, according to the chieftain, *a part of Parama's soul.* He moved the waters, and continued to do so until he created, from the superior materials of the egg, the earth and man. Then he supposed that the spirit Siva was the cause of those "breaths" which inspired the bosoms of themselves and their elder brethren with envy, hatred, and deception. Here, then, originated the thought which has clothed itself in the word TRINITY.

I do not discover any essential change in this part of the oriental mythology for many centuries; and it ultimately fell into the possession of the Persianic tribes, who preserved it until Zoroaster systematized it and other existing traditions, in his *Zend Avesta.* He changed the deities into the characters of Ormuzd, Amshaspands, and inferior spirits. Thus he formed from the three, a trinity of

good, celestial, and holy spirits, among which *Ormuzd* was supreme.

Seeing so much evil and wretchedness among the inhabitants of the earth, and seeing war, persecution, and tyranny, existing, he began to reason upon their causes. And this suggested to his mind a corresponding trinity of infernal spirits. The greatest of these was *Ahriman*; and he was attended by subordinate and inferior spirits, and millions of *devs*.

Thus Zoroaster presented the trinity in a new form; and from this it was transplanted into the Jewish manuscripts, in the brief and comprehensive expression which reads, "And God said, Let us make man in our own image." It was also subsequently expressed, "Father, Son, and Spirit." The expression, "Let us make man," is derived from the early myth in which the "*us*" means Brahma, Vishnu or Narayana, and Siva. It corresponds also to the Greater, the Lesser, and the Least; Father, Son, and Spirit; Ormuzd, Amshaspands, and superior subordinates.

In the original conception, the characters were distinct and singular; but they were classified and divided by Zoroaster into plurals. And they were comprehensively expressed in the primitive, Jewish transcript, according to the original conception.

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§ 97. But it is given me to know through the medium of superior impressions that the expression, "*in our image and likeness*," does really shadow forth a substantial and truthful idea, verified in the natural and spiritual spheres. The term "image and likeness" have suggested to a most exalted intellect* a conception in which, after spiritual research and investigation he became confirmed; and the general features of his impressions were correct. This will appear as I proceed to a comprehension of the spiritual spheres—from which, I am deeply impressed, flowed high and truthful impressions into the expanded internal of this Swedish philosopher. But it is impossible to find in these words, as originally employed in the "primitive history," one particle of spiritual signification. It is not true that he, with all his enlightenment, unfolded an interior truth as expressed in these primitive sayings. Instead of this, he unfolded a stupendous correspondence—not from their interior, but from their external suggestions. And it is now demonstrated by the unreal external of things, which he so deeply opposed, that these primitive

* Swedenborg.

records do not contain, as divinely originated, a minute spiritual meaning or application. It is absolutely demonstrated in his philosophical and analytical investigations, that externals are the mere superficial and evanescent indications of the interior, and therefore are to be regarded only as the deceptive garments or sheathings of truths. Therefore to give an internal signification to a passage which the external of the same does not indicate, is indeed to fabricate that which is unreal and absolutely unprofitable. The external of the written record, when viewed by a purely spiritually-exalted intellect, shows not the least indication of a spiritual signification. And if the external gives evidence of the interior, why endeavor to give to a passage a different signification from that which the external manifests?

The external clothing of the "primitive history" interprets its own internal signification. It professes to be a faithful and comprehensive history of opinion concerning creation before the flood, and of the customs, manners, dispositions, and movements of subsequent nations; of the repopulation of the earth, and the distribution of the early tribes; of their leaders, chieftains, prophets, kings, and emperors. It professes to give the history of wars; of the subjugation and captivity of tribes; of the upbuilding and downfall of kingdoms and empires; of the vice, misery, and immigrations, of many nations of the earth. These things are there recorded in the usual style of the early writers, the forms of expression employed being such as were adapted to the education of the early inhabitants of the earth. It professes to be this; its external proves its profession, and its interior is its own expositor. If more is professed, then such profession has arisen from its promulgators, and is not in accordance with its own intentions. So while I am deeply impressed to venerate the truthfulness of those historical traditions, I am at the same time impressed to expose and discard all untrue theological interpretations, and all unreal and unholy pretensions. Things of this nature should be loved according to the truthfulness of their professions, and not according to the misinterpretations of their pretensions, such as have clothed those simple mythological and primitive writings with a mysterious and impenetrable garment.

The next in the class of ideas the origin of which is to be traced, is the traditional opinion concerning *Cain* and *Abel*. It will be recollected that I have spoken comprehensively concerning the branch tribes as the offspring of the early family, and have related that one

conquered and destroyed the other—the triumphant nation subsequently journeyed to the European continent. The history of this was transmitted, with other and similar impressions, through successive generations and centuries, until we find it first expressed by a writer among the early Egyptians. A correspondence was connected with this tradition which was of the following import (for the early inhabitants knew this [illegible] by correspondences and representatives.) The younger [illegible] (which was Abel) corresponded to light, purity, and innocence. Cain (which was the stronger [illegible]) corresponded to dullness, wickedness, and [illegible]. [illegible] to the early theology, darkness [illegible] was the oldest and most powerful [illegible], and was consequently [illegible] the composition was written among [illegible] —

"And [illegible] children whose names were [illegible] [illegible] light, and was [illegible] which was [illegible] of light, because light was [illegible]." But Typhon, which is darkness [illegible] Osiris, [illegible] a correspondential [illegible]

I find that this was [illegible] and appeared among the [illegible] was transcribed into Greek, [illegible] manuscripts; and through this medium it was conveyed to subsequent generations who admitted it into the [illegible] and in this the characters are named *Cain* and *Abel*.

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§ 98. The next idea to be analyzed and traced to its origin is concerning the *sabbath* that is represented as [illegible] during the formation of the earth and all things therein, the seventh day being spoken of as [illegible] on the consummation of the grand work, and giving rest to Brahma, who blessed it.

Many centuries elapsed before the early inhabitants began to make astronomical observations. But from the indications of the winds, atmosphere, heat, light, sun, moon, stars, and all visible objects which were supposed to be gods, they at length began to learn to enumerate,

to determine upon the seasons, to know their approach, and also to know when to visit one another. The first inhabitants knew well when to expect darkness, by the periodical recession of the sun behind the western lands. They also knew when to expect light, by the illumination of the eastern hills. They were uncertain for a time whether these things would continue so or not; but they were soon confirmed in the opinion that they would continue, by the unvarying appearance and disappearance of the sun. Hence they made one of the first detached tribes to represent darkness, and the other light. So far, then, they had advanced in astronomical knowledge—they knew the periodicity of days and nights.

But they could as yet only perceive *general* correspondences, and these they represented in hieroglyphical characters. And so they continued for several centuries, until they discovered a new and valuable truth—that the moon was made and destroyed twelve times while the sun was passing once through the circle of the zodiac. This established in their minds the first idea of a *year* with its subdivisions. And they had a god constructed to represent, and to correspond precisely to, this occurrence: and at the end and beginning of this period they had great festivities, and offered up to the god of the year innumerable sacrifices.

The twelve periods of the moon's destruction and reproduction corresponded to *months*—though these divisions were the work of generations subsequent to the discovery of the year. And thus they continued for many seasons, until their faculties of discernment became improved and they discovered that the moon was large, diminished, half destroyed, nearly destroyed, entirely annihilated, at regular periods, which were afterward found to be just seven days and nine hours. But the hours were unnoticed, as they could only distinguish bold numerals. This gave the conception of *weeks;* and thus this division of time became established among the Egyptians, Chinese, Persians, and Jews.

Succeeding generations reduced weeks to *days*, because there were seven of these in one of the periods of the moon's transition. Days became classified into *hours*, by the changing shadow of an immoveable object situated in the light of the sun. In this manner, years, months, weeks, days, and hours, became established.

And *Sunday* is a name of more recent date, and was instituted by the Danes, adopted by the Saxons, and transplanted to the English language. In the Saxon, the word was *Sunnedag: sunne* signifying

the sun, and *dag* signifying day. In the Danish, it is written *Sone-dag*, meaning day of the sun. And this was applied to the first day of the changed moon, in glorification of the sun. And the next day, the moon having advanced, was called *Moon's*-day — it being a day attributed to the moon. And *Tuesday* received its name from the god *Tuisco;* and *Wednesday* from the god *Wednos;* and *Thursday* from the god *Thursco:* and the remaining days were in like manner allegorically named.

In a similar manner the division of days became introduced into the Jewish historical writings — where the days were only designated by the phrase, "the evening and the morning." And as the seventh day was the last, or the great Sun-day, it was looked upon by the Jews as being of divine origin. And they imbibed the impression that the light on that day was peculiarly pure and serene. So six days were observed as times for labor, and the seventh was appropriated to rest — as had reposed the good spirit Parum, after he had finished the creation of the world and man, according to oriental mythology.

But I was impressed in describing the geological epochs of the creation of the globe, and of the plants and animals, to use the expression "evening and morning," &c., because the correspondence between the expression and the physical reality was complete.

In the manner above related the inhabitants in all early and subsequent ages made the starry heavens their field of observation; and they received from it unfailing instruction and wisdom, which imbodied itself in the language of correspondences.

So likewise has the system of *enumeration* become established. All nations and tribes upon the face of the earth manifest a sameness in their rules of counting, their highest number of the unit series never exceeding ten. The reason why this became so general and confirmed among all nations is manifest: for it appears that the early tribes counted their fingers, which were for a long time their only arithmetic. And the same rule being subsequently recognised in the written records of all nations, formed the established mode of enumeration among all, and is perfectly universally recognised by the nations of the present day.

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§ 99. The next idea in the class before mentioned is that of the *origin of language* as intimated in the mythological tradition con-

tained in the "primitive history," that "the whole earth was of one language and of one speech."*

When the early family perceived that they possessed the power of vocal communication, and began to convey their thoughts to one another through that medium, they supposed that this power was given to them by the "breaths," and that therefore it should be used and cultivated. But succeeding generations, discovering that this faculty had produced a disunion among their forefathers, believed, according to the tradition transmitted from their previous brethren, that the "breaths" were *evil spirits*, and had given to the world one language and one speech so that they might deceive and dislike one another.' This was the prevailing opinion for many ages, both before and after the deluge, and among all the tribes of the earth. All admitted this as a part of their sacred theology, because it was told by their forefathers, and was confirmed by the sacredness which in their minds associated with its age.

This opinion continued to prevail until they had gained, from hieroglyphics and terrestrial and astronomical correspondences, instruction sufficient to enable them, according to previous description, to construct a language which was the parent of the subsequent Sanscrit.

At this time they used the soft bark of trees, and palm-tree leaves, as materials whereon to impress in this language, their thoughts. This art continued in this condition for a long period, and meanwhile was mostly in possession of governors, chieftains, and lawgivers, who believed and taught, according to early impression, that their language was of divine origin.

I find the next development of this idea (which is strictly mythological) among the Chinese, Chaldeans, Brahmins, and other Hindostanic tribes. They believe that the *Vedas* and *Brahmanas* in their possession are sacred oracles, written by celestial beings in divine language: and these collectively are known as the *Shaster*.† The *Vedas* compose the first part of the Shaster—which signifies and represents life, light, truth, fire, wit, law, ordinance, and celestial knowledge. And the *Brahmanas* are the second part, and are composed of Orphic hymns, which they believe to be heavenly, and which are like the poetical songs of the early Egyptian tribes. These they would sing to the deities, raising their voices in thanksgiving and praise to the great and good spirit who had formed the Sanscrit

* Genesis xi. 1. † This is the Hindoo Bible.

language. For a clearer idea of the character of these Orphic hymns, it would be well to read the Psalms, and the book of Job, as these were an imitation of the Orphic hymns of the Shaster, which were in manuscript among the Egyptians and Chaldaic-Persians. The early Hindostanic tribes believed that their language was given to Brama* from heaven, by the Deity; and hence their supposition that the Shaster, which is composed of the Vedas and Brahmanas, was an emanation from heavenly spheres, and was an embodiment of the thoughts of the celestial beings.

For many continuous ages, the Sanscrit was the most perfect language known among mankind. Being so nearly perfected by earlier generations, it was afterward improved, cultivated, and rendered copious, by successive cultivation; and finally it was perfected by Brama, their lawgiver and holy prophet, who was supposed to hold intercourse with the deities.

A further development of this theological tradition is found among the Persians. I am obliged to pass over many centuries, during which time other tribes migrated from the southern portions of the earth into Asia and Africa, bringing with them a different mode of expression. For the Chaldean or Persian language is from a root consisting of a different form of speech, and this afterward became perfected and established by uniting with it much, until forming a dialect of the Sanscrit. And about the time this language became thus established and confirmed, those who employed it were equally confirmed in the belief that it was of a spiritual origin, according to the sacred tradition of their forefathers. Zoroaster now lived, and was the Persian lawgiver. He wrote the *Zend Avesta*, which he said was a gift from the gods; and the people believed that this was given to Zoroaster, as the Brahmin believes of the Shaster, by a communication with the Deity. They supposed that their language originated in the same way.

The Jews also believed that the knowledge and direction received by Moses, their lawgiver, was directly from the Deity. So likewise the followers of Mohammed supposed that the Koran was written in celestial spheres by God, and was given to Mohammed while in a cave.

So in giving an opinion concerning the original state of language, it is said that "the whole earth was of one language and of one

* This Brama was a lawgiver among the ancient Hindoos, and the founder of the sacerdotal order known as Brahmins. So said the author in an incidental remark.

speech. And it came to pass that as they journeyed from the east, they discovered a plain in the valley of Shinar, where they dwelt."* It is well to remark that this is from a manuscript the substance of which sustains a position in the "primitive history" *after* the relation of the flood. But the account should not be thus placed, as it relates a circumstance that occurred *before* the flood some ages.

And I feel deeply impressed that the inhabitants of the earth at the *present* day are not generally any better informed concerning the origin of language than were the early tribes of China, Egypt, and Hindostan. For they are believing, like the Brahmin, the Egyptian, the Chaldean, the Persian, the Jew, and the Greek, that language was communicated to the forefathers by the Deity himself. Very many learned and enlightened men still maintain this heathen and unadvanced idea. They can not, because of their early education, properly conceive of natural and progressive development. But if they could only recognise and understand this divine and unchangeable principle of the Universe, they would discard all further belief in the mythological idea of direct instruction from the Deity.

Instead of exciting your powers to sustain these superficial chimeras, investigate the interior reality of which all natural endowments and developments are the representatives. Suspend your preconceived opinions, and ask the more interior and rational element of your being whether language is of celestial origin, or whether it does not naturally unfold itself, commencing in a rudimental form in the animal kingdom, and being perfectly developed by man? Consider whether effects do not always correspond to their interior and inciting causes; and then deeply consider the question, "If language was an effect of a celestial cause, and if its origin is divine, should not language be pure, celestial, and undeceptive?"

The nature of the mental and physical constitution of mankind is divine, perfect, and harmonious. This never will deceive. It is perfectly good, and represents the divineness of its great Origin and Cause. Deception, however, exists in the world, and all descriptions of dissimulation. But these things do not flow from the interior of man's nature, but arise merely as a consequence of his unholy, imperfect, and vitiated situation, in reference to his fellow-beings. Unholy situations produce unholy effects. But the interior principle, which is of *divine origin*, can not be made evil, nor can it be contaminated. And all evil is of external and superficial origin, and

* Genesis xi. 2.

is felt by all as external; and hence, in order to banish evil from the earth, a change must occur in the social condition of the whole world. Among other superficial things, *language* is existing; and as its effects are manifestly imperfect, it is evident that it must have originated from a source correspondingly imperfect.

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§ 100. The next idea in the series is the mythological theory of the *origin of evil.* I have spoken at length concerning the general and natural cause of the existence of evil in the world. But as what I have said does not correspond with the prevailing theological conception of its origin, it becomes necessary to speak of the *early* conception, and to briefly notice its subsequent developments.

The first inhabitants believed that the "breaths" inspired them with evil thoughts; which suggested and confirmed a belief in the existence of a malignant deity who was opposed to them, and who destroyed their social love and breathed among them a spirit of envy, hatred, and deception. This conception was modified by the southern tribes, by transferring the origin of evil to the light and warmth of the atmosphere, and even to the sun itself—and also by conceiving that the sun was the representative of a corresponding fount of undiminishing fire. But the idea proceeded no further than this among these nations.

But the eastern tribes conceived that a spirit was existing between them and the good deity, which prevented their having divine commerce. This belief existed in a similar form among all the tribes of the east up to the time of Zoroaster, who established in the world a belief in two antagonistic, eternal, unconquerable deities: one the god of evil, and the other the god of goodness. The throne of each of these beings was surrounded by subordinate spirits of a character corresponding to the deity to which they were respectively attached. So he conceived of an innumerable host of *deers*, which were associated with the evil deity, and were his agents to disseminate evil imaginations and unrighteous thoughts and desires in the minds of all mankind.

The Jewish rabbinical writers are no more free from these mythological imaginations: for they adopted the Persianic opinion and put it forth in their writings. Hence the origin of the passage in the "primitive history" which speaks of the appearance of an evil spirit in the form of a serpent in the garden of Eden, and asserts that the woman, being gentle and unsophisticated, became deceived thereby;

and was induced to partake of the fruit of the tree of evil; that she transmitted the forbidden fruit to her associate Adam, who, being equally delighted and enchanted, partook thereof—and that they were thus both made sinful, whereas before, they were pure and unpolluted.

These rabbins also have conveyed the idea that God planted the garden of Eden, and made man and placed him there, and then directed him not to eat of the fruit of the tree of evil, without telling him the full consequences which would result from a participation thereof. They represented the Deity as placing before the youthful minds of the first pair an irresistible temptation, without giving them constitutional strength to resist its captivating influence. They have represented the Deity as saying, "In the day thou eatest thereof, thou shalt surely die;" and represented one of the deevs of Zoroaster's infernal deity as contradicting the words of the Divine Being, saying to them, "Ye shall not surely die." Notwithstanding the promises of this evil spirit, they are represented as falling from a state of innocence to the depths of evil, from which it is supposed that the world at the present day has not experienced a resurrection. They are also represented as being driven out from the beautiful garden and from the Deity's presence, to roam uncared for throughout the wilds of an uncultivated earth. This is a comprehensive description of the contents of the Zend Avesta of Zoroaster, and does not much transcend the mythology of the first oriental and heathen tribes.

The word *diabolos** is only another name for Zoroaster's *deevs*; and *deevs* is another name for "breaths." In the English version the same is expressed by the words *darkness*, *death*, *sin*, *devil*, *Satan*, and *evil*.

It is to be deeply lamented that this simple history of the oriental mythology has been the foundation of so vast an amount of improper theological speculation. Men have not investigated the origin of the *ideas*, and their internal signification, but have descended into the foreign languages to ascertain the original application of the mere *words*. And thus the ideas of "temporal death," "moral death," and "spiritual death," have been recognised in all theological speculation growing out of that simple verse of the traditional account which says, "Ye shall not surely die"—and its opposite declaration by the Deity.

* Devil.

By a law governing all organized substances, every particle composing these must of necessity undergo a specific change and decomposition. And when matter forms an organization in any department of Nature, that organization is supported and perpetuated by the law of association, or by a reciprocal change of particles with other substances. Therefore the particles which flow into an organization must be extracted and received from other substances, of which these particles previously formed a part. And when they enter into the new organization, they receive new life, according to that contained in the body of which they then become a part. Thus bodies or organizations are incessantly produced, sustained, developed, and perpetuated, in every department of the Universe. Therefore there is no such thing in existence as *natural death*: for an exchange of particles from one form of life to another, is nothing more than the necessary requirement of every organized substance in being. So what is called natural death, is not death, but a mere change of organization. Why have ye not analyzed the interior workings of Nature and her immutable laws, and from them learned to discard for ever all chimerical and unnatural theological speculations? Natural death has been the basis of many a controversy: but now it is made plain to a demonstration that such discussions were based on a misapprehension, and were unprofitable, because such a thing as natural death never occurred in any of the recesses of the great Universe.

I now proceed to speak of *moral* death. The idea of moral death has arisen from a superficial view of social disunity, and of disunity of thought and action. The innate *divineness* of the spirit of man prohibits the possibility of *spiritual* wickedness or unrighteousness. The desires and affections of the spirit proceed from within and from without. Desires spring from the material relation which man sustains to his brother and the Universe. These desires proceed from sensation, which creates inclination, which demands gratification. Then there is another class of desires, which are affections springing up within and directing and controlling the outer. These affections are the elements of the spirit, which desires purity and perfection. It is the principle within that illuminates the external, whenever any pure and divine thought or principle is presented for contemplation. This is the element that recognises goodness, gentleness, and purity; it is the element of love; it is the immortal principle. Its workings and effects are the morals and affections of man, and they are immortal.

and can not die. Morality, then, is a consequence of the unchanging divinity of the spirit, and is as undying as the immutable laws that govern all subordinate organizations. "Moral death" is therefore a manufactured expression, meaning *nothing*.

Spiritual death is only another form of the latter expression: and it never had and never can have the least particle of signification. The word *death* may be used as corresponding to the conventional idea of *darkness*, and the figure is good. But natural, moral, or spiritual darkness, is impossible: for darkness is an expression presupposing the existence of *light*. And man has not retrograded from perfection in his spiritual and natural organization toward the lowest point of imperfection; for this, again, would be an absolute impossibility. Retrogression is a word, like death, having no meaning. Everything is unfolding life and beauty, according to the law of progressive and eternal development.

Let Nature, then, be heeded as she proclaims her divine instructions, though all artificiality be sacrificed by her omnipotent authority. Love that which is lovely, and deal gently with that which has been misdirected or imperfectly developed At the same time, love, adore, and express the truth, because Truth is a principle which unites and harmonizes an entire Universe!

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§ 101. I now proceed to consider the origin of the ideas concerning *oracles and prophets*, as these are spoken of in the "primitive history," and understood by the theological writers of modern days.

The reasoning faculties of the early inhabitants were for many ages uncultivated, undisciplined, and undeveloped; while their powers of imagination and love of the marvellous were highly susceptible of influence, and consequently became very prolific. The products of their imaginations have afforded materials for speculation among all sacred and theological writers who have bestowed any attention on mythology. Their imaginative and conceptive powers were exceedingly susceptible to impressions from, and liable to misconstrue, all remarkable physical occurrences and manifestations within the sphere of their observation. They believed that each external appearance was either a good or bad indication, and that all such appearances were produced by the invisible yet innumerable spirits and deities which they believed to be existing. From the time the opinion became established that the "breaths" were evil spirits, they conceived that all other manifestations were ominous of evil, or indicative

of good. Their imaginative powers, and the rudimental elements of their judgment, were excited and developed by all things about them; and their very perfect powers of memory enabled them to form almost any description or chimerical conception. Whatever became impressed upon their susceptible imaginations sank deeply into the recesses of their memory, and from this general source sprang all traditional mythology.

Thus, among the primitive family, as has been stated, one whose organization qualified him for the office of a governor and admonisher, conceived that the cause of the disunity and contention existing among them was the influence of the evil spirits of the "breaths." He believed that he received this information through the medium of an impressive *dream*. Believing that this was made known to him because he was better and wiser than any other, he promulgated the same to the pre-impressed minds of the people. He was at once elevated by his brethren, and was thought to be a person of superior holiness, holding intercourse with the deities.

Dreaming, then, was believed to be the medium of celestial intercourse and communication. And whoever dreamed an important dream was called upon to relate the same, and this was then interpreted by their governor. They also beheld the various objects in the vegetable and animal kingdoms either as omens of appalling catastrophes or as indications of great good. And the character of the omen was always determined by the governor, by inquiring of those who beheld the animals, in what direction they were going, in what position they were seen, what were their color, size, general appearance, &c. The flight of huge birds they believed to portend evil, and this was to be in accordance with the direction, manner, height, and distance, of their flight. So also the internal organs of animals were supposed to represent various good or evil things that would ultimately occur. Also they believed that the clouds, sun, moon, and stars, were all evident indications, and the things which they represented were decided upon by their chieftain and governor. Their reasoning faculties were not employed, and they admitted into their minds precisely that which was promulgated by their leader. Everything to them was a correspondence or representation; and by the means of correspondences and representations, they became acquainted with the thoughts and intentions of one another, and with the interpretations of their governor concerning all physical manifestations.

For many ages this mode of interpretating physical appearances

continued; and it would be proper to consider this as the *age of imagination.*

After this, in various portions of the earth, men of highly-cultivated powers discovered that these things were unreal: but they could not instruct the world concerning this important discovery. And thus general ignorance continued to prevail among all the nations of the earth; and the governor and chieftain of each nation, possessing more intelligence than the rest, could exert any amount of power and influence over the people.

And at this time, kings were in the habit of having persons who professed to interpret dreams, as their counsellors; and these persons were also believed to be in communication with celestial beings, and enabled thereby to foretell events, and interpret all occurrences. This was a general custom among the eastern tribes and families; and they also still retained all the traditional impressions of early generations. The persons who claimed to be in possession of these peculiar powers were not deceiving, but were deceived, concerning the extent of their knowledge, and the reliableness of their imaginative impressions.

Each king had counsellors, who would prophesy favorably in regard to the prosperity and perpetuation of his kingdom, and the peace and happiness of his dominions. If there were strong indications of war and hostility, they would indefinitely prophesy concerning the conflict and its termination. When any of the kings dreamed, these counsellors or prophets were called to reveal the signification of his dream. And they were very indefinite in their interpretations, but sufficiently distinct to have the generals of their remarks establish in the minds of those seeking their services, the probability of soon-occurring events.

Subsequently many prophets arose among the Persians, Chinese, Chaldeans, and Egyptians, who recorded their pretended communications with the deities upon impressible substances, and these were safely preserved for the sake of their divine and celestial contents. This state of things continued for many ages, and may properly be termed the *era of oracles.*

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§ 102. But the world at length became generally more enlightened, and more conurmed as to the unceasing manifestations of Nature. They therefore began to discard many of their original conceptions, and to exercise their reasoning faculties, which led them to

a more truthful and exalted conception of the Great Spirit which created and controls the Universe. At this time some very noble and expanded minds, availing themselves of the improvements in the art of writing, reasoned profoundly, and recorded their thoughts; and their productions afford the first indication of a mental resurrection. Many Chinese, Egyptian, Persian, and Greek philosophers, conceived and promulgated pure principles of morality, and high and truthful conceptions concerning the great first and essential Cause of the Universe—and also believed and taught the doctrine of immortality. These minds were, however, trammelled by early impressions derived from their forefathers, and it was with exceeding difficulty that they unfettered their faculties and followed their natural judgments to the extent which their productions indicate.

At the same time, in other portions of the earth, persons were still existing who pretended to prophesy, and to be divinely instructed. And it was at this time that the Egyptians and other eastern tribes discovered the power and art of inducing *abnormalness*, by various gestures and manipulations. Persons who were very susceptible of being thus influenced, were selected and brought into the presence of the king's counsellors, who would affect them physically, and make them appear as if dead—inducing the sleep which they supposed was necessary in order that they might have direct intercourse with, and receive advice from, the deities. For they could not always dream when they chose: and so in order that a dream might be had whenever desired, they would throw these persons into a state corresponding to death, and receive from their lips while in that state the indefinite expression of their dreams, which would be interpreted by those counsellors or prophets, and sent forth as being true and divine. This custom continued until they discovered that they were employing these agents to no good purpose. For the visions and conceptions of the persons in that condition were unreal and unprofitable, because these persons were improperly used; and thus the power and sympathy (which were real) were made the agents of perpetual deception. Thus dreams, visions, and prophecies, were the agents and causes, in early generations, of an immense amount of disunity, deception, and wickedness.

I am impressed that some of these oriental prophecies have been immersed into, and at the present time form a part of, the Primitive History. And it is well to remark that the *urim* and *thummim* among the Egyptians was nothing more than a modified medium of

obtaining knowledge of the future, and was thus a means of sustaining those whose lives and talents were spent in the occupation of prophecy.

All physical manifestations in Nature were understood by the primitive nations (according to the interpretation given them by their prophets) to be indications of future occurrences according to the pleasure or displeasure of the deities. Not understanding that light possessed the property of refraction and of resolving itself into different colors when subjected to certain conditions, they conceived that the rainbow was the expression by the Deity of a promise that the land should not again be overflown with water. So they looked upon the rainbow as an unfailing indication and everlasting promise that the race should never again be drowned.

Notwithstanding all the deeply-seated opinions concerning the truthfulness of this original conception, it is clearly demonstrated to those in possession of knowledge concerning the qualities and properties of light, that the rainbow has no signification, but is merely a meteoric phenomenon. And it is also evident that the early inhabitants, not comprehending these things, would have been very likely to account for this phenomenon, and interpret its signification, on some imaginary hypothesis. For the human mind will investigate all manifestations, and attribute every physical occurrence to some cause; and if it can not discover the *real*, it will ascribe to the phenomenon an *unreal* cause. Hence the word "*supernatural*" has had its origin. But as those original conceptions are without the least interior truth, so this word is without the least signification.

Another species of prophecy is also derived from the same source; and this is exemplified in the saying that "summer and winter, seedtime and harvest, shall never fail." In order that we may have a foresight of the future, it is necessary that we should understand the immutable laws governing Nature and all things which are *unfailing*. So in order to prophesy that summer and winter, seedtime and harvest, shall never fail, it is necessary for the mind to be perfectly familiar with the unvarying principles on which depend the vicissitudes of the seasons. This prophecy, therefore, is true and perfectly natural, being the decision of a convinced judgment that that which is now and has been from time immemorial, will be perpetuated throughout eternity.

There are several other species of prophecy, some of which are faithfully represented in the "Primitive History." Some of the

authors of these were engaged in protecting kings and kingdoms from the invasions constantly expected from other nations. They would prophesy evil and discomfiture as the fate of the opposing nation, while they would stimulate their own with flattering prospects of prosperity and by promises of ultimate triumph. Others were engaged in performing various marvellous works in order to inspire confidence in the minds of kings and nations, by convincing them that they were assisted by the deities, and that they possessed unsurpassed wisdom. Others would lead families and nations on tedious and protracted expeditions, prophesying for, and governing and controlling them, until they at length, by the direction of their prophet, would fall upon other nations and tribes, and destroy or disperse them, and then make their city and home the place of their own habitation. Other prophets or chieftains would prophesy against and for kings and kingdoms, and incite war and bloodshed, all for the sake of praise and emolument. Some who were sufficiently ingenious, would only prophesy that which was within their power to fulfil and make true. Others would consign all disbelievers, or persons whose minds were too well organized to be governed by them, to the fires of that gulf of which the sun was the especial emblem. But *sheol*, *hades*, *tartarus*, and *gehenna*, were originally used by them to express death, darkness, the grave, pain, wretchedness, and sepulchrous abodes. And as these words now stand in the Primitive History, they express merely the things to which they were applied by the Jews and Greeks, and who would represent by them a dark and loathsome valley, impassible and dreadful gulfs, the dark and gloomy grave, and darkness, death, ignorance, and wretchedness. Prophets would consign unbelieving and refractory persons to the hideous and dreadful valley of *gehenna*, and also to the pit, sepulchre or *hades*. And some prophets continued to speak of the gulf that was conceived of and promulgated by the potentate of those southern tribes which were the origin of the Jews.

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§ 103. All prophecies that are contained in the Primitive History are such as have been retained from the innumerable manuscripts of the ancient prophets, and which seemed to have a connexion with one another and with the doctrines which the Jews felt very anxious to sustain, so that the Gentiles might be entirely overcome by the influence of their preconceived mythology. More than are now contained in the Primitive History were rejected as useless

and irrelevant; and this occurred before those which now form the record were collected for arrangement. And the second part of the Bible, some of which has no connexion whatever with the primitive records, is also composed of a selection of manuscripts made by the councils of bishops convened at Nice and Laodicea.

The sacred writings of each nation during the era of oracles were almost innumerable. And after the age of prophecy, selections were made from these materials by the various nations, and each nation thus formed its own sacred records. And from all of them the Jews copied extensively; and such writings as were in perfect unity with their own preconceived mythological theology, they preserved; and those that were not, were thrice rejected and consigned to the flames. Those manuscripts were without name and date, and disconnected from all circumstances indicating their origin. They were written upon the soft bark of trees, and in hieroglyphical and pictorial characters.

The Jewish rabbins are well informed concerning the origin of the Talmud; the Mohammedans are well aware of the origin of the Koran; the Brahmins know the origin of the Shaster; the Persians know the origin of the Zend Avesta: but modern theological speculators do not know of the origin of the "history" which they have defended by the pen, the stake and flame, and most powerfully and effectually by the potency of the sword.

For many centuries the Primitive History was uncondensed into its present form; and there were manuscripts collected sufficiently numerous to form a volume three times as large as the present book. Each of these was without name, but nearly all were written by different persons; and the periods at which they were written vary from six thousand to fifteen hundred years anterior to the *present* time.

The original manuscripts in possession of the Jews were written in the Greek language. In addition to these, manuscripts of other nations and writers were collected, and their contents were in like manner transcribed. And it was at this period that many portions of the Primitive History were conveyed into Persia; and they were there retained for several centuries, until the Jews were taken into captivity, at which time the latter transcribed some of them, and the remainder they brought with them when they returned to their own country. This was the period of which I have spoken, when many of the original writings, being opposed to their peculiar opinions,

were rejected. And those that were saved constituted the last will and testament of the Deity as recognised by the Jewish rabbinical writers.

This collection remained unchanged for nearly one century and a half—after which a new revision occurred, which resulted in a rejection of some of the then-existing manuscripts, and also in the division of those which were retained, into books. These were subsequently divided into chapters, each book being named according to the person who was supposed to have written the manuscript. Chapters were subsequently divided into verses; but all these divisions are the work of recent date.

And in some passages in the Old Testament which seem to be prophetical, and appear to correspond to that which actually did occur, the compilers occasionally changed the tense, to make the prophecy appear more definite. Many instances might be shown in which the present tense has been changed to the past, and where the future tense is used both instead of the past and present. This may be properly termed an era of heterogeneous theology, interspersed with folly, ignorance, prejudice, and fanaticism.

The origin of oracles and prophets is, then, plainly understood. They are an effect of ignorance, and uncultivated judgment, and imagination. I have been impressed to speak *briefly* concerning them, as they are unimportant in respect to the great end which these sayings are designed to accomplish.

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§ 104. But it is proper that I should speak briefly concerning the possibilities and probabilities of *truthful* prophecy.

The mode of oriental prophecy was to interpret *signs* as indications of future occurrences. But their signs seldom corresponded to the thing anticipated. The sign must always correspond to that which it is made to signify, or else it is no sign. The prophets and dreamers were in the habit of producing simple and unmeaning signs to represent great and glorious occurrences, or terrific and appalling catastrophes. Therefore their prophecies were unreal, even if the thing foretold occurred: for there was not and could not be any connexion between the occurrence and its representative. Many prophecies were apparently substantially fulfilled;—but these were particular and occasional occurrences, and did not necessarily follow the prophecies in the form of fulfilments. Things prophesied according to existing *probabilities*, did sometimes

occur; but there is no evidence of the actual fulfilment of *all* those ambiguous prophecies, many of which are contained in the Primitive History. Besides this, many of their prophecies were impure and unholy, destructive to the morals and happiness of their own nation, and tended to excite hostility, envy, and sectarian vengeance, in the bosoms of those to whom their prophecies were unfavorable. They breathed forth no celestial purity and refinement, but all their deeds and expressions were blackened by sectarian fanaticism. They were not deceiving, but were deceived. They should not be condemned, but it should be regretted that they were not delivered from the bondage of sectarian corruption into the congenial atmosphere of light, reason, and happiness.

To prophesy or foretell truly an event, the person must be in communion with the original design of the Divine Creator, and with the laws which are fulfilling design. The mind, in correctly apprehending these, is enabled to foretell occurrences throughout eternity. There can be no truthful prophecy unless the laws fulfilling design are familiarly comprehended by the person prophesying. It is impossible to foretell an occurrence absolutely by the indications of any external event or circumstance. It is a thing which never has been done, and can not be done by any being in the Universe. All things that are truly foretold, occur as the result of *immutable laws*, and not of any mere fleeting and evanescent circumstances.

I am impressed to briefly appeal to the character of my own prophetical impressions as these are presented to my mind by being in communion with the interior reality and producing causes of all things. When I speak of that which shall be, I adduce no sign or external evidence in confirmation of my prediction. I present no indication in order that the prophecy may be believed by those hearing it. The reason is plain why I do not: I can not conceive of any external sign as demonstrating the thing or occurrence prophesied. For it is impossible for an external sign to be in being as corresponding to the thing foretold; and the only external indication of the truthfulness of any prophecy, must be its own actual accomplishment. Prophecies are truly made concerning the movements of the planetary system, and concerning eclipses that are to occur; but there can be no *sign* to demonstrate the occurrence of an eclipse before it actually takes place: and when it occurs, it is its own external demonstration. But the prophecy is governed by unvarying *laws*; and it is for this reason alone that it is infallibly true.

Moreover, it is impossible for any mind to be enlightened from the higher spheres concerning incidental, external circumstances; for all incidental and external circumstances are evanescent and changeable, connected with no design, produced by no interior cause, and governed by no general principles. Hence they are alike unknown to the expanded powers of mind existing in higher spheres, and to the uninformed minds of the present state of existence. To definitely foretell war, an accident, or any incidental circumstance, is positively an impossibility; for it is not in the power of any *internal* and general principle to foreshadow to the mind a merely incidental circumstance. It is upon *interior principles* alone that a prophecy can be made with an absolute certainty of its accomplishment; and therefore if it were possible for these to foreshadow external and incidental circumstances, then prophecy concerning such might be relied upon. But as this is not in the nature of general principles, and is beyond the power of individual influence, it is impossible for any being, either in this or higher spheres, to proclaim the particular circumstances of an event, with the *absolute* certainty of their occurrence.

I am not impressed to speak concerning the innumerable volumes that have been written on this subject; because these have sprung from an understanding of the prophecies contained in the Primitive History still more superficial than the character of the prophecies themselves.

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§ 105. Before I speak concerning many true prophets and truthful prophecies, I will briefly appeal to the truths unfolded in the Key, concerning immutable laws and their effects as the unvarying manifestations of Nature and the Universe—and also concerning the *artificial* causes which are continually producing unreal effects, which latter are the fleeting and evanescent circumstances connected with social and physical existence.

By immutable laws, I mean that universal tendency of all things, which can not by any possible means be interrupted, changed, or frustrated.

The process by which man may become acquainted with these laws, is by analyzing external, physical manifestations, and discovering their interior cause and governing principle. It has been established that external and visible effects can not be depended upon as indicating their own *interior* cause; but that to become acquainted

with the cause, the effect or form must be *analyzed*. By becoming acquainted with the interior and moving principles of Nature, we become acquainted with the elements of the Divine Mind, and also with the universal designs of the latter. These designs are the effects and developments constantly manifested throughout Nature.

By becoming acquainted with the cause, we become correspondingly familiar with the effect; and if it is upon *laws* that the mind rests, effects and external manifestations may be prophesied with the utmost certainty, millions of years in advance. For laws and principles are the producing *causes* of all effects; and all physical effects, developments, and manifestations, are the real and inevitable consequences of the interior, divine, and creative Cause. Thus, in the beginning, a Cause produced an Effect, which became the cause of another; and so cause and effect became universal and eternal, according to the promptings of the interior or divine Cause, which will produce one general, external, celestial Effect. I have been impressed to speak thus much on this point, so that theologians may know the only basis upon which rests all truthful and infallible prophecy.

Many conditions which surrounded the first types of mankind were unfavorable to the proper unfolding of their mental faculties. The consequence was, an improper tendency of those faculties and inclinations which otherwise would have been perfect and righteous in their operations. From this youthful tenderness sprang all the gross and imaginative impressions which are at the present day clothing the minds of mankind with a most unreal and unfortunate garment. The first misdirection sprang from unfavorable conditions, and was connected with no law, design, or principle, which governs the Universe.

Therefore those things which I term unreal and superficial are circumstances which are created by prior and corresponding conditions, such as are within the power of mankind to produce, control, and annihilate. If superficial effects and circumstances such as mark the incidental movements of society and the vicissitudes of government, or if any other exterior, obtrusive circumstances that have produced so much poverty and wretchedness in the world, were the results of Law, Design, and established Principles—then the world of mankind would for ever be in bondage, because these deleterious influences would be beyond the possibility of human control. But the truth is, *Man* has created these circumstances, and he has the

power to remove them. Therefore, as these circumstances happen only as thousands of contingencies conduce to their development, it is positively impossible to foretell them with an absolute certainty of their fulfilment.

What I mean by *circumstances*, then, are those contingent occurrences which are entirely disconnected from Design or Law, being created and developed by man. And what I mean by external physical manifestations are the unvarying effects and consequences of an *interior* divine and unchangeable Cause.

Many of the early prophets did pretend to foretell wars, famines, and pestilences, and would produce simple signs, which they taught corresponded to and foreshadowed the occurrence prophesied. Others would in the same manner foretell the destruction of cities and downfall of nations, and speak of many things that were to occur in future, and that would conduce to the advancement and emolument of themselves and of those for whom they prophesied. Many of these prophecies are contained in the Primitive History. Some of them were fulfilled; but this affords no evidence of the divine instruction of their author; for all external circumstances, which are dependent upon favorable contingencies, are entirely beyond the reach of all prophetical minds or divinely-instructed persons, because these things are not *destined*, but flow from the corrupted and evanescent tendencies of human society and of physical existence. Therefore I am deeply impressed with the truthfulness of the proposition, that it is absolutely impossible for any being, either in this or any higher sphere, to be instructed concerning evanescent contingencies, so as to foretell their occurrence with certainty.

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§ 106. The object of making these things plain, is to establish the probability of truthful prophecy, and to defend the Primitive History against the many false and imaginative interpretations that have been imposed upon it. The latter gives a very simple and concise account of the prophecies of men who lived antecedent to its compilation, but many of these made no pretensions to prophecy beyond the limits of their own era. Another object in making these things plain, is to establish a division between real and unreal prophecy. For there are prophecies contained in the Primitive History that are true, divine, and righteous; and those who prophesied thus were instructed concerning the interior workings and tendencies of Nature,

and proclaimed, upon the unchanging principles of cause and effect, many grand and holy truths—occurrences which will transpire—effects that will be accomplished. These men had their internal, thinking principles so expanded that they were able to recognise the interior workings of all divine law, and thus could with certainty proclaim great and glorious truths. Some of the teachings of these men have been, by modern commentators and theologians, most unrighteously misrepresented. For the latter, being misdirected in their religious education, have not been able to discover the real, simple, and unadulterated truths which are contained in many of the prophecies gracing the pages of the Primitive History.

But these prophecies have been misplaced and imperfectly apprehended; while among them are interspersed many unholy sayings, and records of many unrighteous deeds that transpired among the early inhabitants of the earth. There are very many interpolations, though these were not introduced with any evil intentions, but because the compilers seriously supposed that those additions should be made in order that the whole history might present a connected and comprehensive account of the things to which it contained allusions.

Another object in making this clear is that the mind may thus be freed from unnatural affection and sectarian prejudice (which is the first necessary step toward a reorganization of society and the world), and be inspired with the love of truth and truth only.

This, then, it is well to understand: that many local prophecies which are to be found in the Primitive History concerning circumstances some of which were fulfilled, do not necessarily afford any evidence of the celestial instruction of their authors, or of their superior theology. And inasmuch as they are external and superficial, they should be disregarded by those who are pressing forward to the attainment of a higher order of things. And it is well to understand, also, that many prophecies of this nature which are true, have their own proof, and further than that they are positively useless.

Then, on the other hand, it is well to remark that those prophecies which are founded upon the principles of Nature, and will be fulfilled, should be regarded as substantial evidence of an enlightened judgment and lofty spirituality on the part of their authors, and these should be admired and appreciated. And it is proper that these prophecies should be proclaimed to the world: but only as mankind are brought to a comprehension of the causes to bring about the

event predicted, and as they are disposed to put forth powerful exertions for its accomplishment.

When those noble and enlightened intellects proclaimed that "an end shall be made of sin and transgression, and everlasting righteousness shall be brought in," they were inspired with the grand and brilliant truth of a universal resurrection from all immorality and from all unnatural social conditions. And that mind which foresaw that "death would be destroyed, and he that hath power over death, which is the evil," was inspired with a high and truthful conviction, of the truth of which Nature everywhere contributes evidence. And that mind also conceived that this mortal and evanescent corruption which mars the happiness and peace of society, would be exchanged for the genuine principles of Nature, and that mankind would thus be made incorruptible. He also saw that there would be a time when those corrupting and vitiating influences that shroud the whole mental and social world, would be done away, and when society and the world would be clothed with happiness and immortality.

And these things were proclaimed by all the pure and inspired prophets since the world of social disunity began—even the final restitution of all intelligent beings to primitive innocence and universal harmony. And they plainly saw that when this occurred, there would be no more sorrow nor pain, for the old and corrupted things that destroyed the peace of society would have passed away, and all things would have become new. And they saw that this great renovation would constitute "a new heaven and a new earth, wherein would dwell righteousness." They saw the evils of society—the immoral and corrupt situations of mankind—and proclaimed, according to the unchangeable law of progressive development, that evil would ultimately be banished from the earth, that the "sun of righteousness would rise with healing in his wings," and that goodness and brotherly kindness would reign universally. These minds associated with the interior of all things, and received divine impressions of eternal truths. They spoke not of higher spheres, because the world was not yet sufficiently enlightened to receive the truth concerning these. But they spake concerning present evil and mortality, and concerning future goodness and the permanent restitution of the whole race to peace and harmony.

They foresaw that a great Exemplifier of the true moral and spiritual qualities of man would ultimately appear. They saw that he would, because of his superior qualifications, manifest all that purity

and gentleness of disposition, and all that loving kindness and consociality, that would be to the world a type of social harmony and spiritual perfection. They saw that he would possess all the natural abilities and superior endowments to which the whole race would ultimately progress. They saw that in him would be *developed* all that high moral purity and spirituality which every human being possesses *undeveloped*. He was to be a simple type of spiritual goodness and perfect social qualification. This they proclaimed to the world, because they were impressed thus to do by the teachings of their internal principles which communed with the *divine* Principles that sustain and control the Universe, and which emanate from the inexpressible Vortex of celestial Love and Wisdom.

These prophecies show that their authors had a truthful knowledge of the Principles of Nature, and of the divine Design which these principles are constantly manifesting. They prove that their minds were maturely developed, and were fit receptacles for the influx of wisdom and knowledge.

It was thus that they foresaw that which has been fulfilled, and that which shall be in future. And their prophecies are susceptible of demonstration, because they are based upon those unerring laws that must of necessity ultimate in the effects predicted. They saw (what was spoken of in the Key) that Truth is a positive principle, and that Error is negative and superficial; and they saw that that which is positive and eternal must transcend and subdue that which is merely fleeting and superficial.

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§ 107. I now proceed to consider another idea in the series, which is concerning the birth and use of that being who was the highest personification of virtue, purity, and goodness. But before I proceed to speak of the prophecies and accounts concerning this noble personage which are given in the Primitive History, I will introductively insert some highly-important reflections concerning the divine origin of Truth, and its unchangeableness and omnipotence.

It must be distinctly evident to every mind that man did not create himself, nor the vegetable and animal kingdoms: and also that he did not plan and execute the creation of the earth or solar system. Nor was he in any way connected with the production, and the establishment of the harmony, of the Universe. Nor is he engaged in developing any new divine Principle, or unfolding from the Vortex of the Divine Mind, laws or principles which never before existed.

Moreover, he can not, with all his pride and presumption, annihilate or change one feature or quality of a single particle that enters into the composition of an harmonious Universe. Nor is he competent to alter Truth by reposing confidence in its opposite. And while he is capable of believing or disbelieving, and exercising an affection for, pre-impressions and all ideas which he considers truth, Truth itself remains the same, and is not affected, either favorably or unfavorably, by the fleeting opinions of Man.

Truth is an element of the Divine Mind, and is developed by the wisdom, uniformity, and harmony, which characterize and render perfect all that is created. It is therefore of divine and celestial origin, and is made manifest to the mind of man by the manifold expression of Nature and the Universe. Being an internal and controlling element, it pervades alike every department of the Univercœlum. It is therefore a necessary and unchangeable Principle, and hence also is ETERNAL. And while all created forms dwell in unity and harmony as arranged in their respective spheres of existence; while all rudimental productions are continually breathed forth and perpetuated by Nature and her laws; and while all the celestial spheres and systems of life, beauty, and perfection, continue to manifest and develop the same order and harmony. Truth will continue to proclaim her divine and eternal omnipotence. When all things that are created are restored to unity and stand in their proper and reciprocal relations, then may man perceive the full manifestation of that Truth which emanates from the celestial Vortex of Love and Wisdom.

Thus Truth is divine in its origin, eternal and unchangeable in its nature, and omnipotent in its constitution.

The early inhabitants of the earth conceived that they lived upon a flattened sphere, sustained by as many huge living monsters as imagination could well conceive. They endeavored to comprehend, as the human mind is wont to do, the causes of things manifested. So they formed these chimerical conceptions; for they were not enlightened sufficiently to comprehend the truth, or to understand the principles upon which they and the Universe existed. So it became a universal belief that the earth was entirely motionless, not only because all external evidences seemed to demonstrate that conclusion, but because they could not believe that such a sphere could possibly revolve, and still remain in the same position, sustained by *nothing*.

Many writers of the books of the Primitive History believed this

conception most sincerely, and occasionally imbodied it, in poetical descriptions, in their sacred compositions. It was an opinion that was not for a moment doubted, until a Grecian and an Egyptian philosopher expressed their conviction publicly that the earth revolved. This opinion gained many advocates; but they were few in comparison to those who sacredly believed in all the traditions of their forefathers.

So the same impression continued to prevail almost universally for many generations, until a well-known philosopher of modern times discovered those interior moving principles which were to his mind an incontestable demonstration that the earth and all kindred bodies revolved unceasingly in harmony around the sun, their parent. He thus *discovered* the truth; *but that truth had existed the same from all eternity!*

The nations of the earth opposed him; for they had sacred oracles and prophets who taught a different doctrine. All the ecclesiastics and potentates of the land, incited by an unreal and superficial abhorrence of his heresy, opposed his efforts, and came near consigning him to the flames. These men were believing what they supposed to be sacred truth, and felt that as truth sustained them, they should in return sustain truth.. This false impression clothed their minds with a fanatical hostility against all new theories and discoveries, which might in any way attract the attention of mankind from those things which they were so firmly defending.

It is well to remark that the earth revolved before any being believed it, and that a discovery of the fact did not make it any more true. The *information*, however, was profitable, inasmuch as a knowledge of Nature and her laws inspires in the enlightened understanding confidence in the Universe and her Creator. At the present time, the modes and habits of thinking among mankind are changed in many particulars and upon various important subjects; but the *people* in general have improved in their intellectual attainments very little beyond those who opposed the promulgation of the new astronomical discoveries.

Then while I am impressed to speak of the Primitive History with caution and gentleness, I am also impressed that it deserves no more veneration than do the teachings of many other good minds that have lived and written. And while I discover interior and immortal truth in many of the expressions, precepts, and examples, therein recorded, I am impressed that they should be loved and admired for their *reality*

and *usefulness*—not merely because this truth is found in those written or printed pages, but because it is Truth, and always WAS, and always WILL BE.

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§ 108. The reason why I am impressed to speak concerning this "history" particularly, is, that there have arisen from its existence in the world, huge monuments of ignorance, superstition, and misapprehension. For this reason I have shown that some of its parts are compendiums of oriental mythology—Jewish, Egyptian, and Persianic poetry—and of the productions of the brilliant imaginations of minds uninformed. There are many noble and enlightened persons represented in those written pages, whose powers of thought and capabilities of imagination justly demand the deepest esteem and admiration. Many allegorical and symbolical representations therein contained are exceedingly beautiful and are capable of being interpreted in a most brilliant and magnificent manner. But the world clothes this history with more divinity than *it itself* claims, and thus shrouds the whole in a garment of gloom and impenetrable mysticism, which does violence to the judgment, and distorts the faculties of the mind from their natural condition and mode of action.

When good and enlightened men put forth their thoughts to the world, and when their noble works appeal to mankind for respect and approbation, a due distinction should be made between these and the unrighteous. But men should love only that which they are compelled to love from the force of truth, and repulse that which is repulsive and uncongenial to their nature and mental susceptibilities. The Primitive History makes us acquainted with some of the former class of men and teachings, and these should be admired according to that which is intrinsically worthy of approbation.

But good men and deeds should be as much beloved *out* of those pages as *in* them. And no distinction of a superficial character should be established between any members, classes, or nations, of the human family. Therefore, for those writers to be respected more than is allowable according to the universal principles that govern Nature and Man, would be to violate the plainest laws of equity, and to forsake the divine principles of harmony for that which is disunited, unreal, and confused.

While I am in a situation to recognise the causes of things, I can not let that escape notice which is sowing the seeds of disunity and corruption throughout the world. And when I investigate the origin

of allegorical and mythological theology, I am compelled to speak of the same in a style agreeing with the nature of my impressions. And while I am conscious that the feelings, affections, and judgments of men, are deeply involved in this subject, and that for this book men exercise love and admiration as if it were far more true than the very Elements and Body of the Divine Mind, I am nevertheless constrained to speak seriously and unreservedly concerning the truth or falsity of many parts of the same. Yet notwithstanding these affections for erroneous principles are created only by early impressions, it is proper that they should be gently appealed to, so that the judgment may be brought to recognise the important truth that if all those prophecies and sayings are divine and eternal, they will remain unchanged, and be perpetuated through all generations; while all invasive theories and hypotheses will be destroyed to be known no more.

Let what I am impressed to state, then, be received as true or rejected as false, according to its appeals to your judgments. And if what I relate is *not* true, it will not injure that which *is* truth. Be not afraid, then, that truth will suffer from these investigations, but repose confidence in its immortality and omnipotence, and be assured of the weakness and evanescence of error. Be cautious, however, in your decisions, and do not receive that which does not address your affections and judgment in the voice of reason, and which does not receive spontaneous approbation from your interior principles.

If the Primitive History is an Oracle of Truth, no assistance from man can render it more so. Fear not, then, that truth may suffer from the invasions of error and unrighteousness. Those who are strenuous to defend the sayings contained in that book are persons who have an affection for early impressions, more than they have for progressive discoveries in the unexplored labyrinths of wisdom and righteousness. Such as are apprehensive concerning the results of a strict investigation, not only of this subject, but of many others, and are not seeking to know what truth is, but are merely anxious to have their present convictions prevail.

In view of these considerations, I find it proper to enforce the necessity of investigating all things, without entertaining the least doubt as to the incorruptibility and immortality of truth. And it is proper to forsake all *denunciation;* though it may be that the world will oppose the truth now presented with the same ungrounded hostility and prejudice as was manifested by those who opposed the

distinguished and venerable astronomical philosopher. But remember that the earth continued to revolve, though the fact was wholly disbelieved by mankind. Remember also that truth will always continue to live, whether believed or disbelieved, either by the educated or uneducated classes of mankind. And let those who tremble for the truth, whether this be such as is supposed to exist in the Primitive History, or in any other department of the Universe, arrest their agitation and excitement for one moment, and behold their own folly and imbecility—while Truth itself illuminates its features with a smile of undying beauty! Let Nature, the Universe, and the Divine Mind, then, be the source of your instruction. But if you desire to behold examples of human weakness, read this *History's* commentators.

Search, explore, and discover truth, then, and place your affections upon it, because it is an element of Divine Wisdom. Place not your affections upon that which judgment disapproves, or against which your spiritual sensibilities revolt. Believe not a truth because it was believed and taught before you lived, but because it *is* truth, leading the mind onward and upward to higher spheres of grandeur and beauty. Remember that the mind in its true state is free to think and act—free from all sectarian bondage and superstition. Meanwhile consider that the mind does not now act freely, or express its serious convictions, because it has fettered itself, and seems to have no desire to become untrammelled.

Mythology has resulted from prior ignorance and misconception; and superstition, sectarian affection, and prejudice, have arisen out of mythology. All these have affected the uninformed minds of generations past, and are inherited by millions of the freeborn minds of the present era. Hence your strenuous adherence to early impressions; to what your parents have taught; to the sectarian interpretation of the Primitive History; and to sanctimonious and unmeaning ceremonies all of which have been, and are at the present time, establishing walls of distinction between husband and wife, parent and children, brothers and sisters, nation and nation, and Nature and theology, and destroying the happiness of mankind. And these effects afford living evidence to the enlightened understanding that whatever system has caused them is not divine—is not born of Nature or of her Creator, and is consequently injurious and positively unrighteous. Learn from these things, then, to modify your early affections, so that reason may bring forth good and truthful sentiments,

and that you may be rendered suitable receptacles of the spontaneous breathings of the Divine Mind, which is Love and Wisdom, and is incessantly evolving the Omnipotent Principle of Eternal Truth.

These reflections are presented as an appeal to your interior affections, and more especially to that divine principle, REASON, which constitutes the interior nature of every man.

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§ 109. I now proceed to communicate my impressions concerning the prophecies and opinions relating to that lovely personage who existed upon the earth, and whose history is so imperfectly and unrighteously related by many writers. His birth and life have been clothed with many unjust descriptions—unjust because they are not true. The writers spoke as men speak at the present day, from early-imbibed convictions. Many accounts that are given of him are interspersed with plain contradictions of the fundamental principles of Nature. It is well to elucidate the *origin* of these many accounts before I proceed to consider specifically the superior purity and majestic greatness of him who came to enlighten the world.

In order that we may properly understand the origin of many doctrines relating to this subject that have been derived from the teachings of men called prophets, it is necessary to institute some considerations concerning the five books ascribed to Moses, and also concerning other writings that have a connexion with the subject.

The first book, called GENESIS, was not written by Moses, but the first part of it consists of traditional allegories of primitive ages, and which existed in the world before Moses lived. The description of the formation of the world, of the creation of Adam, of the garden of Eden, and the tree of knowledge, are figures that were used by the previous eastern nations. This book bears external evidence of its own origin.

But theologians have supposed that Moses must have been instructed in the knowledge of these things many ages after they transpired. Some have supposed that the earth is no older than is indicated by the chronology of the Primitive History. They also have believed, and have endeavored to prove, that the allegories recorded in the book of Genesis were actual, literal truths. It is well to bear this in mind, for on this supposition all Christian writers have based their interpretations of accounts in Genesis as relating to the birth, life, and office of JESUS, the great Moral Reformer. They

have thus endeavored to form a connexion between the fall of man in the garden of Eden, as related in Genesis, with a restitution which they suppose was to be accomplished by the ultimate triumph of the divine principles taught by Jesus of Nazareth.

It is distinctly evident that this idea could not have been entertained by those who wrote the books of either of the Testaments. The apostles, in giving an account of the birth, life, and preaching of Jesus, did not, in all their writings, even once intimate any such idea. They do not speak of the original purity of man, and of his fall, in connexion with the use of the birth, life, and preaching, of the one they so much loved. They do not even intimate that Jesus was a means by which the race would be restored to any degree of refinement which they *once* possessed. They say nothing of the garden of Eden, of the fall of man, nor of any of the allegorical sayings contained in the book of Genesis. Those who wrote concerning Jesus must have known the object of his birth and preaching, and therefore if the "plan of redemption" manufactured by theologians represents the truth, it would have been mentioned by them as one of the first and most important points to be understood when speaking of the birth and life of him who labored for a moral resurrection.

It is clear, from many expressions in Genesis, that this book could not have originated with Moses. But it was written by a man who sacredly compiled the traditional mythology of the forefathers. I am perfectly convinced, from the nature of my impressions, that the other books which are ascribed to Moses were in reality written by him. The history as contained in those four books is generally very true; and for their truthfulness the books should be esteemed and appreciated.

An account is given of the birth of Moses, or rather of the circumstances of his infancy. This account, whether true or untrue, has no possible bearing on the general history contained in these books. It appears that the romantic account of his birth, and of his singular position in early life, is true. And the fact of his being discovered in that novel situation excited among the inhabitants of the land a great deal of astonishment; and as the account thereof was related in a marvellous manner by those who discovered him, he soon became a distinguished youth: and the marvellous things that were told of him were believed and improved upon by many tribes of the east, including the Egyptians. He thus became notorious among all, and he was consequently inclined to endeavor to sustain the general im-

pression which prevailed concerning his superior abilities. He was thus led to form a studious habit, which unfolded and greatly improved his mind. It was for him, indeed, a happy circumstance that those marvellous things were connected with his birth; for as all believed he was destined for some high and sacred office, he had no desire to forfeit the regards bestowed upon him on that account, and he was also led finally to believe as much as others, the idea of his high destiny. So these things operated upon his self-love, and he consequently pressed forward to the attainment of wisdom and knowledge, transcending, if possible, that of any other man living in those times.

It is well to remark that the expression was in those times almost universally prevalent among the eastern nations, that "the Lord directed"—"the Lord spake," &c., and that they employed this phrase to express the evolution of a thought. The early inhabitants believed that the "breaths" created their thoughts; and so they would say that the "breaths" taught them to do thus or so, to accomplish this or that, or to undertake a journey—all of which promptings they implicitly obeyed if they were distinct and forcible. This expression was modified by the subsequent generations into many forms, until it became a cant phrase; and owing to the commonness of its usage, it became abundantly dispersed throughout the sacred writings. The early inhabitants of the earth, and indeed the nations existing upon the earth for many hundred years after, could not possibly conceive how thoughts could exist within them without an influx of some exterior but invisible spirit. The phenomenon of thought led them into more imaginative speculations than any other thing which attracted their attention. So also it became a universal expression among the prophetical writers, that the Lord spake unto them—constructed plans—instituted questions—suggested signs, &c.: for these they supposed came by direct influx from the thoughts of the Divine Mind. The conception of the invisible origin of thoughts was a natural result of the uninformed state of their minds concerning the causes of mental phenomena. They used the term "Lord" in the same sense as I use the term "impression;" for their thoughts were caused by associations with similar truths to those with which I associate. So if, instead of using the expression "the Lord spake," they had said, "I am impressed with such or such a thought," then would theologians of the present day have comprehended the mystery.

Moses, ascending to manhood with a healthy and athletic constitu-

tion, and in possession of many superior intellectual endowments, soon began to teach learnedly, attributing his impressions to the influence of the Lord's invisible spirit, in accordance with the general conviction of those times. This, in fact, was the first opinion that was enstamped upon his mind in youth; and in manhood the same became fully developed. Notwithstanding this error, he was far more intellectual than almost any other person at those times.

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§ 110. It is unnecessary for me to enter into details concerning his long and protracted expedition at the head of the Israelites, or to consider particularly the accounts given of his many miraculous performances. But my main object is to notice some theological opinions that have been derived from his writings.

Whether he was designed to be a leader and governor of the Israelites, is a question that should not excite discussion, as it neither involves any important truth nor any principle of useful application. But there are many erroneous impressions received from the miracles which he is said to have accomplished while journeying with the Israelites. The account of his passing with the hosts of Israel through the Red sea on dry land, is very truthful. But what is said concerning the *causes* which produced the separation of the waters, is entirely figurative, only expressing an external form of procedure which Moses observed in praise to the Origin of the impressions which led him onward, believing as he did that the Lord was the suggester. The passage of the Red sea on dry land, the waters being upon each side, was not only effected by the Israelites under Moses, but was accomplished *before*, and has been *since* Moses lived.* For at that time the water had merely receded from the elevated portion of the sea-bottom over which they crossed: for when the tide ebbed, this place, being a sandbar, was left dry, like a beach, and therefore it was possible to effect a safe passage across.

It was a custom to wave a rod over, or to kiss, or to smite anything from which assistance was desired. These formalities were also intended to express obligation and gratitude. The account in-

* The author here remarked to those present when this was delivered, that he perceived that this passage of the Red sea had been effected in the same manner as it was by the Israelites, by one of the five kings, accompanied by his army, spoken of in the fourteenth chapter of Genesis. He also stated that *Bonaparte*, in a similar manner and at the same place, crossed the dry bottom of the sea on the recession of the tide. Since that period, however, the sea-bottom at the same locality had materially altered by the shifting of the sand.

dicates nothing more than this; as the rod was waved, and the waters were smitten with the garment, because the beach was dry so that they could pass over in safety.

The account of their being followed by Pharaoh and his hosts is also true, as is likewise that of the destruction of his army: for in attempting to cross, they were, because of their numbers, very much impeded; and when they were nearly all upon the passage, the tide returned, and they were drowned. Moses ascribes this deliverance from their enemy to a direct interposition of the Divine Mind; and so the event has been considered by many theological writers.

Other remarkable things are also related, such as obtaining water by the smiting of a rock; the rod being changed into several forms; their being fed by manna which fell from above; and also many other things of like marvellous nature. Whether any of these accounts are true or untrue, is a question which should not engage the time and talents of mankind, inasmuch as a solution of this question would not produce the least possible good toward promoting a physical and moral renovation of the human race.

Moses also speaks of receiving some divine commandments while upon Mount Sinai, and of receiving instructions from the Lord from a dark and immoveable cloud. He relates that a voice came out of the cloud to him while on the mount, which spake those stern commandments which were to constitute the law to govern the Israelites. There are many very beautiful figures and allegorical representations that have been suggested by the account of this very novel and mysterious interview; but it is my object at the present time to speak concerning the origin of this account, which in its *general* features is substantially true.

Moses, after having been with the Israelites for many years, and finding that many of them were exceedingly desirous of changing their situation and government, conceived it proper that they should have some specific and rigid laws. Finding it impossible to inspire their minds with any real and substantial moral principles, he conceived it proper to obtain by some means a code by which they might be governed, derived from a source not known to them. For as they were fanatical and superstitious, he could not instruct them as he desired; for they were believing every species of phantasy—and in these they reposed more confidence than they subsequently at times reposed in their leader himself.

Moses, in view of these things, felt that he was divinely impressed

to leave the people for a time, and find some solitary and sequestered place in the mount that was near them, where he might listen to the influx from the Divine Being, of such principles as would form a law to those he was leading. He obeyed the suggestion, and repaired to the mount in silence. In ascending he would occasionally arrest his steps, and meditate upon the proper requirements of those whom he saw spread over the plains below; and before he arrived at the top of the mountain, many important thoughts were suggested to his mind by the impressiveness of the scene that lay before him. So he sat down and was absorbed in contemplation for many hours, at the end of which time the ten commandments were framed in his mind, and he wrote them upon stones such as could be conveyed to the valley below, and such as were easily impressible. At the time he began to write, a *cloud* was seen on the mount, which moved not, because of the stillness of the atmosphere, until he completed the ten commandments. Believing from youth that thoughts were caused by an influx from invisible, celestial beings, he supposed that at this time all these suggestions proceeded from the Lord, who was clothed with the cloud. He accordingly wrote his opinion concerning the whole divine institution, and concerning the means by which he obtained the commandments. Moses, being more enlightened than any other person, was capable of conceiving and forming those commandments, from the knowledge he had of the wants of those whom he governed.

Some theological writers conceive that these commandments must have divinely originated; and in support of this opinion, they say that had these laws, which are of the very highest morality, been instituted by Moses alone, or forged in those books by any other writer, they would not have been so just or so severe: because if they had been composed by man, they would have consisted of the easy rules that man's inclinations always invent for his own government. This reasoning is not conclusive. For it is well known that nations often create laws that are severely binding and compulsory, and that the Hindoo tribes have codes and legal requirements eminently more severe than those instituted by Moses.

It was the prevailing policy of the nations, before Moses lived, to have the most severe and stringent laws, the violation of which was punished with death as a sacrifice to the gods, whom they supposed to be their lawgivers. Moses also imbibed hereditarily the opinion that these arbitrary forms of government were necessary; and his was

the most judicious and appropriate code of laws that ever was framed by any governor in those times. So the account which Moses has written is truthful, and it is written precisely according to his belief. It was the very best code of moral and social laws that could possibly have been invented under the existing circumstances of those times, and the potency of those commandments has been exemplified in all subsequent ages.

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§ 111. Many writers have supposed that the law of Moses was instituted to govern the world until the great Moral Reformer should make his appearance. This opinion is in one sense true—though the two systems of moral government are not so intimately connected as many are led to believe. I do not perceive that it was the intention of the Divine Mind to call into being a purer spirit for the purpose of doing away with the old law, and to establish the new. Instead of this, it was by the progress of refinement and intellectual attainment that the new reformation was determined. It would have been unnecessary to have higher or more refined principles to govern the Israelites than those instituted by Moses; because if his commandments had been mild, gentle, and highly refined, the gross and imperfectly-developed intellects of those times would have disregarded their teachings: and disunity and disorganization would have been the consequence. But the principle requiring "an eye for an eye, and a tooth for a tooth," they could readily apprehend, and could obey its requirements without misunderstanding its meaning; and this was a high moral law compared to that by which they had previously been governed. So this was one more step in the progress of intellectual development, and was an improvement in the mode of government which before that period was grossly imperfect.

The law of Moses, therefore, has no real connexion with any theological system, except so far as it indicates a steady moral, intellectual, and social progression in the condition of man. I can not conceive of any other use that it has accomplished besides that it has served as a curved line to lead past generations to more truthful and righteous government; and it should even now be to the world a lesson of instruction. It is merely a chart in which are represented various courses of social policy, some of which led to evil and others to good results—all of which have been pursued, and should not be again. Therefore the writings of Moses are useful to the world at the present day: yet only as a means of enlightening the uninformed,

and preventing improper adventures in the establishment of arbitrary moral laws and government.

The ancients were in the habit of understanding all things by correspondences and allegories; and in relating accounts of things and occurrences, they would often speak as if their correspondents and allegorical representatives were themselves true. This custom is evidently observed by the writers of the Primitive History, and particularly by the writer of the book of Genesis; for the writings of the Old Testament are much characterized by allegorical and highly-figurative descriptions, the figures being related as though they themselves were true, instead of being said to represent things according to the intention of their writers.

This, then, is my impression concerning Moses: that being discovered as he was among the rushes; being believed by all to be destined to some high office, and growing up in the knowledge of these things, in order to make good the opinions that were entertained of him and which he himself believed, he obtained great intellectual acquirements. His natural faculties being thus developed, he was capable of conceiving more truths than others, and thus became the chieftain and governor of the tribes of Abraham. These he led out of Egypt, crossing the pass of the Red sea into the wilderness, where one generation passed away; and the subsequent generation, imbibing all the opinions of their fathers, became fanatical and enthusiastic. Moses being inspired with more brilliant and truthful thoughts than others, owing to his natural capabilities, produced the law and ten commandments, supposing that he was assisted by a divine influx. He was also capable of foretelling some occurrences (which capacity was surprising to his brethren), because he was sufficiently enlightened to infer the same with accuracy, from the tendencies of existing circumstances. He also received information from his assistant JOSHUA, on whom he would, by manipulations, produce *abnormalness*, so that he might dream and relate his visions.

In general, Moses's prophecies were true, and he did that which he seriously felt to be his duty; although many of his wars, persecutions, and invasions, are repulsive to the more refined feelings of an enlightened mind. He wrote the four books in a language suited to the customs of that age, and intended no forgery or imposition, but believed he was inspired with divine teachings emanating from the fire, smoke, and thunder, on Mount Sinai. And for his historical and prophetical relations, he should be approved, admired, and ap-

preciated, because they are substantially true. But further than this, his writings are disconnected from any theological system that has been subsequently invented. Therefore he who would be wise, should free his mind, if possible, from all theological systems that have been founded upon a basis thus absolutely unallowable.

These writings, then, so far, have no use in common with the birth and teachings of the Great Reformer, of whom I shall hereafter speak.

Moses used the forms of expression and the singular modes of allegorical representation which were customary among the Egyptians and other eastern tribes. And what should be particularly remarked is, that this custom was to relate the allegory in such a manner as to convey the impression that that itself was the thing signified. He also, as was the case with other writers, was accustomed to use the *third person*, which would naturally convey the impression that it was not Moses who wrote, but some other person. Also there are many instances in the book of Deuteronomy where the pronoun, first person singular, has been stricken out by compilers, and the third person singular inserted in its stead. Also, the present tense has in some instances been changed to the future; and so from the present English version it is impossible, according to our grammatical rules, to decide whether Moses was the writer, or whether the books were originally anonymous, and subsequently named.

I find upon investigation that the last chapter of Deuteronomy was written by another person, who intended to relate the traditions concerning Moses's discovery of the promised land, his divine instructions, and his death and burial. The generals of this account are strictly true, and need no qualification.

AARON, who was a contemporary and assistant of Moses, was, according to the relation given, nearly as useful a functionary as Moses himself, in leading and governing the children of Israel. But the account given of Moses, as written by himself, displays more magnanimity than was possessed by any other person then living; and he was declared to be the greatest prophet that ever arose in Israel, and that the Lord knew him face to face. (Deut. xxxiv. 10.) Notwithstanding this is an exaggerated description of his powers of mental conception, and susceptibility of internal prompting, he *was* the most enlightened person then existing, either among the Egyptians or Israelites.

So Moses led the children of Israel through innumerable vicissi-

tudes and deep afflictions, until they came near to the land of their contemplated future abode. But before he realized all of his prophetical anticipations, he ceased to live; and Joshua, who was prequalified, advanced to his position as prophet and governor.

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§ 112. JOSHUA was naturally well constituted, both physically and spiritually; and his mind was rendered the more fertile and susceptible of correct instruction by his being influenced by the manipulation of Moses. This, I find, is clearly expressed in the last chapter of Deuteronomy, and ninth verse, which speaks of Joshua, the son of Nun, as being "full of the spirit of wisdom, because Moses had laid his hands upon him." He was therefore rendered capable of discharging the duties of his new station with as much exactness and promptitude as characterized the proceedings of his predecessor. So Joshua now became the chieftain and governor of that expedition.

An account is given concerning the attacks made upon the inhabitants of the promised land, and how the Israelites felt convinced that as the Lord sustained them and their movements, they would be eminently successful. Actuated by this unholy belief, they fought desperately, and apparently at the sacrifice of all natural sensibilities, brotherly kindness, and affection. This spirit characterized their movements while with Moses, and was still persisted in under the sanction and jurisdiction of Joshua.

The object of referring to this account is, to exhibit to a class of men who are supposed to be true theologians, the absurd and destructive tendency of that doctrine which supposes that these bloody and inhuman invasions were sanctioned by that Divine Intelligence which knows no thought contrary to the indestructible indications of Nature. It is also to impress the conviction that such plans and means as were employed to obtain the promised land, could only have originated in the imperfectness of the uneducated intellects and in the false direction of the affections of men. It is blasphemous to believe and preach that these inhuman proceedings were sanctioned by a *Divine intention*.

By some expressions used by Moses, Joshua, and other writers of the Old Testament, one would be led to suppose (admitting their divine origin) that these wars, persecutions, and devastations, were not only incited, but were pronounced good, by the Omnipotent Mind. But this idea has arisen from a misinterpretation of the peculiar form of expression contained in those books. And it is proper that men

should not presume upon that which is doubtful, or endeavor to establish a system of theology without even inquiring whether the basis is competent to sustain the superstructure.

Joshua being rendered susceptible to interior impressions by being subjected to abnormalness, could with ease and precision prophesy many things that would and did occur, for and against the children of Israel. I discover no use that would arise from a further account of the doings of Joshua and those whom he governed.

But as there exists an apparent uniformity in the prophetic succession, it is proper to glance generally at each one in the order in which they occur in the Old Testament.

Whether Joshua wrote the book ascribed to him is not at this time clear; but that the things therein related as appertaining to Joshua and the Israelites are true, appears evident, and the account requires no comment. In those days the Israelitish nation had no king. So after Joshua died, they were governed by a number of Judges; and hence the Book of Judges, which follows Joshua.

It appears that there existed great animosity of feeling among the Canaanites, Ammonites, Edomites, and others, toward the children of Israel. This was the cause of frequent wars between the former tribes and the latter. Notwithstanding the usurpation of the Judges, and the advice of many prophetical counsellors, the tribes were not adequately defended against invasion, but instead thereof, suffered some of the most inconceivable afflictions. I perceive that nothing occurred during the reign of the Judges that is remarkable, with the exception that the Israelites became idolatrous and enthusiastic, which led to a fanatical hostility between the governors and various portions of the nation. And the tribes were subsequently compelled to admit that they had been worshipping gods that were not true, but false and imaginary. It was the general belief among the Israelites that only one God existed, whom they called the God of Abraham, Isaac, and Jacob; but where or how he existed, was to them a profound mystery.

Moses had taught them that it was by the assistance of the Deity that he turned the waters into blood, and that his rod assumed the form of a serpent, which was to be to Pharaoh a sign of power. And he taught that the magicians were assisted by the same Deity to perform the wonders which he for a time accomplished. The design of the magicians was that Pharaoh might disbelieve Moses's superior power, seeing that they performed the same things by magic;

which he professed to perform by the assistance of Divine power. But in order to display his pre-eminence, his rod, while a serpent, was made to swallow all the serpents of the magicians, with the utmost ease and convenience! By what principles of motive power the rod assumed life, is not explained; and how the serpent of Moses could swallow and digest all the other serpents, is likewise a mystery not unfolded to the rational mind by theological speculators. And how water was decomposed and transformed into blood, is also a physiological problem yet remaining unsolved.

Moses also taught that he conversed with the God of Abraham, Isaac, and Jacob, face to face; that God manifested himself in a burning bush; that he was enveloped in the cloud on Mount Sinai; and that he was always at his command, whenever he desired his Divine Presence. Aaron continued to give the same kind of instruction, which was subsequently promulgated by Joshua, and believed by the Judges and all the children of Israel.

Here, then, are striking examples of allegorical expression. The relation concerning the serpents, and the manifestation of Divine power in turning water into blood, were representations which Moses conceived of the pre-eminence of his own position and qualifications over those of all others; and of his supposed supernatural assistance and Divine instruction which established his authority over the people. But in writing these things, he related *the figure* as being a literal truth, which was the universal custom among the eastern nations.

It was a belief also among the Jews and Israelites that good and evil both proceeded from the same Divine source. Hence in their expressions they would convey the idea that *the Lord* would say that they should do so and so, and then afterward would *repeal* the command, as if he had *repented* for what he had before said. So they would say that "when a prophet is deceived, it is *the Lord* that deceiveth him."* And they would also at times lose all confidence in the Lord because of their oppressive afflictions, and burst out in a flood of exclamations, saying unto the Lord—"Wilt thou be unto us altogether false, deceiving us, and leading us into deep afflictions?" So they would represent the Lord as instituting laws on one day, and repealing them with sorrow on the next. They would charge all their weaknesses, afflictions, persecutions, and disconsolations, to the Lord, believing that all evil proceeded from the same Fount from

* Ezekiel xiv. 9.

which all goodness also flows. And they supposed that the Lord was the originator of all thoughts, feelings, and sentiments, whether good or evil, pure or impure; for, as I have stated, they could not account for the evolution of thought upon any other conceivable hypothesis. It was very natural, therefore, for Moses, Joshua, and the Judges, to have the history of their afflictions, proceedings, and expeditions, interpersed with all descriptions of allegorical language and conventional forms of expressions. Further than these remarks would indicate, no instruction that would be of any use at the present day could possibly be derived from the theology and movements of the Jews, or children of Israel, and their governors.

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§ 113. The book that follows Judges appears to have been written by the same person who wrote Judges and Joshua: because the connexion is clear, and the composition uniform and historical. As to its truthfulness, nothing needs to be said; for I find no such discrepancies in the expressions and punctuation between the original manuscripts of this book and our present mutilated versions, as appear so conspicuous in other books.

The Book of Ruth is useful, inasmuch as it contains some very beautiful manifestations of devotion, kindness, and refined affection. It represents the peculiar customs relating to matrimonial engagements which then prevailed universally, but which were subsequently reformed and essentially modified. It represents also the custom of maidens gleaning the fields, together with the customs of the husbandmen, which prevailed in those days. It gives a description of the separation and affliction of the mother and daughters; of the marriage of Ruth to Boaz; and of the unity and affectionate friendship which subsisted between the mother and her daughters-in-law.

The object of this book appears to be, not only to illustrate these customs of the eastern nations, but to establish the genealogy of David and his successors down to the Babylonish captivity. This is continued in the first book of Chronicles. It is clear that the compilers misplaced those books, and also their chronology; for the book of Ruth is nothing more than an introduction to the book of Chronicles. It speaks of circumstances connected with chronology and genealogy, and seems to have been intended as an introduction to a concise history of the Jews, from David to Nebuchadnezzar, who overpowered Jerusalem, and led the Jews captive into Babylon.

After Ruth, is the book ascribed to SAMUEL.* Samuel was also a child of Jewish birth, and was much beloved, because he was supposed to be the chosen of the Lord, who, it was supposed, strengthened and caressed him during his childhood and youth. During his life, the Judges gave room to the establishment of Kings, like unto those who reigned in various other portions of the eastern hemisphere.

The transition of Samuel from infancy to youth appeared surprising; and so he was soon elevated to a high degree of honor, and his position conduced not only to his pleasure, but to his emolument. Samuel, however, was a refined person, because he possessed a combination of high moral and social qualities. But I discover nothing important to relate concerning him, save that he was one of those who are supposed to belong to a perpetuated line of prophets. This, however, is unimportant, as the book of Samuel is, like Ruth to the book of Chronicles, a mere introduction to the book of Kings and a continuation of historical information closely following the book of Judges.

The book of KINGS is indeed an index that points all human governors to the fount of terrible wretchedness as the result of tyranny and oppression, or to the pure and silvery streams of well-ordered social government, and a pure and refined morality. The book of Kings bears distinct evidence of being a compilation from abundant materials, among which were existing the book of Isaiah. For the thirty-seventh chapter of Isaiah is perfectly identical with the nineteenth chapter of the second book of Kings; which latter appears to have been copied from Isaiah, who must have written previously, and whose writings must have been associated with those that precede his book.

I discover that the book of Kings is a confused, though concise description, of the movements and jurisdictions of the kings of the Israelites and Jews; and was written by the same person who wrote Joshua and Judges. The thirty-seventh chapter of Isaiah is not derived from Kings, but is inserted as the nineteenth chapter of second Kings, from a serious conviction of the compiler that it belonged there; and it appears that the books were originally compiled at the time the Jews were under Babylonish bondage.

There are no prophecies contained in the books of Samuel and

* It will be observed that the author in speaking of the *books* of Samuel, and also of Kings, employs the *singular number*, intending in each case to include the two books in one.

[illegible] that can be of any possible use as applying to the world at the [illegible] day; for all the prophecies therein contained are confined to the age in which they were made, and relate to the movements of kings and nations, and to wars, devastations, famines, and pestilences. All of these prophecies were true, because of their authors' superior power of interior perception and understanding; and they were, as I have intimated, an advancement of those gross and imperfect prophecies that were common among eastern nations, many accounts of which were contained in those books that were rejected at the councils of Nice and Laodicea as being undivine and uncanonical. However, as the books display truth, they can be read with profit by those desiring information on the subjects to which they relate.

Next follow the books of CHRONICLES, which explain themselves, and therefore require few remarks. The things therein chronicled are also generally true, with the exception of some particular and isolated expressions which are so insignificant and unimportant that it is not necessary to pursue a general investigation. It however appears that the last verses of the second book of Chronicles have an intimate connexion with the book of Ezra, which follows.

The writings of EZRA contain some very valuable instruction. The book bearing his name, as presented in the Primitive History, is devoted particularly to a relation of events and occurrences connected with the return of the Jews from Babylon, and the rebuilding of their city and temple.*

* It will be recollected that the author in previous pages speaks of his being in the "sphere of *causes*," or in a condition to recognise the "internal reality" or "germinal principles" of the things on which he speaks. Accordingly, in speaking of the various books of which the Bible is composed, the most forcible tendency of the author's mind was to observe the *original manuscripts*, rather than the writings in the form in which they are now presented in the Bible. Hence his remarks on the primitive records and traditions from which the first part of the book of Genesis was compiled. For the same reason, in speaking of the book of Ezra, and of those of three or four of the minor prophets, the author's attention was attracted to the *writers themselves* with whom these books originated: and in speaking of these, he has spoken briefly of some things which they wrote which are not recorded in the Bible in its present form. Some intimations, for instance, were given concerning the productions of Ezra, which can only be verified by a reference to the books of *Esdras*, which claim to be written by the same author. But on reviewing the manuscript previously to committing them finally to my charge for publication, the author [illegible] in substance that although he saw the object of his being impressed to speak [illegible] concerning three or four of the less important writers of the Old [illegible] saw that it would not be necessary to publish anything he had said [illegible], except what had reference to their books in their *present form* as [illegible]. He therefore only authorized me to publish [illegible] remarks as [illegible]

§ 114. Next follows the book of Nehemiah. This is a [illegible]ation of the Ezraite history which speaks of the rebuilding [illegible] temple and other national occurrences, and sustains the character of profane and ecclesiastical history. Nehemiah was a good and amiable man, and was beloved by the people, notwithstanding his unhappy situation. And he was also interiorly enlightened concerning many events and occurrences which in reality transpired many years after he ceased to live.

But as the book of Nehemiah is connected only with the circumstances of the times in which it was written, it is unnecessary that I should enter into further explanations concerning it, or point out the interpolations which it subsequently underwent from the hands of the compilers of sacred books. And had it not been for the meditations and history contained in Nehemiah, I am distinctly impressed that it never would have been seen by subsequent generations: for as it was, it barely escaped the same fate that many of its associate manuscripts experienced.

For a truthful understanding of the contents of some of the previous books, this, and *following* ones, I would refer the reader to the theological writings of Swedenborg, the enlightened philosopher—especially to a valuable work entitled "*Summaria Expositio Sensus Prophetici.*" I will remark, however, that in reading the above work, in order to comprehend properly the meaning of the author, great caution should be observed in distinguishing the *prominent principles* which he develops. For there will be observed an apparent discrepancy between the things I relate and those written by this Swedish philosopher: and this discrepancy will appear conspicuous when the *external* of the account only is viewed, but not when his interpretations and correspondences are properly comprehended. His writings do not unfold a germ of spiritual truth in those primitive pages, because it is impossible for them to contain such, inasmuch as they are only historical accounts, and not spiritual revelations. So he does not unfold an *interior* meaning from these writings, but develops a novel *exterior* application and signification, which robs the Old and New Testaments of their present garb, and clothes them in a garment of spiritual beauty of which they are unworthy. So apprehend the things which I relate, and know that I am speaking concerning the

[illegible]he main object of this explanatory note is to exclude any idea of unlawful [illegible]sion that might otherwise possibly arise in the minds of those who may [illegible] [illegible]ereafter, be [illegible] informed in reference to the above facts.

origin of certain biblical accounts, and not concerning the thousands of creeds, doctrines, and commentations, that have been based upon a still more superficial view of the subject.

Then follows the book of ESTHER. This is also connected with the national history of the times to which it relates. But as it is connected with no theological system, and affords no prop or foundation for the support of any theological speculation, it is proper that I should forbear further remark upon it.

Next comes the book of JOB. This book presents conspicuous examples of hope, praise, and worship, together with distrust, disconsolation, and oppressive afflictions. The book bears external evidence of Egyptian origin; for in it a distinction is made between the evil spirit, or tempter, and the Lord, which distinction is not recognised in books preceding. This was according to the traditional Egyptian theology — Osiris being the spirit or Lord of light, goodness, and prosperity, and Typhon the spirit of darkness, evil, and adversity.

The book of Job presents a character suffering inexpressible afflictions. With this, many other characters are introduced, who play respectively the parts of consolers, tempters, and persecutors — some endeavoring to add more pain and create more distress, while others would act as moderators, manifesting sympathy and spiritual affection, and endeavoring to console the sufferer.

This book is imperfectly derived from the original manuscript; yet it answers the purpose for which it was intended, which was to represent allegorically the great afflictions and oppressions to which man was liable, and how he must look to the Good Spirit, or the Divine Mind, for succor and consolation. It teache submission, purity, and humiliation. It also advises affectionate devotion to truth and virtue, and an immoveable confidence in that Divine Mind who breathed into being the earth, plants, and animals, as well as Man and the starry heavens. It teaches the evil consequences of vitiated and unholy situations; the horribleness of unrighteous thoughts; and the slavery and imprisonment of that mind and conscience which know no good. Meanwhile, it teaches a devotional resignation to the Divine Love and Wisdom universally prevailing, and to the Divine Design, or laws and principles, that create, govern, and control, all things. It teaches that meekness, charity, patience, perseverance, and virtue, should characterize the disposition and actions of every being who is susceptible to the pains and pleasures ordinarily connected with human life.

Such evidently was the intention of the book of Job. Its instructions are pure and good; its style, though forcible, is gentle and attractive, and its tendency is evidently proper and useful. The book of Job, however, introduces some characters into notice that are subsequently neglected and forgotten; while others are retained throughout the historical and allegorical relation. Viewed in this light, the book of Job may be made useful. But this book is incoherent with every other part of the Old Testament.

I do not discover in any of these books any prophetic sayings that have the slightest allusion to him who came to inform the world concerning their sins, and to bring peace on earth, and good-will to men.

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§ 115. Should I proceed further with the present subject without presenting some reflections in review of previous sayings and primitive customs, the matter would be left in some obscurity.

It will be remembered that in speaking concerning the nations that existed upon the earth about the time of the deluge, and especially those that dwelt in Central and South America, I stated that they conceived the sun to be the face of a deity who disseminated evil among them because of their abominations. They believed the sun to be the great vortex of central power, around which the Universe revolved; and this constituted their peculiar conception of the great Creative Cause. It is not necessary that I should enter into details concerning the various movements of this nation, or concerning their division into tribes and families—and how, after their discovery of the art of navigation, they migrated to the eastern hemisphere, where (as I am distinctly impressed) they formed settlements in Egypt and also near ancient Jerusalem.

The Bible does not give a connected account of the origin of the Jewish nation after the flood, but simply speaks of Abraham being instructed by the Lord in a dream, to journey, with his wife, to another portion of the land, whence sprang the various tribes of the Israelitish nation. This account is generally correct: for it speaks of one of those tribes which came from the south and settled in the east near Egypt, of which Abraham was a distinguished member. From him forward, the history is correct in all its essential particulars.

The first account of building and architecture after the flood, and when the earth had become dry, was that concerning the building of the tower of Babel. This account represents the descendants of

Noah as congregating upon a beautiful plain, where all materials for building and establishing a city were abundant and accessible. Retaining their impression concerning the flood and all its horrors, they conceived the idea of building a tower so high, if possible, that the waters could not ascend to their exalted habitation. It seems from this that they were not altogether convinced of the unchangeableness of the promise which Noah believed to be indicated by the bow in the heavens. The world was represented as being "of one language and of one speech," and so among these tribes there was a unity of intention, and this was easily communicated vocally to each other. They are represented as saying, "Go to, let us build a tower whose top may reach unto heaven;" and it is supposed that the object of this tower was to protect them from being again destroyed. The account represents that the Lord sanctioned this movement by promising that whatsoever they desired and undertook should not be prohibited, and that there should be no interference in the accomplishment of their intentions. The building then progressed, and massive stones were conveyed to the spot, and were adjusted with a uniformity characterizing a superior order of architecture. And while they were pleased and elated with their progress, and exulted in the probability of the fulfilment of their anticipations, the account represents the Lord to say, "Go to, let us confuse their language"!

Thus the account makes the Lord to sanction their proceedings, and to promise that they should not receive from him the least interruption, and then represents him as repealing his promise, and sending forth his power to destroy their means of vocal communication! And this is understood by theologians and their followers to be the origin of the great variety of tongues and languages among mankind.

Those who have perused the theological writings of Zoroaster, are aware that six thousand years are spoken of in his Zend Avesta, in connexion with his Cosmogony, in such a manner as to render the affinity plainly visible between his account and the account of the six days of creation spoken of in the book of Genesis. Among the writings of the Grecians, the Persian magi, and the Egyptian priests of the sun, may be found allegorical allusions to an oriental tradition concerning the building of a Jama temple, and how it was constructed in order that the inhabitants might escape another inundation. I am now distinctly convinced that the account of the building of this tower is derived from an oriental allegory; for I can not find in all

my researches a single indication that such an occurrence as the literal account would represent. actually took place.

After the time of the building of the tower of Babel, as spoken of in the book of Genesis, many cities and temples are spoken of in various portions of the books upon which I have briefly commented.

My object is now to show the origin of the sect called the ZENDS, or the fire and sun worshippers.

It was the theology of those southern nations, after they became thus subsequently settled, that the sun was not only the centre of the whole Universe, but that it was the throne and habitation of the Omnipotent Governor of all things. Such was the theology of the Egyptians, Jews, Chaldeans, and some of the Persians. In confirmation of these statements I would refer the reader to the historical works of Herodotus.

There was generally much antipathy existing between the Israelites and the Egyptians, because of the dissimilarity of their beliefs: one believing that the Lord resided in one place, and the other in another; while the Zends and other sects were worshipping the sun, and paying homage to the various celestial bodies. There was also a sect of DRUIDS who were similar to the Druids of the Germanic tribes which were originally called Teutons. This sect had much formality in their mode of worship; for they wore badges, and were apparreled with clothing bearing representations of the sun, moon, and stars, together with the signs and characters of the zodiac. These would secretly worship the sun in their temples or the sequestered sanctuaries in which they would congregate. Their form of compact and mode of recognition were made up entirely of allegorical representations of the tower of Babel, of the various materials employed in its construction, and of the various degrees of mechanical and masonic labor. So each member of the sect or association was made to correspond to the men who were engaged in building the temple (or tower) and the institution corresponded to the temple itself. And after the building of Solomon's temple, the associations of this sect changed their institution to a representation of the temple built by Solomon. This sect, then, arose upon a foundation entirely allegorical. But as time will sacredize any institution, they were finally led to suppose that their origin was of a divine nature.

It may be seen, in the fifth chapter of the first book of Kings, that the Jews were not of themselves capable of building the temple according to the desire of Solomon; and that he was obliged to send

to Hiram, king of Tyre, for some of the Sidonians to come (for they were skilled in masonry) and build the temple. Solomon declares that the Jews were not skilled in the art of architecture, and were unfit to construct the temple as he desired.

So it was by the assistance of the Sidonians that Solomon had his temple built. The interior of this temple displayed all the grandeur and magnificence which the art of man could possibly produce from the sublimest conceptions of architecture. In the dome or centre was a resplendent sun, glittering with the finest gold, and throwing out radiations of the most exquisite beauty. Also the interior represented the moon and stars, and the signs and constellations of the zodiac. Together with this, there was a general representation of the most gigantic and pusile animals that were then known and worshipped; also of such portions of the vegetable and floral kingdom as were most esteemed by the forefathers of Solomon, and of those who built the temple. So it may be said, according to the account of Herodotus, that the temple was a complex representative of the whole creation, and of the sun, as the central power of the Universe.

In the twenty-third chapter of second Kings, it may be read that Josiah commanded that all the abominations of the temple and its builders, and of those who worshipped the sun and moon, should be destroyed and abolished. All this he did because he had no sympathy with the sects of the Druids and Zends, or with any other heathenish abominations.

My object in speaking of these things, as related in the Primitive History, is to make plain the affinity existing between the opinions of those southern tribes whose origin I have revealed, and the modifications of the same opinions as existing among the Jews and Egyptians. Of this the Primitive History itself affords a confirmation.

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§ 116. While Josiah reigned, the law of Moses is said to have been discovered, and its rules adopted and applied to the nation over which Josiah was king. Hilkiah and others were engaged in establishing and promulgating the law of Moses.* In the books of Kings, mention is frequently made of the heathen worship and abominations that prevailed, and also concerning the worship of the sun. The Pleiades (mentioned in the book of Job) were also in those days the object of worship and adoration. For a classification and concise application of numbers, as anciently suggested by the movements of

* See Second Kings xxii. 8, 10, et seq.; also chap. xxiii. 4, 5.

the heavens, it would be well to consult a work published by Scaliger, a writer who discovered the Julian period.

All these sects were existing, and consequently their innumerable correspondences and allegorical representations, before Homer or any other Grecian poet imbodied any of their thoughts in verse. But Hesiod, who was a contemporary of Homer, conveyed many of those demonic personages to the prolific imagination of Homer, and hence the demonology and allegory so much interspersed throughout the writings of that poet. I would also refer to the account given by Josephus concerning Solomon's temple and the magnificence of its exterior and interior. So it is clear to a demonstration, that very many of the things related in the books that have been examined, must have been derived from oriental tradition and demonology, which, at the time those books were written, formed the foundation and theology of many sects, and were consequently alluded to by Moses, Joshua, Solomon, Hezekiah, Josiah, and others.

In confirmation of what has been said upon this subject, I would refer explorers of the labyrinths of antiquity to the images and hieroglyphics of Egypt, and also to their primitive records, which descend into the interior of time many ages antecedent to the chronology of the Primitive History. I would also refer to the traditions and writings of the Chinese, and to their records, which extend in an unbroken manner thirty-four thousand years beyond the chronology of the Bible. I would also recommend a close observation of the matter and style of the writings of the Old Testament, which will be found to exhibit undeniable indications of figurative and allegorical conception, which fact accounts for the many indefinite and ambiguous expressions which occur among the writings of those books.

It is also clear, from various external evidences which all point to the same conclusion, that the accounts contained in those books are generally founded upon actual historical facts, notwithstanding the vast amount of skepticism which has arisen from the ambiguous style in which these books are written. But it is no wonder that skepticism has existed in reference to such a combination of impossibilities as a literal view of these writings would present. And it would be equally natural to expect that an immense amount of *superstition* and theological speculation would grow out of a superficial view of such marvellous revelation. The skepticism has arisen because some minds are superiorly enlightened, and can not repose confidence in that which neither addresses their judgment nor their affections. And by

being led to discard these teachings, they have also become incredulous concerning the great truth of *immortality*. This is unwarrantable: and that mind which, from such premises, rushes to such a conclusion, is as much devoid of reason as he who *believes* in immortality merely because it was taught by his forefathers. And minds of the latter class have been led to believe in the divinity and sacredness of *every word* recorded in those ancient writings which now compose the Bible. And they believe this not from *reason* or *understanding*, but from early *education* and from the sacredness which *antiquity* has thrown around these records. More believe in the divine origin of these writings from education, than do for any other reason; and more thus believe who can not comprehend the contents of a single chapter, than there are believers of the same things among those who are superficially enlightened. Such implicitly believe in all the sayings of this book and in the many doctrines which it appears to them to teach, together with the flattering scenes of immortality which they imagine to be therein set forth, without being competent to give a substantial reason for their hope. So persons of one class have reasoned improperly and arrived at illegitimate conclusions, and have no hope for which to give a reason; while others have not reasoned at all, but implicitly receive the whole, which is beyond the capacity of the mental powers to digest, and hence have no reason whereon may be founded a hope. I would, then, refer to THE KEY, for a proper exposition of the true course of reasoning; and the correctness of this may be perceived by observing the superiority of its tendency and application.

When passages occur in the Old Testament which make the Lord say one thing and do another; when, as in the case of Saul, an *evil spirit* is represented as proceeding from the Divine Mind; and when many expressions of like character occur, some of which are found in Jeremiah, it is well to know that these have their explanation in the fact that the different tribes and nations originally supposed that the evolution of *thoughts* proceeded from an influx of the spirit of the Lord. Therefore they would in their writings use the expressions, "The Lord spake"—"The Lord directed," &c., to signify this opinion, and would always write as if they actually believed in this manner of receiving instruction.

When Saul desired the presence of the witch of Endor, he merely desired to have an experiment performed that would surprise and terrify those who would hear of, or witness, the occurrence. It is

clear to every reflecting mind, that neither Samuel nor any other physical organization, after it had given forth its interior moving principle or spiritual essence to associate with higher spheres, could actually experience a resurrection, with a return of those vital powers and mental faculties that before characterized the organization. It may be inquired, "How does any one know, from his limited acquaintance with natural laws, that such an occurrence never took place?" In answer to this, I would remark that the laws of Nature and the Universe are the mediums by which *designs* are accomplished—and that each law which exists at the present time, must have *always* existed: for otherwise the unity of plans and designs would not have been complete. Therefore, if such an event ever did occur, it must have been *designed*, and therefore was a result of an *eternal law*. And if that law in that instance accomplished an eternal design, other instances of like nature would have subsequently been numerous, according as all things in Nature gradually assumed higher degrees of refinement. And that law which was impregnated with any ultimate intention of this kind, would produce unceasing developments of like nature, as the consequent and inevitable result.

I have presented these reflections with the design that they should serve not only as a commentary upon the things spoken of, but as an interpretation of all things that may follow in the course of my remarks in connexion with these writings and with the speculations of theologians.

This account of Saul, Samuel, and the witch of Endor, was derived from an occurrence which is distinctly presented to my mind, but which it would be useless to explain. But I will say, by permission of my impressions, that the account of the transformation of sand in Egypt into a certain insect which infested the whole nation, and of many other things as being accomplished by the intervention of the Divine Power, should be attributed only to the style of expression and to the prevailing opinions of the nations and writers whose thoughts are communicated in the Primitive History.

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§ 117. I now proceed to a consideration of the book succeeding Job, entitled "THE PSALMS OF DAVID."

It appears that soon after the decline of King Saul, DAVID became the chosen of the people, and was generally beloved. David possessed many superior social and moral qualifications. He was generally inclined to ideal and sublime thoughts, which proceeded

from his high moral and spiritual goodness, and social affection and friendship. His meditations were entirely a réflux of his moral susceptibilities. He possessed much of the spirit of wisdom and understanding. His interior faculties were very much expanded, and he was thus rendered a suitable receptacle of pure sentiment and prophetical knowledge. He loved the silent and undisturbed groves, wherein he could retire and commune with those more interior and truthful associations of thought and sentiment which breathed praise to the Divine Intelligence. He esteemed it a great privilege to be alone, and at such times he would compose and address his psalms of praise and thanksgiving to the Divine Mind. These psalms were wafted upon the serene air of the shady forest by his selected and favorite musicians. He saw that the heavens proclaimed the wisdom of the Lord, and that day unto day showed forth his handy-works. He loved man, and adored and worshipped Nature, the Universe, and the Creator. He was a good man, and was an exemplifier of good and proper deeds. His goodness imparts instruction, and is worthy of imitation.

Thus I am impressed to speak of DAVID, because he uttered many truthful prophecies concerning the prosperity of Zion, and the ushering into the world of a great Reformer, who would possess combined all the physical and spiritual perfections contained in this rudimental sphere.

I would direct the reader's attention to a prophecy contained in the second psalm, seventh, eighth, and ninth verses. It can be proved to an absolute demonstration, that a prophecy like unto this, concerning the birth, preaching, and spiritual kingdom of Jesus, was made before the chronological period of creation as set forth in the book of Genesis, and consequently more than four thousand years before Jesus was born. But before I speak further of David's prophecies concerning this exalted personage, I will say that many portions of the Psalms are very imperfect, irrelevant, and unprofitable; and that the present book of Psalms contains but a very small portion of those Orphic hymns that were composed by David. The Egyptian Orphic praises are all similar to those of David, but are not so grand. And that David composed much poetry and many Orphic praises, can be clearly proved by research among primitive manuscripts. Many of David's sayings were not procured by the Jews: and some that were, were voted uncanonical, and committed to the flames.

There are some things related in the books of Kings and Chronicles concerning the life, government, and deeds of David, which are inconsistent with the superior goodness that is related of him in other places. He was said to be a type of the heart of the Deity, and yet the purity of his character is destroyed in the minds of many readers by some deeds which are ascribed to him. He was at times unfortunately situated; and this fact led to a development of some gross sensualities that would not have occurred under superior circumstances.

DAVID alludes more definitely to the birth and kingdom of Christ than any previous writer in the Old Testament, and therefore he demands more attention; for his allusion is distinct and obvious, and it could not have had reference to any king who arose subsequently in Israel. When David, in the seventh verse of the second psalm, declared the decree, he himself (in language supposed to be uttered by the Divine Mind) impersonates the Son that was to be born. And he goes on to state that his kingdom would comprehend the heathen, who would come into his possession, and that he would inherit the uttermost parts of the earth. He relates this in an ambiguous manner, but the language is sufficiently distinct to apply only to the spiritual kingdom of Jesus, which was peace and righteousness. David also alludes to this period in subsequent chapters, although with less distinctness; yet his allusions afford decided evidence of his own spiritual love and wisdom.

DAVID was a man given to devout meditation, and possessed the most refined and exquisite feeling, affection, and friendship. His meditations in the last three chapters of the Psalms are concerning the praise that should ascend from every heart to Him who rules with a Divine majesty, the Universe. He calls upon all things to praise the Lord. He considered the heavens as presenting evidence of His great goodness and everlasting endurance. He contemplated the sun as displaying His wonderful works to the children of men. He would sing of the silvery moon; for it was to his mind evidence of the greatness and indulgence of the Creator. The stars of the firmament, and all visible objects, proclaimed to his mind that the Lord was good to all, and that his tender mercies were over all his works. In his songs of praise and adoration, he would also sing concerning the temple and the spiritual Zion. He calls emphatically upon all to praise the Lord, because He is abundantly righteous, and his mercy endureth for ever; and he closes by exclaiming with the deepest emotion, "Praise ye the Lord!"

When David spoke concerning the mercy of the Lord enduring *for ever*, it was from an unavoidable conviction that rested upon his mind from his serious and truthful contemplation of Nature around him. He, like others, had been led to suppose that the apparent evil existing in the world had been disseminated by an evil spirit proceeding from the Divine Mind—the result of an obedience to which would banish the transgressor from His presence for ever. But he was constrained to acknowledge, from the ten thousand voices arising from every department of Nature, that this opinion could not be entirely true: so he frequently proclaimed with great fervency that "the mercy of the Lord endureth for ever."

The book of Psalms contains many imperfections; but in general it is of useful application. There is no importance to be attached to it beyond the truthful prophetic instructions it contains, its superior expressions of thanksgiving and praise, and its well-directed and useful contemplations. Viewed in this light, the book of Psalms may be read with profit. But it is a book void of all *general principles*, such as are necessary to create a confidence in the mind of man in the unchangeableness of Nature, of her laws, and of their Creator.

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§ 118. Following the book of Psalms, are the very useful and wise PROVERBS OF SOLOMON. This writer had experience of the most diversified and instructive nature, reflection upon which created knowledge and rendered him wise. He was a man of superior abilities, having a perfect organization, which was characterized by health and physical energy. He did not possess those refined and elevated qualities, that characterized his father David, to any very high degree. But some of his faculties were greatly unfolded, which gave him great power of discernment, and disposed him to meditation. His social and natural affections were fully unfolded and exercised. This fact, together with his peculiar temperament, rendered him susceptible to all influences that arose from his peculiar and in a measure vitiating situation. He had great powers of construction, which enabled him to plan and direct the building of the temple; and also great highmindedness, which was displayed in the exceeding grandeur, perfectness, and magnificence, which characterized the temple, from the very base to the dome, and rendered it a work of superior design and architecture.

It was necessary for him to experience all that he did, in order to unfold that wisdom and understanding which he possessed beyond

any other king existing either before or since he lived. Taking into consideration, therefore, the particular temperament and organization of Solomon—his elevated and vitiating situation, the physical influences with which he was surrounded, and the vast experience which he possessed—he should be considered truly an enlightened man in social and general affairs, the study of which is profitable to all men.

His proverbs are concerning the attainment of wisdom, and the advantages of sobriety, both in early and advanced life. He gives much proper and truthful advice, the good results of which will be experienced, but only when the world discards all arbitrary and superficial government, and becomes reorganized upon the principles governing Nature and mankind with an unerring government.

It is scarcely possible for any one to obtain the same wisdom and understanding that Solomon possessed; because that would require the same situation, influences, and physical constitution, that surrounded and characterized him. All men are differently constituted, and their external experiences are exceedingly dissimilar; but all experience the promptings of their internal principle alike, and all would cheerfully obey its teachings if it were possible. Ask not, then, why all are not righteous, but search for the reason among the thousands of vitiating and wretched situations occupied by the various classes of the human family. In order to remove these destructive influences with their unholy effects, learn from Solomon to be wise; for thus alone the world may become sensible of the causes that are productive of so many dreadful and unrighteous results.

In the book of Proverbs there are one or two very slight intimations concerning the time when wisdom and goodness shall become universal; but this is spoken of in an ambiguous and indefinite manner, and therefore no comment or application is required.

The book of Proverbs is a concise embodiment of the results of the experience of Solomon; and being a compendium of practical thoughts and teachings, it is useful to be read as such, and its teachings should be applied to the human race. Further than this, I discover no use to be derived from this book. And that this is its intention is made evident from its style of expression, from the nature of its contents, and from its position among the books of the Old Testament.

Then follows ECCLESIASTES, OR THE PREACHER. This book displays a vast amount of erudition and absolute knowledge. It ap-

pears to be a continuation of the book of Proverbs. It contains much important and valuable instruction, and may be read with profit and pleasure; and the scraps of truthful expression which it contains are worthy of serious consideration. But I observe nothing in this book especially applicable to the ushering-in of the great Reformer, or as relating to his spiritual teachings or kingdom. The use, then, of this book, consists in some valuable instructions and admonitions that will be fulfilled when society is reformed.

The book following this consists of poetical meditations similar to those contained in the book of Psalms, with the exception of their imperfectness and sensual character. The SONGS OF SOLOMON are supposed to have some slight reference to the beauty and harmony that would result from the principles of Jesus and from the establishment of his spiritual kingdom. I do not, however discover any such reference; for Solomon possessed not the spirit of prophecy. There are many ambiguous and inflated expressions contained in this book, which neither involve any useful figure, nor any principle of truth or morality. Some of the songs are well composed, partaking greatly of the Orphic style of David, and also displaying the spirit of wisdom. The book, however, is useless, for it is void of any exalted principles which can instruct the race and lead them to a more perfect degree of social unity and mental refinement. Therefore the Songs of Solomon might have shared the fate that many kindred books did, without being the least loss to the world.

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§ 119. Following these is the book of ISAIAH. I experience an influx of higher veneration for this writer, and am attracted to him more strongly than to any other whom I have examined. I feel constrained to speak of him with the highest respect. He possessed naturally a good and well-constituted organization. His temperament was warm, and he possessed affectionate social feelings; and all his moral and intellectual faculties were also highly developed. His endowments were of such a character as to render him a fit receptacle of the spirit of prophecy. His mind was so constituted that he was not only able to receive knowledge of, but to associate with, the principles of the Divine Mind existing in Nature, which are the agents and mediums through which eternal Design is accomplished. By being thus spiritually qualified, he could and did prophesy that which was fulfilled only when the Messiah came to breathe purity, social unity, and consequent righteousness. Isaiah spoke not concerning the day

and hour of, or the circumstances that would be connected with, the birth and the establishment of the spiritual reign of this noble personage. He spoke not concerning any contingent, external, and circumstantial events, that would serve as an indication of this occurrence; because it would have been impossible for him or any other human being to speak with certainty concerning these. But he could speak with the utmost confidence concerning any event that would result from the manifestations of Divine intention, respecting the nature of which he became enlightened.

He, then, like all other prophets, was fitted for the use for which he was intended. It was not a *merit* in him or in any other person to be at times in possession of the spirit of prophecy, inasmuch as an influx of Divine intention is a result of a superior organization, not rendered so by the person himself, but by the superior *influences*, both internal and external, that have governed and developed him from birth. Considering the inseparable connexion which is sustained between the Universe and the Deity, the whole forming one grand System, it is impossible for any rational mind to conceive of such a thing as "*free will*," or independent volition. For if such a thing existed, then would the Universe be disunited, and the Divine Mind would be incapable of communicating life and animation to its various recesses and labyrinths. The chain of cause and effect, and the bond of unity, harmony, and reciprocation, would be broken, and the Universe would be no longer an organized system of beauty and grandeur, but an incomprehensible ocean of chaos and confusion.

The Universe must be animated by a LIVING SPIRIT, to form, as a Whole, ONE GRAND MAN. That Spirit is the Cause of its present organized form, and is the Disseminator of motion, life, sensation, and intelligence, throughout all the ramifications of this one GRAND MAN. That Spirit is the Spirit of Truth, of Love and Wisdom, and of inexpressible Knowledge; and this is the GREAT POSITIVE MIND. Then, again, this interior Spirit must have a Form, through which its attributes may be developed, in order that it may be called a perfect Organization; and that Form is the expanded Universe. Therefore, there are only two Principles existing: one the BODY, the other the SOUL; one the DIVINE POSITIVE MIND, the other the UNIVERCŒLUM. Man is a *part* of this great Body of the Divine Mind. He is a gland, or minute organ, which

performs specific functions, and receives life and animation from the interior, moving, Divine Principle.

Here, then, is the result of these considerations: that Man is an organ produced and developed by a law pervading the whole organization of the Divine Mind, which law will therefore continue to govern him throughout eternity. And if it were possible to conceive of a gland or any organ of the human form as existing independently of other parts, then it would be possible to conceive of the propriety of the term *independence* as applied to man, viewing him in connexion with the vast Organization of the Divine Mind. If it can be proved that there are organs in the human form not dependent on the form for motion, life, or existence, then it may be proved that man is an independent being, and exercises what has been termed "free will." But if the first can not be proved, then the conclusion is irresistible that the Divine Mind has created the universal organization of His Own Essence, and instituted laws to govern the same, with the positive design that every particle should have a dependence upon the whole, that all particles should sustain reciprocal relations, and that the whole should thus form one united, harmonious System. If this conclusion is denied, it would be well for the one who denies it to prove the existence of an actual independence in any part of the human form. When this is done, the great question may be considered as everlastingly decided respecting the doctrines of *indefinite free will* and of *absolute necessity*.

The many high and noble qualities of which Isaiah was in possession rendered his mind suitable for the influx of prophetic knowledge, which he proclaimed with great perspicuity to the world. But this was not a *merit* of his, but a natural consequence of the relations which he sustained to those laws which he felt impressed would develop the event he was constrained to prophesy. I would that all ideas of *merit* were for ever dissipated from the human mind, and that the mind might become rationalized on this subject. Then much knowledge concerning the Laws of Nature, and the Designs of the Divine Mind, would be unfolded; and this would elevate the general mind, and produce a concert in the human family sanctified by Nature as being in accordance with her immutable laws.

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§ 120. Isaiah being superiorly enlightened, was enabled to speak with prophetic assurance concerning the beauties that will arise from a social and spiritual elevation of the race as determined by the tri-

umph of moral and natural principles. He was convinced, from his prophetical meditations, that the world of mankind would undergo such a change, as that unity, peace, and righteousness, would spread over the whole earth. His thoughts were not circumscribed by any sectarian dogma, or any outward form of worship, but were as expansive as the wide-spread fields of Nature and the unfolded heavens. He spoke concerning the mountain of the house of the Lord, and the holy magnificence that will characterize the great temple of Mankind, after goodness and virtue shall have become fully developed. He saw that the *germ* of righteousness was deposited in Nature, and existed also in Man. He saw that this would unfold its divine qualities into roots, and that these, again, would produce a body, which would ascend and put forth branches throughout the world—which, again, would bud and blossom on the mount of the Lord, on the hill of Zion. Thus would be unfolded the beauty of the tree of righteousness whose everlasting branches would ascend through all the celestial spheres, with continually-increasing beauty, until they became immersed into the celestial Fount wherein dwell unbounded Love and Wisdom.

He saw that one would come who would "judge among many nations," and who would deposite a germ whose growth would produce a social and moral resurrection of all the world to harmony and righteousness. He saw that one would come who would "rebuke many people," unfolding the proper principles that belong to the nature of man, on the full accomplishment of which, error and false instruction would be for ever annihilated. He saw that this would cause all nations to "beat their swords into ploughshares, and their spears into pruning-hooks;" and that then would exist peace on earth and universal industry. He saw that when this would be accomplished, "nation would not again rise up against nation, and that they would learn war no more." He saw that error and ignorance, which are the causes of the various systems that exist, would be banished from the earth, and that all sectarian and local hostility would be annihilated. He saw that when this unity of intention and action became universal, "the wilderness and the solitary places would be made glad, and that the deserts would be made to blossom as the rose." He saw that the world would be no longer dreary and uncongenial from the prevalence of sectarian artificiality, but that it would be converted into an Eden whose fragrance would diffuse universal happiness. He saw that this would be accomplished as an in-

evitable result of the moral and spiritual teachings of those principles which have existed in Nature ever since the Universe had a being. He saw that social unity would unfold spiritual righteousness, which would become as a great mountain, a sanctuary in which the whole world might congregate, and where the true worshipper might worship the Divine Mind in spirit and in truth. He saw that the time would come when neither Jerusalem nor any other city nor temple wherein sectarian teachings are promulgated, would be the sanctuary of the true worshipper, but that his sanctuary would be the expanded earth and the unfolded heavens. He saw that man would worship because every flower would invite; and saw that every countenance would be illuminated with brotherly kindness, such as would cause the aspiring elements of the soul to ascend to that Divine Spirit who seeketh such to worship him. He saw that Nature would sanction the then-existing social government and spiritual condition of the world, and that in the excellency of her superior beauties all men would be united and happy.

Isaiah spoke kindly of the kings and kingdoms that then existed, and of those that would exist upon the earth, and meanwhile admonished them to be wise, with all gentleness, meekness, and humiliation. For he saw that one would come who would "neither fail nor be discouraged," but would "exercise judgment among the nations, and that the isles would wait for the fulfilment of this law." He saw that this great moral Reformer would "see the travail of his soul," that is, the development of his social and spiritual government, and "would be satisfied." And he saw that the time would come when unto these divine principles "every knee should bow, and every tongue confess that in them they had righteousness and strength."

Isaiah exerted his influence to console kings, as many nations then anticipated invasion and destruction. He was considered by all as a general consoler, and would endeavor to convince their minds by external representations, which, though having no connexion with the thing prophesied, satisfied them of the truthfulness of his consolatory assurances. All such signs were considered by Isaiah merely as external representations, but not as confirmations of the occurrence foretold. But being in possession of the spirit of prophecy, because of the influx of divine principles, he knew that the many occurrences of which he prophesied would inevitably be accomplished. He foresaw the birth, the life, and the preachings of Christ, and the ultimate triumph of the principles which he would inculcate,

but was unable to speak of time, or any incident or circumstance that would be connected with the occurrence of the things which he absolutely foresaw.

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§ 121. Highly enlightened indeed must have been that mind which amid all the artificialities of the world, and all the sectarian hostility and local and national wretchedness which then prevailed, could see that all this would be destroyed to be known no more for ever, and that then the earth and the Universe would be the great worshipping Temple, in which there would be but one Eternal Preacher and Admonisher, and He—the Divine Mind! He saw that this great and unfailing Shepherd would disseminate through the world by his teachings, the principles of love, unity, and reciprocation; and that he would make every silent stream eloquent; every flower inviting; every grove a sanctuary of prayer and devotion; and the whole earth a fold of peace and safety in which all might be gathered, and from which no one could possibly go astray.

Nature breathes forth her interior and immortal teachings, because she is child of the great Divinity. She communicates these teachings to man, who feels them as the inexpressible promptings of his internal being, because he is a child of Nature, even as she is of the Divine Mind. The spirit thus receives the truth, because of its susceptibility to divine influx. And yet in the world the spirit has become encompassed with every species of gross materiality, and therefore has not as yet unfolded its deep internal qualities, as it ultimately will when new and superior influences are unfolded in the social world. Nature, according to the prophecies of Isaiah, is performing the ultimate design of the Divine Mind through her eternal laws, the accomplishment of which will conspicuously display the infinite perfection of the Divine attributes.

Thus I am constrained to speak of the prophecies of Isaiah: for they are true and steadfast: and if the world will receive wisdom, they will all be accomplished. Will you not, then, abandon all sectarian affection and impure highmindedness? Will you not seek to become enlightened, and strive to banish all ignorance, superstition, and hostility, from the earth? Do you not desire to become suitable receptacles for the influx of Divine intention, so that this may unfold your interior nature, and enable you to associate with the knowledge of higher spheres, and be for ever happy? Will you not discard the unholy and vitiating influences that are now connected with

your social relations, so that swords and spears may become implements of industry by which the physical requirements of mankind may be supplied, and that the world may thus be elevated to the highest degree of social unity and spiritual goodness? Ye who are defenders of the prophecies, will you not put forth powerful exertions to verify their teachings, and thus prove your defence to be pure and genuine, by an actual manifestation? Ye who wield the pen of theological discussion and the sword of sectarian bigotry—will you not forsake these useless instruments, and go forth into the world and preach the doctrine of the Divine Theologian, and thus become useful instruments in accomplishing the designs of the Creator as manifested in his unchangeable laws?

Here, then, is a test: He who loves and appreciates the prophecies of Isaiah (or any others of similar nature), will no longer endeavor to sustain sectarian institutions, or to perpetuate that state of things which is necessarily productive of disunity, sorrow, and social wretchedness—but will go forth and preach universal redemption from mental poverty, imbecility, and social disunity, so that the prophecy *may be fulfilled.*

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§ 122. The book following Isaiah is JEREMIAH's prophecies and historical records. Jeremiah was very unlike Isaiah in his physical and mental organization; for he did not possess so much of that spiritual refinement and devotedness to truth and knowledge as did the latter. Yet his social qualities were very active, and his attachments were exceedingly strong. His affections comprehended the whole race, but his prophecies referred mostly to the events of that era, and contain but little allusion to the great and glorious period of which Isaiah so feelingly prophesied. His moral powers were not so unfolded as that truth of a very elevated character might enter; but his powers of observation were full, and adequate to the fulfilment of the office which he sustained.

His time and talents were chiefly employed in admonishing, instructing, and consoling, the Jews, whose bondage he very correctly foretold. As may be perceived by various expressions found in his book, he felt constrained to prophesy of the invasion, subjugation, bondage, and suffering, of the Jews, under the severe and powerful administration of Nebuchadnezzar. Jeremiah lived until the time this awful occurrence took place, and was consequently involved in

the trials and sufferings of the Jews incident thereunto; and this circumstance of necessity confined his prophetic visions mostly to then-transpiring occurrences.

I find only one allusion in this book to the great Moral Reformer and his social and spiritual kingdom, and this is very brief. It is sufficiently definite, however, to demonstrate his prophetic knowledge and power of spiritual perception. This may be found in the twenty-third chapter, fifth and sixth verses. The allusion here to the things that were to occur in future. was not perceived by Matthew, or any of the other historians of Jesus. There is a passage in the thirty-first chapter, fifteenth verse, which has been supposed to refer distinctly to the coming and reign of the Messiah. Even Matthew quotes this in speaking of the children said to have been destroyed under the reign of Herod, intending to convey the impression that this occurrence was referred to by the prophet Jeremiah in the above chapter, where he speaks of "a voice being heard, and lamentations and weeping; Rachel weeping for her children, and could not be comforted, because they were not." Matthew must have mistaken the allusion made by Jeremiah to the return of the Israelites to their own land, for the occurrence said to have taken place under Herod the king.

In this book I discover no useful or expansive principles, nor any absolute allusion to the great and glorious era now before the world in anxious anticipation. Jeremiah, however, speaks very plainly concerning false prophets and prophetesses. And this may be offered as a confirmation of what I have stated concerning the practice that was general in those days, of kings having counsellors who could prophesy, and these having in their charge persons who were susceptible to *abnormalness*, and who would utter in the name of the Lord many false and deceptive prophecies. For a confirmation of this, read chap. xiv. 14–16, and xxiii. 25–35. These passages will show that Jeremiah became very much exasperated, and felt constrained to speak and prophesy against false and deceptive prophets which were engaged in promulgating and perpetuating vice and wretchedness. Each would prophesy in the name of the Lord, believing as they did that the Lord spake unto them by the influx of his spirit. Read also other portions of Jeremiah: and then bear in mind that many of these prophecies became immersed into the Bible, and that they are at the present time interspersed throughout various books of the Old Testament. No one certainly will disbelieve what I have related concern-

ing matters of this kind, when he can find the same confirmed in the book of Jeremiah.

This book contains many expressions of deep and heartfelt sorrow for the afflictions imposed upon the Jews and other tribes by wars, persecutions, famines, and captivity. He speaks very feelingly concerning the destruction of Jerusalem, typifying its downfall by many significant and striking representatives, which most certainly proves his prophetical pre-vision. He in like manner prophesied concerning the Babylonish captivity, and also the ultimate restoration of the Jews to liberty and their own land.

Many parts of this book were revised by subsequent writers, and the future tense was exchanged for the past, which would seem to convey the impression that many things in this book were written after the Jews were restored to freedom.

NEBUCHADNEZZAR, the great king of Babylon, was to Jeremiah one of the most uncongenial and disagreeable of men on earth. Therefore he spoke indignantly concerning him and his kingdom, while he manifested great social affection toward the Jews, for which nation he possessed an hereditary affection and friendship.

The book following is named LAMENTATIONS OF JEREMIAH—being occasioned by the realization of anticipated captivity, and containing contemplations of relief to be given the Jews. These lamentations sprang mostly from Jeremiah's social sympathies, which were exceedingly excited by the sufferings and afflictions then being experienced by his brethren and nation. In view of the many horrible occurrences which had befallen the Jewish nation, he could only utter his lamentations and weep in sympathy. And being much depressed in view of these scenes of desolation, he endeavored to chase away sorrow by indulging in prophetic hope, which is expressed in different places in the book of Lamentations.

The writings of Jeremiah are not useful or important in respect to the object contemplated in this book. They relate mainly to the wars and sufferings of the Jews, to their captivity in Babylon, to the fall of Babylon, and to many shocking catastrophes that would befall various kingdoms and nations of the east. They are written in a figurative and indefinite style, nearly in the imperfect language of correspondences. They are connected with no theological system, and are absolutely unimportant to the world at the present day, with the exception of a few figurative historical records contained in them,

which are true, and which, if read understandingly, may not be unprofitable.

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§ 123. We next come to the book of EZEKIEL. This writer was similarly situated from youth to manhood with Jeremiah, and with him possessed very many of the same physical and spiritual qualifications. He, however, possessed but little of the true spirit of prophecy; yet in a few instances he bursts forth under the excitement of spiritual elevation, and utters many indefinite yet truthful sayings concerning the Zion of the Lord, and the Tree of Righteousness whose germ would be deposited by Jesus—the fair Example of purity and refinement—and whose qualities and principles would be unfolded by generations to come, even by those of the nineteenth century.

The things written in this book also appertain mostly to the period during which they were written, and to the period just preceding. I am not attracted to the contents of this book; for it contains many gross and blasphemous sayings—more than would be permitted in any other book so generally read. In the ninth chapter some things are expressed which are very repulsive to any mind of refinement, or to any person who has an affection for spiritual edification.

And Ezekiel also exhibits what has been before stated: that those who prophesied were in the habit of making the Lord say what they themselves said and wrote, and that they would attribute false and deceptive prophecy to the prompting influence of the Divine Mind. Ezekiel speaks in the fourteenth chapter concerning prophets real and unreal, and says, "If a prophet be deceived in a thing, I, the Lord, deceive that prophet." Ezekiel also writes as if he received instruction from the Lord concerning the baking of bread—and how they should procure, boil, and eat a lamb—and how they should choose the color, cut the cloth, and make garments, for the priests, &c.

It is well to remark that there is to be attached no blame to the writer of this book for these unprofitable expressions, as he, like others, was habituated to such modes of speaking. But what is unjust and unwarrantable, is the arbitrary interpretations of those sayings, and the unreal garment of *divinity* which has been imposed upon them by speculative theologians, and which conceal their meaning from the mind. This book professes to be nothing more than a collection of figurative descriptions, prophetic allusions, and historical records, concerning the numerous afflictions experienced by the

Jews, both in Babylon and at Jerusalem. This book is also useful so far as it presents a truthful history of occurrences and afflictions experienced by bygone generations, and of the mode of prophecy and expression that was then universally customary.

The book of DANIEL, which succeeds, contains more historical, allegorical, and mythological representations and prophetical visions, than either of the books on which we have commented. Daniel was very eccentrically organized. He possessed some good social qualities, but was characterized more by the perceptive and moral faculties, which latter were highly developed. He was but little above the rudimental state of mental development, and thus perceived and taught only that which was external and material. His visions were of the most eccentric and ambiguous character, some of which were sufficiently definite not to apply to things then transpiring, and others were sufficiently *indefinite* to apply to almost *any* material catastrophe—corresponding in this respect to various portions of the Apocalypse.

Daniel, whose powers of analogy and comparison were strong, prophesied concerning the rise and downfall of various kings and kingdoms, representing the things of which he spoke by very singular animals, some of which would resemble the ichthyosaurus and the iguanodon more than any other species. Some of his metaphorical beasts had more horns than any animal that ever existed upon the earth. Nevertheless the comparisons were true, though *beastly*. He symbolized some vast monarchies that should subsequently extend over the earth, by an image composed of various metals, which signified the character of as many kings, and the different ages in which they would reign. His prophecies all related to kings that were to arise and pass away, and new ones that would arise in their stead. These prophecies are very true, inasmuch as they have been actually fulfilled in the successive tyrannical governments that subsequently existed upon the earth.

The prophecies contained in this book are so exceedingly ambiguous and superficial that they do not demand that high and spiritual interpretation which has been given them by many biblical commentators and spiritualizers. They are, however, capable of being interpreted as representatives of almost anything that may suit the fancy of the commentator. There are some rather beautiful yet terrific figures, which have indeed a great deal of signification; but they can not be made to represent those grand and divine principles which

alone can produce a resurrection of mankind to social unity and spiritual happiness. Therefore they are unprofitable so far as the knowledge is concerned which the world requires for the accomplishment of this great and desirable end.

It is humiliating to reflect upon the very many false and imaginative interpretations that have been placed upon the crude images and imperfect correspondences contained in the book of Daniel. Many have been led, even in the present century, to suppose that a general conflagration of this terrestrial sphere is therein typified and absolutely asserted. They have believed this, too, when Nature, her laws, and the immutable teachings of the Divine Mind, have promulgated a different truth, of which everything is a demonstration. It is not to be wondered that persons not understanding the structure of the Universe, nor perceiving the unchangeable laws that govern her in harmony, should be imbued with this imaginative belief as derived from theological interpretations of the book of Daniel, in connexion with others in which sayings of like nature are contained. But Divine Love and Wisdom have developed the still more exalted Principle of *Truth*—which will outlive all errors and imperfections of the outer world, and preserve its omnipotence for ever and ever. Let him, then, who is capable of receiving the consoling truths which Nature everywhere manifests, rest confidingly: and he may thus rest, because that upon which he reposes confidence is divine, celestial, and eternal. Such principles are not derived from the books last commented upon; and hence, though these books should be regarded as true considered in an historical point of view, they should not be considered as developing the celestial purity and greatness of Him who reigns eternal and omnipotent.

Much time and talent has been expended in elucidating the vast number of figures and correspondences contained in the books of Jeremiah, Ezekiel, and Daniel. The latter book, however, contains more local and figurative prophecy, and more ambiguous and unprofitable matter, than either of the others. Nevertheless there are some very conspicuous and positive assertions in this book, which have been rendered more so by revisers and compilers than the assertions of any other writers upon which I have thus far been impelled to speak. I need not mention any particular figures therein recorded, or proceed to prove their non-allusion to the "Sun of Righteousness," so brilliantly spoken of in Malachi, and so perfectly exemplified in the life and teachings of JESUS. For it is

unnecessary to prove that which has no opposers: and when these sayings *are* opposed, then it will be time to verify them by further considerations.

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§ 124. I now proceed to speak concerning the book following Daniel, entitled HOSEA. This book commences with an account of a command of the Lord to Hosea to choose him a conjugal associate. The representation here recorded concerning the Lord's direction how he should marry, and how his children should be named, is very unprofitable, and is indeed revolting to the feelings of every person of true refinement. It will appear in the highest degree improbable to every person of interior and truthful reflection, that Hosea ever received an influx of Divine instruction to choose a wife as is herein recorded, or concerning the names by which his children should be known. For these things would tend to withdraw from the exalted character of the Divine Mind much of that veneration which it is proper for every being to entertain, and for every child to be instructed in. From these considerations, it is clear that these expressions must have been untrue, or rather must have corresponded to the primitive mode of written expression.

It is not necessary to speak particularly concerning Hosea, as he makes no pretensions to prophecy, but was only a general observer, contemplator, admonisher, and instructor. He observes the depression and disconsolation that were then enshrouding many kingdoms within the circumference of his knowledge, and especially the Jews and the house of Israel, which were within his immediate observation. He saw the gloomy forebodings of vengeance from the Medes, Persians, and Babylonians, upon the Jewish nation: and on seeing every tie which had previously united one nation with another exchanged for vengeance and retaliation, he trembled in prospect of what was to follow. From these things he felt constrained to speak against the idolatries of his nation, and their many eccentricities, which were opposed to the commands of the Divine Mind, and were against their future peace and prosperity. He felt also that it was his duty to speak indirectly and comparatively concerning the Jews and Israelites, and to endeavor to enforce upon their minds a deep and serious conviction that if they did not leave the worship of idols and the practice of abominations, they would be ultimately subdued, their nation dispersed, and their beautiful city overthrown. In confirmation of these things he offered many typical illustrations, and

spoke parables, as he professes to be commanded to do, in order that their minds might be duly impressed with the awful catastrophe that was then hovering over their nation. In contemplating these things, he, as all minds are wont to do under similar circumstances, prophesied ultimate amelioration, such as was suggested by the yearnings of hope.

There are some indefinite allusions in this book to the Zion of righteousness that was thereafter to exist; but they are so much intermingled with the occurrences then impending, that they are unimportant. Besides, they are disconnected from the general chain of prophecy under special review. So I find nothing in this book capable of a decided application to anything beyond the period in which the book was written. For the writer's feelings were involved in, and his judgment exceedingly trammelled by, the many unhappy circumstances of the times, and this fact prevented the development of higher and more spiritual qualifications.

The book of JOEL, which succeeds, is mainly a recapitulation of things contained in Hosea, with the exception of the introduction of new figures, and a dissimilarity of expression. Joel also exhorted the children of Israel to repentance, and enforced upon them the necessity of being reformed in order to escape the direful judgments of the Lord of Israel, who, he taught, would visit their land with a consuming vengeance, and disperse their nation even to the lands in possession of the heathen. He introduced new and convincing representations of the great and awful day when the land that was then fertile, yielding beauty and abundance, would be a forsaken and uninhabited wilderness; and when their city, along whose streets and in whose well-constructed edifices happiness dwelt, and no fear or consternation was indicated, would be destroyed and left desolate. It was to be an awful revolution, and therefore many, like Joel, felt it a duty to speak and prophesy concerning the best and most expedient means to escape the terribleness of the calamity, and also to speak concerning the great and glorious day when bondage would be unknown to them, and the nation would be restored again to prosperity, unity, and brotherly affection.

He presents descriptions also of some very appalling manifestations of Divine judgment, which are calculated to operate strongly upon the sentiments of fear and marvellousness, and to excite superstition to the highest possible degree. Thus he spoke of a day which should come when the Lord would pour out his Spirit upon

them, and their sons and daughters should have visions, and their aged men should dream dreams; when the sun would cease to give its light, and the moon be darkened and changed into blood, and the stars refuse to shine, and the earth shake to its centre, and darkness reign universally.

This very indefinite yet powerful representation bears all the appearance of a literal prophecy yet to be fulfilled. But it will be perceived by any enlightened understanding that all these physical transformations are entirely opposed to all law and to the harmony of the Universe; and therefore if understood in a *literal* sense, the figures are untrue and insignificant. But this was a mode of expression only intended to awaken the apprehensions of the Jewish nation, and to impress them with the terribleness of the calamities which then evidently awaited them.

Joel also says, "The Lord will show forth wonders in the heavens and in the earth—blood, and fire, and pillars of smoke." It is indeed unprofitable to consider these sayings as ever having proceeded from the Divine Mind; for it is infinitely beneath his supreme dignity and divine majesty to condescend to present to man such terrific figures and sublime panoramas. I find nothing in this book absolutely relating to or foretelling the coming of the great Reformer.

The book of AMOS is a prophetic document concerning various kingdoms and cities which are prophesied against in the book of Daniel. This book also may be considered as a collection of private meditations and reflections on historical events intimated in previous books, which books existed at the time this was written. And as it is connected with subsequent records and prophecies, it is unnecessary to remark further upon it.

Therefore I proceed to the book entitled OBADIAH—which contains the impressions and prophecies of a herdsman, who, evidently being excited by the then-existing circumstances, could not, because of his peculiar mental constitution, refrain from uttering his opinions and contemplations also. He also spoke symbolically, but very briefly and comprehensively, concerning things referred to in previous books. So as there exists no apparent use in these sayings, or capability of a profitable application, it is not necessary that I should remark further upon this book.

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§ 125. The succeeding book is entitled JONAH. This book, in an abrupt and broken manner, commences speaking of Jonah as

being commanded by the Lord to go to Nineveh and preach against it, denouncing its destruction. It represents the inhabitants of Nineveh as being ignorant, idolatrous, and wicked, insomuch that the Lord became exasperated because of their continual abominations, and determined in his vengeance to destroy the city. To prophesy concerning them, Jonah was selected. It appears that the Lord spake to Jonah, and gave him his directions; and Jonah, to escape him, proceeded to the seaside, where he beheld a ship, in which he took passage for Tarshish.

It appears from this that Jonah was much opposed in heart and affection to the thing commanded by the Lord: and this would appear to convey external evidence that the Lord was incapable of selecting a proper person to do his will. After Jonah had paid his passage and embarked, he fell asleep under the weight of a heavy conviction of transgression. After this followed an interference of the Lord, which is represented as destroying the equilibrium of the atmosphere, and causing a most severe and tempestuous storm. Jonah is represented as being the one who occasioned this terrible storm, on which discovery he was, at his own request, cast upon the agitated waves.

The relation also represents the Lord as preparing a fish, the capacity of whose stomach would admit Jonah, in order that his life might be preserved. How the fish was caused to move near the ship where Jonah was cast into the sea, is not made plain; for it is only by desire arising from the sensation of the body, that any form possessing sensation is attracted toward the thing desired: and therefore the fish must have had a knowledge of Jonah's immersion, to have been there at the time, and to have swallowed him so deliberately.

Several things are related concerning the conscientious convictions of Jonah while in the "belly of hell," or hades, and also how he was finally landed unharmed upon the beach. After passing through so many trials and transitions, he felt persuaded that he had better proceed on his three days' journey to Nineveh, and there preach what he was commanded, which was, "Yet forty days, and Nineveh shall be destroyed."

Such a novel declaration, not the least anticipated by the inhabitants, excited their fear and superstition to such a degree, that they, at the command of their king and rulers, forsook all labor, and while fasting, deeply repented in sackcloth and ashes. Meanwhile, Jonah withdrew to a short distance from the city, and reposed under a

booth with the greatest self-complacency, and with the prospect of witnessing a *beautiful* display of Divine vengeance, such as would be to him a gratification, because of the sublimity of the spectacle. But it was not long before his prophecy was proved untrue, and he raged with anger and disappointment. He was very much vexed that the Lord had repented, and indeed was absolutely angry at his relenting weakness. So a gourd was created and destroyed before his eyes, which typified the forgiveness, and this led to a discussion between Jonah and the Lord. But the latter is represented as soothing the disordered feelings of Jonah, and leaving him to learn, from what he had seen, submission and forgiveness.

The book represents the Divine Mind as *repenting*—and as cursing a people who, as he afterward acknowledged, knew not their right hand from their left. It represents his incompetency to judge of the proper agents to execute his commands, and makes Jonah desire to have his prophecy and opinions prove true—for the fulfilment of which he had a heart to see that city, filled with ignorance, and yet with beauty and animation, absolutely annihilated!

I am not impressed that such a being as Jonah ever existed. I, however, distinctly perceive the origin of the book; but as this is not particularly necessary to reveal, I let it pass, and proceed to some useful considerations concerning the *spirit* which is said to have actuated Jonah in his preaching, and to the application of the account.

Mankind at the present day are much like the citizens of Nineveh. They are ignorant, not knowing the interior. from the outward, or their right hand from their left. They have a most idolatrous superstition, and a most distorted imagination. They are existing among grand and beautiful external things. They have beautiful and well-constructed cities. They have arbitrary and vitiating laws and governments, which require of man that which his nature and the constitution of the Universe absolutely prohibit. They have temples for the worship of imaginary beings, not transcending those of Zoroaster. They have idols and graven images, such as convey to the mind superstitions and mythological thoughts not much above the worship of the Ganges or of the Juggernaut. They have, because of this ignorance and disorganization, sinks and dens of loathsome iniquity, wherein dwells every species of abomination and wretchedness; and thus the whole race is most dangerously diseased—even like the inhabitants of Nineveh.

There are those who proclaim in these outward sanctuaries, day after day and year after year, "Repent, or you will be speedily visited with Divine and consuming vengeance;" and if they are told that the Lord repenteth, and will save the race because of their want of proper instruction, they show by their expressions of indignation that they would rather have the whole race sink to the lowest depths of eternal darkness, than to have their preaching and proclamations prove untrue! Behold, then, ye who thus preach, your own insignificance! Behold your dark and unnatural ingratitude to that Divine and Unchangeable Mind who breathes in every department of his united System, forgiveness and reconciliation! Behold, also, your likeness, by observing Jonah in his self-complacency and in his disappointment. for he is a correct mirror to convey the reflection of your insignificance.

These teachers, then, are like Jonah: they would rather have the great Nineveh of the world and the inhabitants thereof experience all the calamities which they have been led to preach, than to have their prophecy prove false, or their present impressions demonstrated to be unfounded. So much instruction, then, may be derived from the book of Jonah; and thus far it is a most perfect representation of the mental condition of the race in the nineteenth century. But further than this the book is unprofitable, and might have been destroyed, like many of its kindred books, without the least injury or loss to the world.

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§ 126. Next follows the book of MICAH—which is devoted to meditations similar to those contained in previous books, concerning the immense afflictions that were about being imposed upon the Jews and Israelites, who had by frequent idolatries been contaminated. This book is written in the style of lamentation, is slightly figurative, and very little prophetical. It professes to speak of no occurrence, except what was expected to befall the Jewish nation and cities connected therewith.* It refers to the vast amount of evil and wretchedness that was continually pressing more and more upon the Jews and the house of Israel. I discover no principles or figures as contained in this book that will admit of a useful application.

I proceed, then, to the book entitled NAHUM, which succeeds.

* The prophecy recorded in chap. iv. 1–4, concerning what should happen in the latter days, appears to be extracted, almost word for word, from Isaiah ii. 2–4. It is for this reason, I suppose, that the author *appears* not to consider this prophecy as *belonging* to the book of Micah.

The foreboding calamities of the times were also the subject of this writer's meditations. He speaks very briefly concerning the things upon which he felt impressed to prophesy. His book, as it now stands, relates particularly to the evils that were coming upon Nineveh, which city appeared to him to be under the direct curse of an exasperated and revengeful Deity.

Next comes the book of HABAKKUK. This writer spoke concerning previous and present abominations that pervaded the Jewish nation, even to an adulteration of their temple and forms of worship, which idolatrous corruptions seemed to his mind to be the very stepping-stones to destruction. He recapitulated in substance the sayings of other writers concerning the destruction that was to be experienced by the Jewish nation, and concerning an ultimate amelioration. Yet in this book, as in previous ones, I perceive no allusion to a period when would live the great Reformer: but the book is confined, like former ones, to allusions to events and circumstances occurring within the limits of that exciting era.

Then follows the book of ZEPHANIAH. The style of this book is more symbolical, and it contains some severe denunciations against prophets and priests who prophesied untruly, and who had defiled their sanctuaries of devotion. In Zephaniah's visions there are some indefinite allusions to a period when happiness would again bless the Jews, and when the house of Israel and the Lord's house would be cleansed, and the latter rendered once more pure and suitable to receive a congregation of worshippers. But I discover no allusion to the period when the kingdom of Christ should be established on earth, and when the Tree of Righteousness should bloom with beauty and send forth a fragrance of harmony and happiness. But the same reflections concerning the Jews and their unhappy condition that are found in previous records, are presented also in this book, though they are expressed in different language. There are, however, some pleasing and beautifully-expressed sentences in this book, which may be read with profit, though they are not altogether worthy of being made the basis of a long theological discourse. For they refer to then-existing circumstances, and it would be an act of injustice to make them refer to anything different.

The following book is entitled HAGGAI. This is composed mainly of admonitions and remarks concerning the rebuilding of the temple after the Jews had returned from Babylonish bondage, and is of no importance.

§ 127. But I am impressed to speak of the following book, entitled ZECHARIAH, with more caution and gentleness, because of the author's very beautiful and truthful vision concerning Him who was to come. It appears that Zechariah was generally beloved because of his amiable character and superior judgment. He nevertheless had all his feelings and affections involved in the sufferings of his countrymen. He records his prophetical reflections with great warmth of feeling, and displays peculiar force in his expressions. He appears to have written under the influence of a sanguine spirit, characterized by a peculiar positiveness and determination, the same being modified by a kind and affectionate disposition. He also relates a variety of visions; but these are of a local nature, though they are of such a character that they can be applied to more than the then-existing circumstances.

About one third of this book is closely connected with the subjects dwelt upon in previous ones; and the other two thirds are devoted to meditation, and to prophetical allusion concerning the birth of Jesus, which pure and perfect personage was ultimately to arise among the Jewish nation, but whose teachings would be applied and fulfilled only in subsequent generations, even near the present time. I would refer the reader to the sixth chapter and twelfth verse, wherein are recorded some brief thoughts concerning him and this era. I would also refer to the ninth chapter, ninth and tenth verses, which intimate quite as strongly the ultimate relief of the Jews, Gentiles, and all the inhabitants of the earth, from ignorance, mental slavery, and physical disunity.

It would be well for those who have speculated upon the subject, to very cautiously read, and reflect upon, the expression here made use of, to represent Jesus and his social and spiritual government. He is here called "THE BRANCH"—which is indeed one of the most perfect and truthful expressions contained in the Primitive History.

Many theologians have conceived, from observing superficially other isolated passages in the Bible, that Jesus was a being expressly destined and created for the purpose of redeeming the race from a fallen and degenerate condition. Others have supposed that he came merely to establish a connexion between the spiritual nature of man and the Divine Mind, and thus to serve as a medium through which spirits from this rudimental sphere might approach the presence of Him who made from internal Essence, the Universe. Others have

supposed that he was a material organization capable of receiving the Divine Mind itself, and that as such he came, to reconcile and elevate the spiritual nature of man to a degree whereby perpetual communion with holiness and righteousness might be established.

The first opinion is in a measure true. He *was* a destined medium and agent to unfold a higher degree of perfection than had been before possessed by man; but, for this purpose, he was created, as all the human family are created, by the workings of the laws and elements of Nature. But the supposition that he came to redeem the world of mankind from a fallen condition is exceedingly contrary, both to the laws of Nature and the teachings of the Primitive History, and is derogatory to the unspeakable perfection of that ESSENCE which has breathed life and animation throughout space. By the word *redemption*, the mind is instantly led to conceive of something being *lost*, or *forfeited*. I am impressed that nothing has been forfeited as pertaining to the spiritual nature of man, so as in the least degree to require a supernatural restoration to a position which man once occupied. If mankind had *once been* socially united by an understanding of the laws which breathe unity, harmony, and consequent happiness, then would they, by means of that knowledge, have perpetuated that unity through all generations down to the present day. But mankind have not pre-occupied the position they now sustain: and therefore the race has *not* fallen and degenerated, but was merely misdirected in youth, and now only requires gentleness of instruction, and the attainment of a pure and useful knowledge, to effect its elevation. Therefore the opinion is without foundation, that the race was once pure, perfect, and united, and that it afterward degenerated, because man partook a little of the fruit of the tree of Knowledge. Nor is the opinion any more true that a being was expressly designed and adapted to destroy the deleterious effects of this transgression, and to restore mankind to the position they once sustained.

The *second* opinion, namely, that JESUS is a medium through which mankind may ultimately receive forgiveness, and be admitted to higher spheres, is also unprofitable to entertain. We can not conceive of any work planned and formed by Divine Love and Wisdom, being so incomplete as to lose all connexion with the law of progressive development.

The *third* opinion is exceedingly derogatory to the character of the Divine Mind, and absolutely charges him with a want of fore-

knowledge and predetermnination, when his living energies were engaged in creating and organizing the Univercœlum. For the supposition that he ever instituted laws (*which are the very elements of his Will*, and which are as unchangeable as his Divine Essence), and afterward found himself incompetent to carry them out, and to perfect the System he had erected—is a supposition exceedingly unrighteous, and altogether opposed to his celestial dignity; and therefore it should be discarded and never more promulgated to the children of men.

But Zechariah has spoken the truth, and calls him a BRANCH—that is, of the Great Tree, whose Body is composed of the whole world of Mankind. He is a Branch of the great Creation, and a putting-forth and development of its interior qualities. And what the world should be thankful for and delighted in, is, that this Branch has produced such delicious fruit. It does not follow that this Branch originated and controlled the Great Tree of Human Existence, but it was produced from the qualities contained in the germ of the world, which were absorbed by the roots of this Great Tree, and thus the latter became developed through all the successive stages of its growth, until it became prepared to unfold a BRANCH which would bloom with the immortal fragrance of interior purity and exterior gentleness. And this Branch is JESUS, the element of whose soul breathed peace on earth and good-will to men.

This, then, is the Branch alluded to with so much feeling and elevation of thought in the book of Zechariah. And this should be considered the most truthful and significant expression that can be applied to the great moral Reformer.

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§ 127. Succeeding Zechariah is the book of MALACHI. In this is contained some superior prophecy concerning this Branch, which was unfolded upon the Tree of Mankind, whose roots extend through all lower creations down to the incomprehensible Vortex from which Love and Wisdom perpetually flow. This great Branch is by Malachi called "THE SUN OF RIGHTEOUSNESS;" and truly might have been called the flower of material and spiritual perfection that would bloom with healing qualities, the application of which would exalt and make happy the whole Body of Mankind.

Such expressions found in this book as "The day cometh that shall burn as an oven," &c., are ambiguous comparisons designed to typify the great calamity that was to befall the Jewish nation at the

destruction of Jerusalem. These very severe and indefinite denunciations have conveyed to the world many unprofitable impressions; for they have been interpreted in a most unrighteous manner. The expressions—"The day of the Lord"—"the visitation of the Lord"—"the day of judgment"—"the vengeance," and the "consuming fire of the Lord," and many similar ones—were used by ancient writers, and especially the writers of the manuscripts now composing the Bible, in a very unguarded and indefinite manner. The Jews had been so long in bondage, and had experienced so many devastating invasions, that they were unable any more to repose confidence in their own power of ever procuring relief. So they fled for refuge to the God of Abraham, Isaac, and Jacob, who, they believed, possessed sufficient power and spirit of retaliation to revenge them of their enemies. Hence occur those frequent expressions throughout the Old Testament, and especially in various passages in Malachi.

Malachi intimates that one was to be created who would be king over all the nations, and thus would relieve the then-enslaved inhabitants from their extreme suffering and wretchedness. Him he calls Elijah—who has been supposed to represent the great Reformer of whom I have spoken. I discover no use in this application, nor do I discover any such interior meaning in the passage.

I forego, then, all further comment upon the books of the Old Testament. I have noticed particularly all prophetical allusions to the birth and teachings of Jesus, and shown that they were all general and anticipatory, but not particular, isolated, or circumstantial. To have made them so would have been beyond the reach of prophetic powers.

It is well to remark, also, that all intimations of the coming of the Messiah were suggestions developed from the then-depressed situation of the various nations of the earth. And it was in order to console minds laboring under the prevailing affliction that this event was generally appealed to: and the prospect in some measure restored confidence and energy, and inspired their minds with hope and brilliant anticipations. Aside from this, the writers of the Old Testament professed mostly to relate mere historical truths; and many of their expressions and illustrations are strictly mythological, being derived, as has been shown, from prior and early-imbibed theological opinions. We have seen also that many books in the Old Testament are absolutely useless, because they rather promulgate immoral

and unrighteous principles than that purity and celestial refinement which would naturally be expected as coming from the Divine Mind. In some books, however, there are very many beautiful conceptions —figures that admit of literal or spiritual correspondences, in the language of which the ancient inhabitants spoke of themselves and all things created. To this style of communication they became universally habituated; and they would express all their thoughts in an allegorical manner, always relating the *representative* as though it were true, instead of the thing or thought represented.

If, however, all the sayings in the Old Testament were clothed in a spiritual interpretation, it would not be of any possible use to the world, inasmuch as the world needs new and elevating instructions which will produce corresponding results, as affecting their physical and spiritual relations. A spiritual interpretation of these sayings would be positively useless, because it would be incapable of a profitable application. The Bible, thus robed, would not supply the physical requirements of the human race, neither would it soothe the affliction, of the suffering, nor be fit food for the widow or the fatherless. Nor would it reform the arbitrary and unholy governments that now exist in various portions of the earth. It could not wipe tears from off all faces, nor banish pain and sorrow from the earth; nor could it produce a social resurrection, the superior results of which would b spiritual happiness and exaltation.

Moreover, a *literal* interpretation of all the sayings of the Old Testament, for the purpose of collecting materials to sustain a very unrighteous theology, would not have any tendency to produce the good results which are called for from every department of the civilized and uncivilized world. Yet the voices and supplications of Nature can not be hushed, until the things called for are given in abundance; and Nature, dwelling within living forms, speaks, and loudly calls for amelioration from ignorance, vice, imbecility, and every species of social iniquity, transgression, and disorganization. She has unfolded her choicest qualities in some noble forms of the human family, which breathe the very elements of charity and philanthropy. They exercise a benevolence unbounded—an affection and sympathy comprehending the many requirements of all who suffer in pain and poverty.

As the Old Testament, then, pretends only to be a history of circumstances and events of the ages in which it was written, and as the men called prophets pretended to nothing more than expressing

hope and anticipation of relief, some of which expressions can be distinctly applied to the life and character of Jesus; and as the books have been collected and arranged by the agency of interested compilers; and as the fixing of the chronology, the positions of the books, and the division of the same into chapters and verses, have all been merely the work of those who were commanded by rulers to collect and arrange them; and as they can not, though generally true, essentially benefit the race, in any particular, it would be well to consider the Primitive History *in its primitive meaning*, and thus let it repose. Mankind should forsake all dogmatism—all sectarianism—all mythology—all unrighteousness—and become at once associated branches of the great Tree of Righteousness. Then the whole world of mankind may fully experience the ennobling consequences arising from a proper development of their inherent qualities. Then, indeed, will the earth bring forth her choicest beauties; and then will man be competent to appreciate the excellency of her productions, and thus BE HAPPY.

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§ 129. AMONG the Hindoo and other eastern tribes, the *Shaster* is supposed to be of divine origin. They consequently venerate its contents, strictly adhere to its teachings, and endeavor, by all kinds of persuasion, to inspire faith in the minds of those who disbelieve, and also to spread widely its doctrines and precepts. They entertain the highest respect for the writers of their religious book, and believe that they were inspired by good spirits to communicate such a divine revelation. They suppose that the world refuses to accept it because the world is alienated from the favor of their deities, and therefore is not permitted to enter into the enjoyment of their holy religion, which they venerate with the highest devotion.

Such also is the case with the Persians with reference to their religious book; with the Mohammedans, and with the portions of the civilized world who have received, and reposed confidence in, the superficial interpretation of the Primitive History. All sects that base their origin upon things contained in this history, suppose that the reason why all are not as they are, is, because they have ascended to a higher degree of knowledge, and, therefore, are permitted to enjoy these divine teachings, exclusively, while others are groping in darkness of the most degrading character, unstrength-

ened and unassisted by that Mind who created them and the Universe. All sects see the superiority of their own religious possessions, and suppose that their light so far transcends that of all others, as to render the latter absolute darkness. It has been, therefore, most seriously believed and promulgated by the adherents of every sect and system of religion, that the reason why all are not as *they* are, is, because all besides themselves are under the indignation of that Mind who instituted their own peculiar sect or religion.

It is improper, therefore, as is manifest from these considerations, to regard believers in the Primitive History with any more esteem and affection than those who seriously believe the Shaster, the Koran, or the Zend-Avesta, for all are alike devoted to the faith early impressed upon their minds, and therefore are alike subjects of custom, education, and misdirection.

I now proceed to a consideration of many principles and sayings recorded in the New Testament which have been most unjustly interpreted, and the interpretations of which are sowing the seeds of error and sectarian dissension throughout the civilized and uncivilized portions of the earth.

The first opinion that is well to investigate is, that the New Testament was suggested by the Old—that the prophets foresaw and prophesied of it, and that it came to do away with the old law, and to establish a new one in its stead.

In searching among the writings of the Old Testament, there will not be found one slight intimation in favor of this idea. The prophets nowhere speak of a new law that was to be thus written and placed before the world, and by which mankind were to be universally directed. They nowhere intimate that such a thing was ever intended, or that it would be of the least possible use to subsequent generations upon whose amelioration from bondage of a social and mental nature they so feelingly and explicitly prophesied. When they alluded to the dawnings of a new era, and the establishment of the spiritual Zion upon whose summit would bloom the Tree of Righteousness, they in no case intimated that this would be a result caused by any such written record as the New Testament.

Moreover, it is neither correct nor profitable for mankind to believe that the Divine Mind ever instituted laws that he subsequently repealed. There exists no evidence to convince the discerning mind that a single law which once controlled and actuated Nature, has

ever been repealed or in any way changed: but there exists universal and unequivocal testimony, both in the general manifestations of Nature, and in the united experience of all mankind, that no established law, physical or mental, has ever changed in the least possible particular. It would be as consistent and as righteous to believe that the Divine mind had created *physical* laws to govern generations past, that he afterward discovered to be incapable of performing all he at first intended, and that he therefore annihilated them, and created new ones to govern the same beings. It would be as proper to suppose that the physiological laws actuating and governing man's physical constitution, are now entirely different from those controlling the forms of previous generations—that the law governing digestion was originally gross and imperfect, while food corresponded thereunto; and that now the same law is changed to an exquisite degree of delicacy to perform the same office, because food is differently compounded and transmitted to the stomach. If these things had ever happened, they would present unequivocal demonstration that a law once instituted by the Divine Mind, can be changed, and a new and different one occupy its position to perform the same office.

Therefore the belief that the law given by Moses to govern the Israelites was of divine origin, and was to be to them a constant and unfailing code of government, and that afterward this law was repealed and annihilated to give place to a new and different combination of actuating principles—is a belief in that which is contradictory of the celestial purity of that Divine Creator, who, like his laws, is unchangeable. Nothing is more unrighteous than limiting the extent of divine knowledge, and circumscribing the movements of Him who communicates life and animation to the whole Universe.

Moreover, if the laws instituted by Moses had been of celestial origin, then their *effects* would have absolutely corresponded. It is well to inquire of those who are familiar with the early ecclesiastical history of the world, whether such effects were universally experienced and manifested? If those laws originated in the Vortex from which Nature sprang, then their effects would have been in accordance with the divinity of the *Cause*, even as Nature unequivocally shows to be the case with herself. Again, if those laws were of *human* and *imperfect* origin, then their effects would manifest imperfection. It is well to inquire of those who reflect, whether this is not according to the unvariable experience of all who are governed by arbitrary and human laws?

The proposition, therefore, that the code of laws contained in the Old Testament was instituted by the Lord, and that, being no longer useful, it suggested the establishment of new laws, which are given in the New Testament, is founded only upon a metaphysical speculation upon the relation which these Testaments sustain to each other, and upon a superficial apprehension of their teachings. Furthermore, the *partial knowledge* relative to the teachings of the Bible is very much against the soundness of the proposition under review. For while theologians have defended the doctrine of the Divine origin of the primitive code of laws, they have at the same time limited the application of those laws to the favored nations of the Jews and the Israelites, while at the same time the great majority of the inhabitants of the earth were influenced and governed by an entirely different set of principles. An admission of these views would circumscribe the Love and Wisdom of the Divine Mind to a very narrow sphere; while on the contrary, *Nature* positively forbids such teachings and such a belief.

Many have supposed that these arbitrary laws and customs were established by the Divine Mind among those only who were capable of receiving their teachings and obeying their requirements, while all the Asiatic world (which contained over two hundred millions of the earth's population) were left in ignorance and imbecility, and were therefore excluded from the Divine favor. But it is manifest to every person of discernment, that any system of worship producing such effects, and being enjoyed with such marked exclusiveness, must have originated in the *human* and not in the *Divine* Mind. Those who enjoy such supposed celestial privileges, believe that it is because of partiality to them in the Divine favor, that they are thus enlightened and blest. It is plain that if these laws came to man from the Deity, they would flow directly among those who need instruction, and therefore the portion of the world that are not enlightened would soon become the receptacles of wisdom and Divine government, the results of which would correspond in their purity and perfection.

Neither is it righteous to believe that the Deity would breathe forth thoughts to a select number on earth, with the intention that those thoughts should be universally believed and made useful, and meanwhile leave their distribution to be governed by the ten thousand contingencies controlling all circumstantial things, and which, though Man may *generally*, he can not *individually* control. Nor is

it right to believe that any system of Divine teaching can exist in one land, and be entirely unknown and unenjoyed in another; or that if it ever extends to other lands, it will depend for its dissemination upon paper, accuracy of printing, prudence of men, well-constructed ships, favorable weather, or upon any contingencies which are capable of preventing any artificially-embodied teachings from extending any further than to the small portion of the earth's inhabitants among whom they may now exist. Those who have an exalted conception of the Divine character and government, repose confidence only in that which is beyond the influence of contingencies or circumstances, and which even the constitution of Nature can not oppose or reject. And such believe that all laws emanating from the Divine Creator are such as comprehend all living intelligences, such as know no bounds and manifest no exclusiveness in their application but breathe a universal security and Divine benevolence.

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§ 130. Again, it has been supposed that the Primitive History is divinely originated, and is the centre of all moral and righteous truth, to which even Reason—the pure promptings of the judgment—Nature, and all things, should be considered as subordinate; and that the truth therein contained is not universally taught and believed, because the greater portion of the world is yet in ignorance. This supposition is also founded upon a want of due confidence in the potency of *Truth*. For any law, substance, or organization, that is divinely originated, will be the same under all circumstances and conditions, and also will be manifested alike, universally Remember the earth revolved, though the whole world of mankind was at the same time in ignorance of the fact. But with the same propriety might it be said that the earth revolved not until man ascended to a proper degree of mental refinement to receive this truth, as that any other truths have been concealed in the same way for want of mental capacity to receive them.

It is useful to remark, also, that the productions of the vegetable and animal kingdoms are constant and unfailing, and are not affected by the mental convictions of man in the least particular. Nor has one physiological law been arrested in its operation by a universal ignorance of its nature and mode of action. For the Laws governing the Solar System, developing the vegetable and animal kingdoms, and perpetuating physiological operations in the human constitution, are Divine and Eternal, not affected by belief or disbelief; and thus

they proclaim the universal and immutable principles emanating from the bosom of the unchangeable Creator. If any system of religion has the *same* Origin with these laws, then will its effects be as pure, as unfailing, and as universal.

All arbitrary laws that ever existed upon the earth originated in the human mind. And I do not exclude the laws of the Hindoos derived from the Shaster, the laws of the Mohammedans derived from the Koran, the laws of the Medes and Persians derived from the Zend Avesta, or the laws of Moses derived from the Primitive History. Nor is it proper to exclude any of the diversified modifications of these existing in any other portions of the earth: because their influence is partial, and their tendency is to restrict the teachings of the Universal Law as displayed in Nature and in man, and they are therefore unholy, imperfect, and positively unprofitable.

From these considerations it becomes equally just to suppose that all religions and superficial systems of worship have originated also in the human mind. And I do not exclude the system of the Chinese, of the Hindoos, of the Mohammedans, of the Persians, of the Jews, or of any who derive all their distinctive impressions from the teachings of the Primitive History. Any belief that has a tendency to destroy the natural benevolence of a noble mind, or to restrict its movements and circumscribe its sympathies and affections; or any belief which infringes upon the high moral susceptibilities of mankind, and compels man to forsake the pure and divine promptings of Nature, or those manifestations of the Divine Mind, which are *general* and *unrestricted*—is evidently demoralizing, retarding to mental and spiritual progress, and tends to generate sectarianism and unrighteousness, and is indeed not worthy of the most contracted place in the human affections, or among the approved tenets of the judgment.

Those who have speculated upon the imaginary relation which the teachings of the Old Testament sustain to those of the New, should reflect seriously upon all the grounds upon which this speculation is founded. They should also consider that if the Bible is of celestial origin, its *effects* would have been pure and celestial. And if it is of *human* origin, its effects must have been, and will continue to be, in exact correspondence. Let these reflections always constitute a step to be taken before the affections are bestowed upon any system, and before the judgment assents to the truth or falsity of any production.

It will be seen from past investigations that the Old Testament is without a single intimation concerning the production and revealments of the New; that the prophets never intimated that such a book would be written, or once mentioned the name of Jesus, or referred to the account of him which would be given to the world in the New Testament. Nor is there any allusion to the proposition urged by theologians, that the law of Moses, given by the Lord of Abraham, Isaac, and Jacob, was to govern the children of Israel only until a new law and a different set of principles were given to take its place.

This, therefore, is the inevitable and legitimate conclusion of these investigations: that the Divine Mind never institutes a law in one age, to be superseded in another, and by a different law; that Nature everywhere proclaims and demonstrates this truth, and that even the Bible makes no pretensions to the contrary. The prevailing opinion, therefore, must have arisen from a misdirection of the human mind by early impressions and education, and from misinterpretations and falsifications of the Primitive History.

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§ 131. The first book of the New Testament professes to be *according to*, though not *written by*, MATTHEW. This fact, however, involves no useful consideration, though in connexion therewith it may be stated that the sayings of Matthew were subsequently transposed and modified materially by revisers and compilers.

This book commences with a genealogical history of the succeeding generations from Abraham to the birth of JESUS. It then proceeds in a very serious and unsophisticated manner to relate the birth of Jesus. I am not impressed to enter into particulars in relating the history, or in quoting the account; but it is necessary only to consider the internal manifestations of truth in speaking of the things here related.

It is well to refer to Ecclesiasticus for a proper and truthful declaration concerning the importance of *dreams*.* And with this on the mind, it is well to observe that Joseph is said to have received instruction while *in a dream*, from an angel, concerning the holy and immaculate conception—which surprised Joseph, because it was opposed to his experience. And he was also directed in the same manner in his future movements. If Joseph had presented his own testimony that he had had this influx of Divine instruction, then it would be more proper for confidence to be placed in the relation.

* Ecclesiasticus xxxiv. 1–7.

But the book was not written until long after this alleged occurrence, and after the death of Jesus.

Moreover, it is not proper to believe that a *dream* would have been the only medium of the declaration of such a wonderful and incomprehensible occurrence. If the Divine Mind had intended to produce a conviction in the world that this child was of his Spirit, some more grand and noble manifestations would have occurred—such as would have been convincing from their very nature—such as would have been lofty, sublime, and magnificent, becoming the character of the Omnipotent Parent. The whole world would have received a thrill of conviction—and of such a nature, too, that the *judgment* would approve, and Nature everywhere sanction. Instead of this being the case in the instance before us, a portion of the world is led to believe that a violation of physiological law must have occurred, and that the reproductive principles established in Nature were entirely set aside: moreover, such believe that the conception was produced and determined by an invisible and unknown Cause.

And thus the occurrence is called a *miracle*, because of the strange and incomprehensible causes and violations that were engaged in its accomplishment.* Mankind believe this because it is related in the first book of the New Testament, and because it has been believed by their forefathers and confirmed by commentators. And it is at the present time immersed into the hereditary affections of men, but is not in the least degree sanctioned by a well constituted and developed judgment. It is a speculative hypothesis, but not a well-grounded conviction.

Philosophical researchers and investigators do not believe in any law as governing Nature, the planetary system, or the Universe, because their *forefathers* believed it, but because their *judgments* are convinced, and Nature incessantly exhibits demonstration of the truth of the conviction. If this were the case with theological investigators, then would hereditary affection for peculiar modes of faith be banished, and the judgment would receive and cherish only that of which all things around and above contribute evidence.

It is not necessary to appeal to the united experience of mankind to prove that such a preternatural conception is not true: it is only necessary to contemplate upon the celestial majesty of the Divine Mind, and upon his unchangeable laws, to know that he would *never*

* The author remarked incidentally in this connexion that the "virgin" simply meant *young woman* in the language of these writings.

be engaged in such a positive transgression of his own nature and dignity, or condescend to produce such a trivial evidence of his Divine purpose and of the superior character of his Son.

The prevalent ideas concerning this conception can not possibly be received by *every* mind; and it must be plain to all who possess any high degree of spiritual discernment, that whatever opinion can not enter the universal mind, and be sanctioned by the sublime faculty of Reason, must be an untruth.

The human mind will admit all things that agree with its nature, and are congenial to its requirements. But no man (mark the assertion) ever *really believed* the miraculous conception as related in the first book of the New Testament. But mankind have cherished the opinion, not from a conviction of *judgment*, but merely from an *affection for hereditary impressions*. Thus faith in this idea has never ascended the throne of Reason: and when the reasoning faculties turn their attention to the faith of the *affections*, they inevitably discover an unreal and imaginary belief, and retreat from the view as by a positive repulsion. The faculty of Reason is a flower of the Spirit: it blooms, and its fragrance is liberty and knowledge. But the *affections* flow merely from sensation, upon which is impressed hereditary faith. This faith exists only as an unreal direction of the desires and affections; and from the workings of these, some are led to *believe* that the *judgments* are convinced. This is only supporting faith by faith, and endeavoring to deceive the judgment. It is standing in awe, fearing that Reason may break her fetters, discover the deception, and discard all hereditary belief for ever.

The proposition should be well considered, That no *judgment* ever has, or ever can be, convinced of the truth of the miraculous conception. And this is presumptive evidence upon which to predicate the conclusion that the idea in question is untrue. For the reasoning faculty is unfolded as a result of an immutable law, a law that is pure and divine. Consequently, the judgment—the reason—the intellect of man—must be correspondingly divine; and therefore whatever *it* can not sanction, the Divine Mind never created.

The account given of the birth of Jesus by Matthew does not indicate any intention on the part of Joseph and Mary to have it understood and believed that he was the legitimate Son of the Deity, thus deposited and developed in a material form, as is claimed by theologians. If this account of the birth was to be the basis upon which all evidence should rest, of the Divine incarnation, then would Joseph

have proclaimed these facts in a tangible form to the world, as also would Mary have proclaimed her absolute knowledge of the same; and this would have established the truth in the minds of many who dwelt within the neighborhood where the occurrence took place. This knowledge would not have been withholden from the world for the space of many months, while the actual indication of the conception existed, during which time thousands of testimonies would have transpired to produce universal conviction and knowledge.

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§ 132. Matthew, after having related the account as he received it traditionally, closes by saying—"And all this was done that the prophecy of Esaias might be fulfilled, saying, 'A virgin shall conceive and bear a son.'" This passage is entirely disconnected from the subject on which Matthew was speaking, and can not possibly be made to represent an intention on the part of Isaiah to prophecy concerning this circumstance, nor as in any way affirming its truth, although the occurrence is said to be a fulfilment of the prophecy.

Again, such a Divine manifestation of original design, would not have been inculcated by an appeal to such superficial evidence as proving a foreknowledge of the occurrence, or as demonstrating its accomplishment. This quotation is entirely derived from the seventh chapter and fourteenth verse of Isaiah, and is used for a purpose for which it was manifestly not designed. It is well to understand the origin of this expression in Isaiah, and thus to see how utterly disconnected the passage is with the circumstance related by Matthew. After the death of Solomon, the Jewish nation became divided into two kingdoms or monarchies. The kingdom of Juda possessed Jerusalem as its centre and capital, and at the time this passage was written, Ahaz was their king. The other nation was called the kingdom of Israel, whose capital was in Samaria, and Pekah was at this time their king. The nation of Juda followed the line of David, but the nation of Israel that of Saul. At this time, also, Resin was the king of Syria. Pekah and Resin fought many battles against each other, each, meanwhile, entertaining hostile intentions toward Ahaz and his kingdom, which was then at peace. Subsequently, Resin, king of Syria, and Pekah, king of Israel, joined their armies and marched into the kingdom of Juda, against Ahaz. Isaiah (according to previous delineation) was generally beloved because of his strong social affections, and for the abundant sympathy which he ever manifested toward those who were under trials and

afflictions, of whom he was a general consoler. Being a resident of the city of Jerusalem, and possessing much popularity, he was requested by King Ahaz to come and prophesy concerning the result of his anticipated contention with the two kingdoms that were then against him. After having some conversation with Isaiah, he called for a *sign* as evidence of the truth of Isaiah's prophecy; to which the latter said, "Behold, a virgin *is** with child, and beareth a son. Butter and honey shall he eat, and before he shall know to refuse the evil and choose the good, these kingdoms shall be relieved of both their kings."

According to biblical chronology it was over seven hundred years after this prophecy that the birth of Christ related by Matthew took place. But, as has been shown by previous remarks, the signifier must precede the thing signified, or else there is no signification. Therefore, if Isaiah had reference to the birth of Christ, then the *sign* was no evidence nor signification to Ahaz, inasmuch as it happened *after* the thing to be signified. It is plain that Isaiah had no such reference; and it is not right to look upon such *superficial* evidence as sustaining that which has been supposed by commentators to be of *divine* origin and design. When Isaiah prophesied concerning the establishment of the kingdom of peace, and the growth of the Tree of Righteousness, he employed *general* and *unlimited* expressions. He presented no sign, with the exception of those signs existing in the tendency of things, and in the nature of his interior promptings and intuitions.

Nothing could be so much against the character and dignity of any individual as such unjust and unrighteous accounts as are given concerning the birth and life of Jesus. Such things as are related are indeed derogatory to the purity and refinement of the character of this personage, in the minds of those who reflect understandingly. The account also derogates from the character of the Divine Mind, and removes from him his celestial dignity.

Matthew proceeds to relate an account concerning a star that was seen in the east by the wise men who came from the east to Jerusalem; and these were instructed by Herod to go and search out the residence of the child, that he, with them, might go and worship him. He relates that they followed the star, which was a silent indicator of the place where the child was.

* The speaker *incidentally* remarked, in conversation, that t[illegible] was employed by Isaiah.

It is well to remark, that it is not easy to behold a star in the daytime, nor is it probable that any solar system could be so disconcerted, or its movements so deranged, as that a star belonging to it could perform the office of a messenger. This account, however, is only related as a traditional impression received by Matthew.

After the wise men found the child, they presented beautiful gifts of gold, myrrh, and frankincense, and departed, by interior direction, to another portion of the land that they might not be compelled to inform Herod of the child's locality.

Again, it is said that Joseph *dreamed*, and by impressions thus received, was led to depart, with his wife and child, into Egypt. It is well, however, to remark, that Herod's proclamation to put to death all the male children, was generally circulated before Joseph departed into Egypt; and it does not evince much capacity of discernment for a man under any perilous circumstances, to rest when in danger until prompted by a *dream* to escape.

They departed into Egypt, and remained there until the death of Herod. This Matthew endeavors to confirm by quoting a passage from the eleventh chapter of Hosea and first verse. It is only necessary to read the passage quoted to discover its non-allusion to that to which it is here applied, and the uselessness of the application. It will be seen that the chronology of Matthew, and his account given of the death of Herod, contradict entirely the record of the same circumstance in the book of Luke. For Luke in the third chapter and twenty-third verse, says that "Jesus began to be about thirty years of age" before he began to preach, "being as was supposed the son of Joseph;" and afterward, viz., in the thirteenth chapter and thirty-first verse, he relates that one came to Jesus and said, "Get thee out and depart hence, for Herod will kill thee." The language which follows is exceedingly unlike the kind spirit of Jesus. He is represented as calling Herod a fox, and sending a message which could not have been prompted by his refined soul. Thus, Luke represents Jesus as being thirty years of age before he began to preach and that at *that* time Herod sought his life: while Matthew relates that Herod died before he returned from Egypt. This discrepancy has been overcome by commentators, by referring Luke's account to a king, who succeeded Herod, of the same name. But evidence of the independent origin of the two accounts is not derived from any reliable profane or ecclesiastical history, inasmuch as these manuscripts

were uncollected and uncompiled for more than three hundred years after the birth and life of Jesus.

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§ 133. Matthew then proceeds to speak of the prophecy in the book of Hosea, eleventh chapter, first verse, which says, "out of Egypt have I called my Son." This passage has no signification except in connexion with the verses preceding and following it.

Then, again, in connexion with the account of Herod's putting to death all the male children, he quotes from the thirty-first chapter of Jeremiah and fifteenth verse, which says: "In Rama a voice was heard, weeping and lamentation, Rachel weeping for her children, and would not be comforted, because they were not." It will be remembered that Jeremiah was a pathetic describer of suffering, and a sympathizer with those who were of his brethren and nation, and also that he himself suffered many afflictions, of which his lamentations evidently bear testimony. This passage is derived from one of his pathetic strains while meditating upon a subject sustaining no connexion whatever with the destruction of the children by Herod.

Then, again, Matthew speaks in connexion with the return of Joseph from Egypt, and his going to the city of Nazareth, saying that this was done "that it might be fulfilled which was spoken by the prophet, He shall be called a Nazarene." (Matt. ii. 23.) At the time this passage was recorded, this expression existed in one book of the Psalms, but this was subsequently voted uncanonical; and hence at the present time there is no such book in the Bible.

Further on (chap. viii. 16, 17), there is a quotation from the prophecies of Isaiah, fifty-third chapter, fourth verse, which Matthew cites in connexion with the healing of the sick and casting out of devils, saying that "himself took our infirmities and bore our sicknesses." This is in no way applicable to the doings of Jesus in casting out devils and healing the sick; for notwithstanding Isaiah mentions no name, his remarks are distinctly and *only* applicable to the sufferings and afflictions of one Jeremiah, who lived at the time this was written.* Although the allusion is indefinite and obscure, yet it is decidedly to him that the passage alludes. It could not have applied to Jesus or his kind and gentle treatment of the sick and diseased; for he neither

* In answer to a question, the clairvoyant informed us that this Jeremiah was a friend and associate of Isaiah, was a man of very amiable disposition, and a general sympathizer with human suffering—but still, from various causes, was subjected to persecutions and afflictions.

took upon himself their infirmities nor bore their sicknesses, but was merely active in *relieving* persons of those afflictions which neither they, himself, nor any other person afterward, possessed.

Matthew also quotes a prophecy as referring to Christ's dwelling in Capernaum.* This, again, upon examination, appears to bear no distinct evidence of being intended for the purpose for which it is employed by Matthew.

Again, Matthew relates that Peter drew his sword and cut off an ear of one of the high-priest's followers. He was commanded to desist from any defence, and permit the enemies of Jesus to proceed in their own way, that another prophecy in the Scriptures might be fulfilled (Matt. xxvi. 51, 56). But the verification is not discoverable in any prophecy, when the same is duly analyzed. Neither is it just to associate the deeds of charity, purity, and benevolence, performed by Peter, with such an act as is here ascribed to him; for Peter was a much-engaged disciple of the great Reformer. Swords, and their use, have no possible connexion with charity, purity, and righteousness.

Again: a quotation from Zechariah (xi. 12, 13) is made to refer to the thirty pieces of silver with which a potter's-field was bought for the burial of strangers (Matt. xxvii. 5, 9). This, however, is not the intention of the original text, where the whole account is distinctly given as having no reference to a potter's-field, but merely to a *potter*: while Matthew makes the account affirm the thirty pieces of silver in possession of Judas to have been expended for a *potter's-field*.

He also (chap. xxi. 1–5) relates the account of Jesus riding into Jerusalem upon an ass as fulfilling another prophecy (in Zechariah ix. 9). Commentators have supposed that this was an act evincing the gentleness and humility of the character of Jesus. But there exists no manifest reason for this conclusion, inasmuch as asses were the animals usually employed for such purposes, and camels and dromedaries were engaged in more oppressive labors.

Then, again, he quotes (chap. xxvii. 35) from the prophecies (Ps. xxii. 18) in speaking of the casting of lots for the garments of Jesus, in order to determine to whom they should belong. This can not sustain or confirm this prophecy; neither can the allusion or the quotation be of any use in proving prior knowledge of the occurrence:

* Matthew iv. 15, 16, as taken from Isaiah ix, 1, 2.

for the casting of lots for garments in similar cases was a universal custom of those days.

In all, Matthew makes twelve quotations from the prophecies of the Old Testament, each of which is as disconnected from the subject to elucidate which it was quoted, as the birth of Christ was disconnected from the fact that the kingdom of Ahaz should not be invaded or overthrown. These are collateral and abstract sentences contained in various books of the Old Testament, from which, if disconnected, they have no signification. And it must be indeed unrighteous for any history, record, or system, to urge such superficial and evanescent evidences to sustain it. And nothing can convey stronger and more unequivocal evidence against any system, history, or alleged occurrence, than the discovery that it is sustained by a number of superficial and merely-apparent proofs, all of which, when analyzed, are not worthy the serious reflection of any mind, to say nothing of the character of that Divine Being who rules omnipotent in higher spheres. I find no allusion in the Old Testament to any isolated circumstance that happened at the birth or during the life of Jesus. And even if those passages quoted by Matthew appear in their *form of expression* applicable to any circumstance that did occur, this does not prove that they are divine or genuine. For these occurrences recorded by Matthew were minor and isolated circumstances, having no connexion with general law, and could not therefore have been truthfully foretold by any person receiving interior or divine instruction. To understand the force and application of former remarks upon the probabilities of truthful prophecy, it would be well to compare the superficial quotations made by Matthew, with the explanation which has been given of the nature and province of all prophecy or interior instruction.

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§ 134. Having briefly spoken concerning the superficial evidences accumulated by Matthew to verify his traditional history, I will now proceed to speak of the origin of many important doctrines, at least esteemed as such by theologians, as derived from the book of Matthew. This book contains many sayings which it is righteous and profitable to analyze and explain, these holding, as they do, a close relation to real, transpiring facts, from which the materials of the [illegible]rd have been superficially collected.

[illegible]atthew proceeds to relate in a promiscuously historical manner, [illegible]lection of the apostles who were to follow Jesus and assist his

workings, and also to promulgate his existence, character, and teachings, to various nations of the earth. He also gives an account concerning the sermon that was preached upon the mount, the influence it had upon the auditors, the observations which the multitude made upon its prominent features, and concerning the principles therein inculcated. He also relates the prophecy of Jesus concerning the destruction of Jerusalem, and the end of that era, age, world, or dispensation. On the question as to the origin and truth of these relations, I am not at the present time intending to speak; but the object is to analyze some of the most prominent theological speculations that have been based upon this merely-historical narrative of Matthew.

The first of these is the opinion concerning the use and intention of the birth and teachings of CHRIST. It has been supposed that he was a designed instrument, possessing in spirit the Divine qualities of the Creator, to redeem the race from a low degree of physical wretchedness and spiritual death, so that they might thus be restored to a position they once occupied, and become subjects of the favor and goodness of the Divine Mind.

This speculation is founded upon the assumption that man at one time was pure and unsophisticated, and far more advanced in physical and intellectual attainment, than at the present period. It is plain that *this* is founded upon a very equivocal and unwarrantable basis, because it is strictly mythological—an opinion that arose from the early conception of the origin of evil. It was entirely imaginary, and was handed down through each succeeding generation, undergoing successive modifications, until it was historically introduced into the Old Testament, from which it has been extensively disseminated by theologians. Moreover, the belief in such a defect in the human race—in such an absolute retrogression—is a virtual denial of the superior harmony of Creation, and of the perfection and the universal knowledge of the Divine Cause; and the Deity is thereby charged with a want of Wisdom—with an incompetency to produce an *Effect* (which is the Universe) corresponding to himself, who is the *Cause*. From this, it is made unequivocally evident that this speculation concerning the design of Christ's advent is only attributable to the fertile imaginations of those who confined their spiritual and natural observations to the superficial inconsistencies consequent on human existence.

Again, it is supposed that Jesus came to inform the race of principles never before taught, by and from which mankind might be re-

stored to primitive innocence and spiritual perfection. This is a proposition equally unfounded: for it can not be proved from his teachings, or from any ecclesiastical history, that any principles were by him promulgated that had not an existence in the minds of many enlightened men in previous ages. Furthermore, this is giving him power to create that which could not be created, and of unfolding that which had no connexion with the nature and constitution of man, nor even with the pre-knowledge of the Great Positive Mind. If he came to teach that the germ of which was never before deposited in the human mind, then would his teachings have been unprofitable and beyond the possibility of any human practice. If they were *new*—disconnected from the teachings of *Nature*—then would man be incapable of conceiving of their importance, because they would have *no affinity* with any principles dwelling in his constitution.

Again: it is supposed that he came to be and act as a mediator between the Divine Mind and his children. That is, to be a creator of a mutual affinity, such as might join together the universal creations and their Creator! to form a connexion between Cause and Effect, so that a relation might exist between them which never had before existed! If he was designed as a mediator, then he was entirely incapable of performing the office for which he was set apart. For how is it possible for a medium to be added to any *already-united* system, the relations of which are the relations of Cause and Effect? This proposition is also superficially founded; and its tendency is to destroy in the mind the order and uniformity of the vast creations of the Universe, ALL of which sprang spontaneously from an inconceivable VORTEX by the impulse of an ETERNAL CAUSE.

The belief that Christ was to be a medium, by and through which man might ultimately ascend to higher spheres, is a belief which is most unrighteous, and has a tendency to create hostility, exclusive sectarianism, and presumptive arrogance. It elevates one person above another, and tends to establish exclusive privileges. It tends to impress deeply upon the uninformed of mankind that they are by nature exceedingly sinful, depraved, and despised of Him who is called their Creator. It breathes envy, bigotry, and superstition, into the heart of man, into the bosom of society, and almost causes the human judgment to sanction the same. It is a belief that depreciates the constitution of Nature, of man, and of his spiritual principles, together with that CAUSE who breathed them all into being. It is indeed a belief unworthy the human affections; it is too unholy to

be entertained even by the uncivilized of the earth; it should be banished from the world for ever, because it is destructive to a proper knowledge of the cause of human existence, of the characteristics of man, of his spiritual possessions, and of his immortal destination.

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§ 135. Again: it is supposed that Jesus came to bring life and immortality to light; and that by revealing these to man, and employing means to produce conviction of their truth, the race became instructed, and thus knew of spiritual life and an immortal existence. This proposition can not be legitimately derived from the New Testament; for there it stands as a mere incidental and impassioned remark, and not as designating an important feature in the nature of Christ's mission. If the revealment of this truth was the intention, and Christ was the means employed for that purpose, then the means has been inadequate to the end; for life and immortality are neither demonstrated, nor clearly taught in any of the books, either of the New or Old Testament. A conviction of life and immortality flows only from a knowledge of the nature and constitution of matter, and of the Divine Essence which animates it and all forms in being: also from the spontaneous teachings of the Spirit, and the corresponding sanctions of Nature of the Divine Mind, and of the immutable principles which control and make of the Universe a perfect and harmonious Whole. He did not unfold the knowledge of these things; and therefore it can not be truthfully said that he was designed to bring life and immortality to light. Besides this, the doctrine of immortality and a belief in spiritual life existed in the world long before either the New or the Old Testament was written.

Then it might be argued that he came to *confirm* and *develop* that which had already been implanted in the human mind. Even this can not be true: for he neither confirmed nor developed the previous convictions of men on this subject: nor have the teachings of any portion of the Bible done this; but instead thereof they have, as interpreted, drawn a darkening mantle between the natural yearnings of the spirit and the blooming beauty of the celestial home. The Bible has even *darkened* the pathway that once was illumined by the spiritual promptings of mankind. It has obstructed the progress of physical and spiritual development, and has therefore operated *against* its *alleged* design, which was to inform man of the relations of his present existence, and to illustrate and demonstrate future and im-

mortal life. It has failed to do this, and hence the proposition under review is more a child of the imagination than of the properly-unfolded human spirit.

Again: it is supposed that Christ was designed as a medium by and through whom man might escape eternal condemnation. This is, indeed, an opinion not transcending the theology of the early inhabitants. And what is more notorious still, is, that it is believed, and flourishes to the greatest extent, where folly, ignorance, and superstition, exist in abundance. It is no less notorious that as the human mind discards preconceived opinions, and becomes intelligent, this horrible and unrighteous dogma recedes; and it is as far from an enlightened judgment, as intelligence is from ignorance. It originated in darkness—it develops darkness—and is itself so exceedingly dark, that it can not approach the serene and brilliant light that surrounds the throne of an enlightened reason. Men have been led to believe in the existence of an ocean of unceasing flame, where one wave of fire succeeds another, sustained by the fuel of discarded and condemned human spirits, whose sufferings would add to the glory and majesty of the Divine Mind, who, with all complacency, receives the perfumes thereof, as the fragrance from an open flower! By him this burning abyss is thought to have been created; and that from him also proceed the fiery darts aimed by the omnipotent vengeance, of dark and *terrible* damnation. Indeed, it is supposed that he is the great *Fire Kindler*, and that he fans the flames by his own breath, and consumes innumerable spirits of his own creation, in the bosom of that terrible gulf, that has so *divinely* and so *properly* originated!

There is no truth, nor can it be said that there is one particle of pure thought, in the proposition that Christ came to pay a debt that mankind contracted. If this were true, then even the fiery gulf supposed to have been created, would be ultimately robbed of its possessions; and thus the Creator would be involved in the charge of instituting that which is absolutely useless, and, consequently, in the charge of absolute imperfection. As this popular and imaginative belief originated in the very bosom of darkness, ignorance, and imbecility, it is not proper to dwell upon its hideousness and absurdity, because it will die in the habitation of its birth, and thus be sacrificed on the altar of pure Reason and Intelligence.

Christ, in foretelling the destruction of Jerusalem, according to the record of Matthew, made use of many metaphorical illustrations

and expressions to elucidate the subject on which he was prophesying. He makes use of heathen parables and fearful illustrations, because these were in use, and his hearers could comprehend their meaning. This is conclusive evidence that his auditors were not far beyond the superstitious theology of previous and long-forgotten ages. He makes use of the terms "hell," "angels," "darkness," "weeping and gnashing of teeth," "ye cursed," "the undying worm," "the fire that is not quenched," and in connexion with punishment, uses the word "for ever," "everlasting," etc. These were customary phrases, and were sometimes applied to the great abyss of which the Sun was a representative. At other times they were applied to darkness, death, grave, pain, wretchedness, and a valley near Jerusalem which was used emblematically to represent filth, loathsomeness, disease, perpetual pain, death, and evil spirits or actions. The term *sheol* was synonymous, originally, with the first of these expressions; and *hades* is a Greek term of the same signification. *Gehenna* is an entirely insignificant term, and is a total corruption of two disconnected words. It is derived from *Gqi*, the name of the valley near Jerusalem, and *Hinnom*, its owner. Thus joined, it forms in the Greek, *gehenna*; and it is, therefore, a word whose origin is as corrupt as the valley which suggested it, and as that imaginary abyss (hell) to which it is applied at the present day.

Those who urge the *antiquity* of a belief in hell in proof of its sacredness and truth, should pause one moment and reflect, that the further research is made into the depths of antiquity, the deeper and darker grows the folly, ignorance, superstition, and imbecility, of the human mind as then existing. And it may well be said that this doctrine is of so great an age, that it defies all skepticism on that score, and all investigation as to its origin. It is not in the least degree surprising, that such a doctrine should be of so early a birth, inasmuch as all the most repulsive superstitions originated about the same time, and have existed from the remotest periods of national antiquity. More developed and consistent views, which originated only in the pure teachings of the judgment, are not regarded with the same veneration, nor as being equally sacred, because they have so *recently* commenced their destructive work against all long-established superstitions and crude theological systems.

Christ, then, in dealing so extensively in oriental allegories, and the customary expressions of those days, has been understood as teaching this doctrine; and it is supposed that the inculcation of this

constituted a part of his peculiar mission to mankind. Notwithstanding the terms which he used were *originally* applied to an actual abyss of burning flame, and are in some instances thus applied in the Bible, the doctrine is as false as the superstition of generations past. Indeed it is so obviously and absolutely inconsistent, that the enlightened judgment can scarcely conceive of so gross a belief having an actual existence.

Here, then, is another theological proposition based upon mere imagination, and for which there is no rational foundation.

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§.136. Theologians are in the habit of manufacturing most ingenious and cunningly-devised creeds, and of claiming them to be founded on the Bible. These are put forth to the world, accompanied with most severe and imperative demands that they should be *believed*. To enforce these demands, theologians will quote a passage from the New Testament which says: "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." This policy somewhat resembles that of Matthew, who labored to confirm the truthfulness of his record by quoting promiscuously from the prophecies.

People of many nations will bow in silence when their potentate exclaims, "I am your king." Others will tremble when their king exclaims, "You shall be beheaded." The Medes and Persians shudder when recurrence is made to the immutable laws and requirements derived from the Zend Avesta. The Chinese are in a similar state of fear, bondage, and depression. The Hindoos will fall and worship the Shaster, and will greatly tremble as the Brahmin points to it, and then to a flash of vivid lightning, in enforcing faith and submission. And what is still more to be regretted is, that the whole Christian world can be made to tremble, and to discard the dictates of their judgment, and almost to renounce proprietorship over their own persons, when the theological teacher points to the Bible and exclaims, "*He that believeth not shall be damned!*" It is to be deeply lamented, even unto tears, that a portion of the world should be thus called *Christianized*, while public teachers are examples of folly, ignorance, and fanaticism, unworthy of an existence in the nineteenth century.

Thus an evanescent and unreal theology is in the world, because men have been so situated and influenced as to become superficial expounders and commentators. These men are indeed most un-

justly called theologians; for it is absolutely demonstrated that the Universe or Nature, is the Great Revelation of the Divine Mind, and is the universal and eternal Expounder, Commentator, and Preacher. In order that a man may be properly termed a theologian, he should take his text in the universal book of Nature; and his sanctuary should be the expanded earth, and the unfolded heavens.

From the foregoing considerations, it is made evident that not one of these propositions concerning the mission of Christ, can possibly have the least foundation in truth. The universal testimonies of Nature and her laws, justify any strength of assertion to this effect.

Again: it is said that Christ had a *Divine commission*, to prove and establish which, he performed many incomprehensible *miracles*. How such an opinion can be derived from the literal teachings of the New Testament, it is impossible to conceive; for although Matthew and the apostles seriously believed in the miracles, they have not in all their writings intimated that these were designed as a confirmation of Christ's mission, nor do they represent him as ever making any such a declaration.

Matthew relates some miracles that were performed by Christ after descending from the mount, and while travelling through various portions of the land It is well to mark the reading of those records. Those miracles would apparently never have been performed, had not Christ been earnestly solicited by those desiring relief and assistance. He is represented as rewarding their faith and confidence in him by complying with their desires. But if the miracles had ever been designed as a means by which the exalted character of his mission might be demonstrated, then would they have been performed under different circumstances, and at other times besides when he was prompted by his own sympathy for the suffering, and by their earnest solicitations for relief.

So far, then, biblical interpretation has transcended the meaning of the expressions interpreted, and is therefore void of all proper and truthful suggestion, and has its foundation only in imagination and misconception.

Again: it is said that no system of religion is sustained by miracles, with the exception of that found in the Bible. This is not true. Mohammed, who wrote the Koran, appeals to the authority of miracles to establish a belief in his revelation—miracles, too, which he says he himself performed. He says that he was transfigured, and

thus passed through ninety heavens in one night—had a long conversation with the Deity, and returned again to the earth early on the subsequent morning! Surely, a greater miracle than this has never been recorded. Zoroaster also constantly appealed to the marvellous faculty of the human mind for credence in relation to his very strange and miraculous conversation with the gods. Moreover, the doctrines of miracles, like the doctrine of endless suffering and condemnation, can boast of a very early origin; and hence the claims of theologians, as based upon this ground, are worthy of at least as much veneration, because of their antiquated birth.

Again: it is said that miracles were not only intended to demonstrate and establish the Divine commission of Jesus, but also to establish incontrovertibly the Christian system of theology, and that his mission and the Bible were established by *supernatural* evidences and manifestations. Thus the miracles are considered works accomplished by supernatural potency. It is perfectly clear that nothing *is*, and nothing *can be*, but the Divine Mind, which is the *Cause*, and the Universe, which is the *Effect*. Cause and Effect thus *uniting* and *harmonizing* in one sole System, it follows that whatever occurs in any of the innumerable departments of the Universe, *must* occur because it is caused by a *natural instigation*. Nothing, therefore, can occur in the vast empire of universal creation opposed to, or transcending, the principles of Nature. All things, then, whether organized or unorganized, developed or undeveloped, must be strictly and unequivocally NATURAL. If anything, therefore, *transcends* Nature or the natural movements of the Universe, it must be an effect of absolutely *nothing*. The term *supernatural*, then, indicating something *above* Nature, is a solecism; and nothing is more distinct than the untruth of the theological proposition that miracles were accomplished by *supernatural* power: for that is clearly teaching that they originated from *nothing*, and consequently never existed. It is indeed remarkable that any system of religion could have been so effectually established by manifestations in evidence of its truth, caused by an Omnipotent NOTHING! On the other hand, it would indeed be a miracle if such systems of *belief* did *not* exist where folly and ignorance universally prevail, and where have existed circumstances favorable to the development of so many superstitious ideas.

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§ 137. Again, it is alleged that the apostles were selected to witness these miraculous displays, and to communicate the facts to the

world. This, it is supposed, they would truthfully do, because they were good and disinterested men. This is a proposition scarcely worthy of comment. If these apostles were chosen, did they not become at once deeply interested? And if they were such good and righteous men as they are represented to have been, would they not have been so pure and harmless in disposition as not to carry with them *swords?* for it is plain to every mind that *swords* and *goodness* have not a very *close* affinity. And what prevented Peter, when he drew his sword and cut off an *ear* of the servant of the high-priest, from cutting off his *head* also, is not clearly explained. It is plain that whatever spirit prompted the first act, could have severed the head with as little compunction.

If the apostles were chosen to communicate the knowledge of those miracles and the teachings of Christ to the world, would they not have drawn up a voluminous account of the miracles performed, such as would have flowed through all the channels of the Christian dispensation? And would not this account stand at the present day as a monumental evidence of a Divine intention as connected with the display; of the absolute truth of the Christian religion, and also of the unequivocal knowledge of those who were eye-witnesses of the things related? Instead of this, they make no announcement of any such intention of Christ, or of any such conviction in their own minds. In their writings in the New Testament, they relate the miracles as being acts merely incidental to their journeyings; and those performed by Christ were not regarded by any of the apostles, nor by Christ himself, in any other light than as promiscuous and incidental occurrences of his life.

Matthew was certainly not capable of being an eye-witness to those miraculous works of which he speaks, because he was an officer under the Roman government many years after the death of Jesus, and did not become an apostle until he was greatly advanced in life. He then only wrote a few accounts, and at last died a martyr in Persia. Ecclesiastical historians have striven to make it appear that he wrote the first chapters in the book ascribed to him; but they have failed, merely because *it is not true.* Besides this, no information is given of Matthew by any historian who lived in those days, because he deserted the Jewish and adopted the Christian religion in the latter part of his life, and did not become in any degree popular, except from the fact that he suffered martyrdom under the government of Persia.

Then the proposition under review can not be proved, either from ecclesiastical or profane history. Besides, this proposition was never taught by Jesus, scarcely intimated by the apostles, and entirely disbelieved by the whole Jewish nation, who were in a condition to be eye-witnesses of the occurrences; and if these had been convincing, they would have been convinced.

Again: it is said that as the miracles were designed to confirm and establish the Christian religion, and as they really were performed and actually witnessed eighteen hundred years ago, it is absurd and even unrighteous to entertain a suspicion concerning their original intention or actual occurrence. This proposition bears no evidence of consistency, inasmuch as it arbitrarily demands *universal faith*. It is impossible for the divine principle of reason to be convinced of anything without a positive knowledge of some foundation whereon its truth may rest. Faith may exist as an evanescent conviction of the *affections*; but the *judgment* knows of no faith, no belief, but that which flows from the basis of absolute and unequivocal knowledge. Then in order to justify the demand for universal faith in this proposition, equal evidence must be presented to every mind, in every age: for otherwise mankind can not be convinced.

But the proposition as it stands is equivalent to saying, that, as the sun gave forth its light, heat, and fertilizing atmosphere, six thousand years ago—at which time it ceased to shine; and as those who were then living recorded that occurrence, together with a description of all the fertility produced by the sun's congenial influence; therefore man must *believe* that it once shone; and then to him the productions of the earth will continue the same. This would be as consistent as to demand faith of the human mind in a thing or occurrence which all probabilities and possibilities, and the universal testimonies of Nature, are against. It would be like calling upon man to enjoy the light and heat of the sun *now*, because it was enjoyed six thousand years ago; or to believe that the earth continues to be fertile, because it was so when blessed by the smiles of the sun. Belief in the miracles must cease with the cessation of the evidence—the same as the earth would be rendered barren should the sun cease to shine. An approval of the proposition under contemplation would be as impossible to the enlightened judgment (because of the universal evidence against it) as it would be to believe that the sun had been arrested in its course, while Divine harmony continues to pervade, and join inseparably, all created things.

§ 138. The miracles as recorded in the New Testament are of such a nature as only to create *fear* and *marvellousness* in the minds of those who might witness them, and also in the minds of those who hear or read the accounts of them. They are not represented in a manner becoming the object for which they are supposed to have been intended, and are entirely void of all that high and celestial dignity which they would naturally be expected to possess if they were of Divine origin. Nothing can be more unjust than to interpret those relations in the New Testament as having an important bearing upon the question as to the truth or falsity of Christ's Messiahship; for they are entirely destitute of those high and exalted manifestations which are constantly and unvaryingly displayed in the mighty architecture of the Universe. There exists in them no grand and elevated principles—no intrinsic beauty or excellency which can or will have any tendency to benefit or reorganize Mankind. It is well to inquire what possible good can arise from a little experiment like that of turning water into wine, or from any of similar nature? Besides this, all who are acquainted with the chemical relations of substances, and the laws of their combination, will at once conceive that such an occurrence would be entirely opposed to those laws, and could not, therefore, have taken place.

Another account is related of two men "possessed of devils" presenting themselves to Jesus for relief. The devils are represented as at that moment beseeching Christ to let them depart from the human form, and enter into a herd of swine at a short distance from them. Jesus is represented as granting their solicitation; and at once they left the persons and entered into the swine—which, being exceedingly deranged by this very unjust intrusion, ran over a steep place, and were destroyed. It appears from this that man in that instance was but little superior in his nature and organization to these animals whose lives were destroyed: for the "devils" would not have desired to change their habitation thus *immediately* and *directly* from the forms of the men to the forms of the swine, had not some close *relation* existed between the two. And there could not possibly have been instituted a better and wiser plan to accomplish the destruction of a multitude of such annoying and intrusive devils than the plan here carried into execution. For there exists no account whether they evacuated the interior of the swine on their way down the precipice to the water, or whether they, with the swine, most effectually "perished." Certainly no one will presume to say that this is not

one of the most *useful* and *important* miracles that is recorded in the New Testament.

Further, this wonderful performance astonished and excited the inhabitants of the place to such a degree, that they are represented as persuading Jesus to depart out of their coast. Indeed, nothing can be more just and natural than this; for what man or community would not apprehend a great deal of injury and injustice from the existence of a person among them so effectually engaged in destroying their herds? It is a most happy reflection that this is a mere record of Matthew, but was not an actual occurrence.

The character and tendency of the miracles related prohibit completely the possibility of their Divine intention as apprehended by theologians, because they were exceedingly limited, and their use was confined exclusively to the persons receiving such medical assistance as they afforded. Such deeds of charity, sympathy, and benevolence, are to be admired in the character of any person who ever has lived or ever will live on earth; but further than this, they are of no importance, and demand no veneration nor approbation. For they are simply the good and just deeds which may be performed by any person who is *naturally* qualified for their accomplishment.

But there has arisen a vast amount of misapprehension concerning these miracles, from the *style* of the written record. Matthew, and all the other apostles, record the cause and effect as occurring in rapid succession—almost simultaneously. Such expressions frequently occur as—"He laid his hands upon him, and he was healed." So in all the cases mentioned of palsy, lameness, blindness, deafness, and other physical infirmities, cured by Jesus, the effect is related as though it followed the cause *immediately*. All who are acquainted with physiological principles, and with the calm, gentle, and energetic movements of the human organization, are persuaded—even positively convinced—that no cause can be brought to act so as to produce health as an *immediate* result, in case of any established disease. Therefore, notwithstanding the things recorded *were* performed, they were effected by causes agreeing with the nature of the human system; and the re-establishment of health, which actually occurred, was effected *gradually*, and by means adapted to the temperament of the individual, and the nature of the disease.

But Matthew and others have conveyed a wrong impression by relating those circumstances in such an unqualified manner. Their

form of expression was similar to saying, "The sun retired behind the western hills, and all was involved in darkness;" or, "One applied such a medicine, and was cured;" or, "I deposited a germ in the earth, and behold this beautiful tree!" or, "We sowed the seed, and we gathered the harvest." This would be leaving, as Matthew did, the intermediate period between cause and effect entirely unnoticed, and recording the occurrence in *general* terms, and in a comprehensive manner; and the same style of narrative is frequently exemplified in the writings of the apostles. I do not make this remark to relieve those passages of their inconsistency (though the writers of them evidently believed as they wrote), but merely for the purpose of revealing the cause and origin of those expressions.

If thousands of such experiments were performed as the casting out of devils, or transforming water into wine, or destroying the lives of a number of undeserving swine, or the withering of a verdant fig-tree—what possible use—what grand design—what celestial result would be accomplished? Would not such means be altogether inadequate to the fulfilment of the end for which they are supposed to have been originally designed? Are they not useless and insignificant manifestations, such as have a tendency to corrupt a just faith in the workings of the Great Divine Mind? Are they not, indeed, most unworthy the dignity of any *human* being, to say nothing of the GREAT CAUSE, which is the very Essence of Infinite Perfection? Have they any tendency to extirpate evil from the earth? It is distinctly evident that the race of mankind were not benefited when they were performed, nor prevented from subsequently becoming most unrighteously disorganized. And have not the very existence of those accounts caused war, persecution, martyrdom, and death? Have they not divided nation from nation, by establishing an antagonism in those personal and national interests which should unite them as a brotherhood? Nay, has not even the whole Christian world, so called, been divided, and each person drawn the sword of sectarian hostility against another? Are these celestial effects, indicating that the cause was divine intention, and born from the bosom of celestial Perfection? If such is the cause, do the effects correspond? If these things were designed to produce conviction of the Messiahship of Christ, could it have been possible for the efforts of Divine Wisdom and Power to be thus completely deranged and baffled? And if they were designed to convince mankind, why does skepticism go on increasing as knowledge advances?

It is distinctly clear, that they have produced precisely the effects which might naturally have been expected from their operation upon the minds of the superstitious and uneducated generation which so earnestly believed them. They were written under the promptings of misguided judgment; and having thus originated, their effects have fully corresponded in every generation, even to the unfolding and ripening of the human mind in the nineteenth century.

The theological propositions, founded upon the supposed performance of supernatural miracles, are so completely transparent, that the discerning mind can not fail to see their utter nothingness. And though volume after volume has been written to elucidate these opinions metaphysically, I am constrained to leave them all unnoticed, because they appear to me as the shadows, and not the substance of things.

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§ 139. I now proceed to an investigation of the fundamental and essential principles of what is claimed to be a pure and celestial theology, or, rather, of the four pillars upon which the theological superstructure is sustained. And I would bespeak particular attention to this attack, because it may be that it will demolish the whole system, and leave nothing of it but a mass of disgusting rubbish. The first point is "Original Sin;" the second, "the Atonement;" the third, "Faith;" and the fourth, "Regeneration."

1st. *Original Sin.* To dissect this proposition in all its numerous forms and modifications, would be to interfere with that which is not capable, because of its unsoundness, of receiving any interference. But there is one principle involved in the subject, by which the human mind has been most unjustly perverted, and this principle demands a brief notice. It represents man as being originally pure as to his physical and spiritual nature, even as a flower from the bud of the divine creation; and that he possessed nearly all the characteristics of a celestial being, pure, spotless, unsophisticated. While thus existing, temptations were placed before him, of so captivating a nature that he was unable to resist them. Oh, how unjust, to charge the Divine Mind with creating man, and endowing him with all the attributes of purity and goodness, and at the same time withholding from him a competency to resist temptation! How unholy to accuse him of constituting man a perfect being, and at the same time instituting a most destructive plot to injure him for life, and perhaps for ever! a plot, too, which would implicate an unborn race for thousands of years!

Original sin, then, is based upon this grand but most unrighteous impeachment of the Wisdom and Love of the Creator. It assumes that man was tempted, that he yielded, and that spiritual death ensued; a death so terrible in its influence, that an unborn and innocent creation were necessarily involved in its inconceivable horrors! Nay more, it disconnects the whole world of mankind from any spiritual communication with that Holy Essence which breathed them into being—even totally banishes them from all parental favor, and presses them to the very brink of an awful burning gulf! Still more horrible, it teaches that millions on millions are, owing to this *divine* curse, destined to writhe in the waves of darkness—in the bosom of a burning abyss, whose dissolving fires were blown into a flame by the very breath of—*Divine Love!*

Thus, according to the doctrine under review, an innocent man, who had no experience—who was pure and undefiled—came under the wrath and curse of that Being whose very essence is Love, Wisdom, and celestial Perfection. In this his posterity are also unavoidably implicated, and thus are charged with a debt which they had no agency in contracting, and which was incurred before they were born! Here is a most unjust and impious charge; and the proposition involving it is too corrupt and vitiating to the moral sensibilities of men, to have an existence even in the darkest recess of a distorted imagination.

This great debt, caused by spiritual death, the whole race is said to owe to Him who spoke, and they lived! The *Divine Mind* is said to have assumed the *human form*, in which he calls himself *the Son*, for the purpose of relieving the race of this debt, which he himself created—by living on earth, suffering all descriptions of persecution, and at last dying an ignominious death! He himself thus suffers innocently to remove effects that must have originated in his own *Infinite Wisdom!* And this is called "THE ATONEMENT." All this is equivalent to saying that the Creator instituted a celestial plan to deceive and implicate mankind, of which he subsequently repented, and could not annihilate its awful consequences without his Son—even *himself*—dying the death of a persecuted martyr! Nature, retain thy complacency! Continue to unfold thy charms! Perpetuate thy undying beauty and grandeur, even though man in his audacious folly, has clothed thee in a mantle of darkness, terrible as the vengeance of an exasperated Deity!

Ye theologians, behold now your speculations! Your "original

sin," is discovered to be a repulsive blasphemy; and your "atonement" to be the very climax of a deranged imagination, and one that is of the most unrighteous and immoral character. The first is diametrically opposed to all distributive justice—annihilates all conception of wisdom—banishes from the soul of man all appreciation of celestial Love—dissipates all thirst for knowledge and progress—and shuts the very portals of reason by the hand of omnipotent vengeance, and by pointing to a fount of infernal fires! More terrible darkness—a more soul-revolting conception—a more wretched display of human folly, could not possibly occur in any of the wide fields and spheres of creation. The *second* proposition involves a charge of injustice unworthy the deeds of and character of a heathen potentate. Its tendency is to generate absolute immorality in the world, and so far it is absolutely a curse to man. But its deleterious power is limited, for it can not arrest the sublime workings of established and immutable LAWS.

The third essential element in the received theology, is called *Faith*. This, like many other alleged Christian virtues, is not capable of manifesting itself, nor is it even known to be existing until its possessor verbally makes the fact known to the world. It is like many Christian principles, so called, that are never manifested by deeds or proper actions, but are only known to exist when the world is *told* of them.

FAITH—what is it? Certainly it is a conviction of the judgment, resulting from appropriate and adequate evidence. Then it is an effect derived from knowledge. It is therefore void of all merit or demerit, inasmuch as it is a natural consequence of known facts, and not a voluntary acquirement of the mind. Is it proper to call upon man to believe an inconsistency in order that he may escape an irretrievable condemnation? This, indeed, is the most unnatural demand that folly can possibly urge. Is a man to be approbated because he has faith in the existence of any external things received through the channels of the senses? Is it to be considered a *merit* for a man to believe that the sun shines, and that the earth is rendered fertile thereby? or that the earth, together with the whole solar system, revolves? Is faith to be considered a *merit*, when it is a result of a conviction of the judgment? It is plain, then, that the common religious requirement of faith is unjust, untrue, *immoral*—because it is opposed to all laws of causation, and all teachings of the interior and external world.

The fourth point is *Regeneration*. This is founded upon the assumption of *de*generation, and therefore the doctrine is only an evanescent and unreal effect, proceeding from a cause equally unreal and unsubstantial. Regeneration is considered as an effect resulting from *faith;* the latter results from—it is impossible to tell *what!* And it is entirely useless to dwell upon a term containing no interior meaning, and which has generated, and will continue to do the same unless abandoned, every species of superstition and unrighteous thoughts.

Such, then, are the substantial and inherent elements which constitute and sustain the great theological superstructure. Their qualities are impure, their composition is decayed, they are performing the work of their own destruction; and behold the temple falls: and who shall stand, subsequent generations will testify.

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§ 140. No class or series of expressions have been associated in the enfeebled mind of man with more fear and depressing dread, than some of those said to have been used by Christ while preaching and prophesying. It has been a source of wonder and extreme perplexity that a being represented as possessing so much spiritual refinement and brotherly kindness, should have employed such violent and unkind terms in speaking of those who were merely opposed to the doctrines he promulgated! For it is plain to every pure, benevolent, and philanthropic mind, that the mental constitution of that person must be impure indeed, who could look abroad upon the face of creation and mark the weakness of erring humanity, and then say to his own brethren—"Ye serpents, ye generation of vipers;" or, "Ye scribes and Pharisees—hypocrites!" for these were merely misdirected brethren, whose condition of mind was not caused by themselves, but by inferior and unpropitious circumstances. The well-informed mind is personally conscious that the causes of evil lie not IN man, but ABOUT him; and this knowledge at once creates a universal forgiveness, and forbids the application of any harsh terms to a brother—much more to a brotherhood. Persons who are not acquainted with the cause of moral evil, are in the habit of accusing each other falsely, and applying to each other terms no less unjust than such as, "Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" Surely a more unrighteous sentence could not proceed from an ignorant devotee of the Juggernaut!

If it is said that these expressions as ascribed to Christ have an

interior signification which is not discoverable upon the surface, then still more should the language be discarded: for it no longer answers the purpose for which it was designed. If the expressions have a meaning which is not perceptible, then should they not be uttered, because they are, to say the least, entirely useless.

Perhaps no terms have oppressed the mind with more gloom and dread than the terms "hell-fire," "everlasting fire prepared for the devil and his angels," "weeping, wailing, and gnashing of teeth," &c. It will be remembered that it is the *expression*, and not the *meaning*, which terrifies the weak and uninformed mind: for *sheol* being a Hebrew word, has no specific application, but was used promiscuously among the early inhabitants in application to almost anything they disliked. And *hades* is a Greek word applied in the same way. And as *gehenna* is a Greek word derived from two Hebrew expressions, it can not be truthfully said that either of these words is worthy of the least regard, much less that they should be productive of fear, and thus circumscribe the movements and lofty aspirations of the human spirit. I am deeply impressed, and that, too, by an influx of superior information, that if these remarks will assist the efforts of others to rend the dark curtain of superficiality from off the windows of the soul, one great and glorious achievement will be accomplished, and light will illuminate the spiritual possessions of every human form.

A most remarkable and conspicuous personage, who may be considered as an inmate of this theological temple, I have not as yet specifically noticed. I allude to the being called THE DEVIL. This potent personage has been as active in establishing his portion of the kingdom as any influence which we have as yet considered. But it is well to analyze the term "devil," so that we may arrive at a more familiar acquaintance with his origin and disposition. This term is synonymous with *satan*, which latter is derived from *shaitan*. This originally signified almost *nothing*, but was generally used in a loose and unguarded manner, meaning spritely, godly man, deified spirit, disease, monomania, evil-doer, &c. All of these significations are comprehended in various expressions in the Bible, such as satan, death, devil, &c. But even in the Bible, *devil* signifies evil, wickedness, abomination. And when this evil deity is represented as "going up and down the earth," or "going about like a roaring lion seeking whom he may devour," the word "devil" is nothing more than a figurative personification of *evil*. As a proof of this, every discerning

person can see that he creates the most tumult and disturbance where ignorance and superstition abound to the greatest extent.

It is well known to biblical commentators, or at least to those who have investigated the early application of terms, that the ancient magicians deified an Evil Principle, and that their theology was systematized by Zoroaster, who possessed all the materials existing prior to his life, from which he erected his supernatural revelation. As the word *shaitan* meant only a *little* more than nothing, certainly the deified imaginary evil principle to which it is *now* applied can not mean a *great deal* more.

But the terms "hell," "devil," "satan," &c., have created more fear and superstitious apprehension than any others contained in the whole Primitive History. But as has been shown, they were intended to express only that which the uncultivated inhabitants of the earth created by false conceptions of the manifestations of Nature, and of the character and attributes of man. Therefore they should be regarded with at least as much respect as any oriental, poetical *mythos*, merely because of the imaginative and marvellous conceptions which they exemplify.

While I am speaking thus, I feel a constant and insuppressible yearning for the elevation of every mind to that degree of mental discernment in which these things which I relate might be equally known to them, and equally discarded by them. This would be a benefit to man, because he would then be restored to communion with the sublime teachings of his nature within, and of Nature without, the happy results of which would not only be experienced in the present, but more perfectly in *higher* spheres.

It is also supposed by the majority of mankind, especially by those acquainted with the teachings of the Old and New Testaments, that the *resurrection* and *general judgment* were never presented to the world before the life and disclosures of Jesus; and that the "golden rule" was then for the first time promulgated by Jesus, and was never conceived of or expressed by any *previous* mind. That is not true. It is well known to some who have explored the pages of antiquity, that CONFUCIUS, the Chinese philosopher, expressed the golden rule nearly six hundred years before Christ lived—about which time ZOROASTER also flourished, who succeeded in establishing throughout the whole eastern world the doctrine of a physical resurrection and general judgment. Zoroaster even *prophesied*, with a great deal of perspicuity, ingenuity, and truthfulness. Notwithstanding his con-

ceptions of a general resurrection and judgment were derived from the many conceptions of earlier ages, they are presented in a more systematic and rational form than those which are contained in the New Testament, and which the apostles endeavored to promulgate on the authority of the teachings and martyrdom of Christ.

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§ 141. Matthew, after having related the prophecy of Jesus concerning the destruction of Jerusalem, and many other promiscuous sayings, closes by giving a description of the trials, sufferings, condemnation, and crucifixion of Christ, who was a person of remarkable excellence in all his physical and spiritual possessions. But as I shall speak concerning this subject hereafter, I dismiss it for the present, and proceed to notice some remarks of Matthew upon this very unjust crucifixion.

He relates that Christ was exceedingly disliked by the Jewish nation, and that he was accused, arrested, and conveyed to the presence of Pontius Pilate—who was not over-anxious to condemn, but was compelled by the vociferous multitude to yield his assent and seal the condemnation. After this, a cross was prepared, which Jesus was enforced to carry, and which he did with a great deal of gentleness and humiliation, until he arrived at the spot where his noble and dignified person was to be sacrificed. They placed a crown of thorns upon his head, and gave him impure and bitter drink to quench his thirst; and what is still more to be lamented is, that they nailed him to the cross, and then perforated his body with their spears, that his sufferings might be increased, and their exasperation gratified! He is represented to have had but a few followers, and these came and wept beneath his body.

After he was taken from the cross and deposited in the sepulchre, before whose mouth a stone was placed, he is represented as being guarded for three days, and then coming forth and appearing to three of his disciples. After this, he was seen, it is said, by upward of five hundred souls; and not long afterward he ascended amid the clouds and disappeared, to occupy a position as Judge on high.

This, as it will be remembered, is recorded by Matthew, Mark, Luke, and John. The record is not a demonstration of its actual occurrence, although those who wrote were pure and undesigning men, whose testimonies are worthy of the highest respect and consideration. I will explain hereafter how this opinion was created, the causes engaged in producing it, and why these persons wrote

with so much pure simplicity. But at present I am only investigating the theological speculations based upon these records.

This martyrdom of Jesus is called the "Vicarious Atonement;" that is, his suffering for the sins of the world—suffering an innocent and ignominious death for that which his death could not alter, and that which the Divine Creator is represented as having instituted! Why should the Jews be persecuted for crucifying Jesus, if indeed it was originally designed that the latter should thus suffer for the redemption of mankind? The merit did not consist in his death independently, because he would not have been persecuted nor put to death had not the Jews performed that office. Then why not say that the Jews were essential means employed in the accomplishment of this vicarious atonement? and why should the whole be ascribed to the object sacrificed? The Jews, however, are charged with exceeding cruelty, injustice, and unholy persecution. They are accused in every possible way, and with a degree of virulence which is much against their accusers; but how could they be guilty when they were made agents of the Divine Mind to fulfil one of his original designs? Then the Jews should receive a great share of the adoration and praise: for it was by them that this great end was accomplished, and not so much by the sacrifice or vicarious atonement, which was merely the *effect* of their united efforts. Why, then, place merit, adoration, and praise, where they do not belong?—for it is manifestly unjust to adore and venerate an *effect* more than its *cause*.

But the death of Christ had no possible connexion with the sins of the world, nor with the cause of sin. Sin, indeed, in the common acceptation of that term, does not really exist; but what is called sin is merely a *misdirection* of man's physical and spiritual powers, which generates unhappy consequences. The death of no being will extirpate these evil consequences. Nothing short of a general knowledge of the *causes* of these evils, and of the general capabilities of mankind, will restore permanent harmony and happiness to the race. Nor is it possible for any principles involved in the idea of a vicarious atonement, to produce the work of general reorganization; but a *rejection* of this doctrine will be one of the mightiest steps toward ultimate amelioration and consequent happiness.

Further: there is no law governing any composition, that will admit of its ascension above the forms of Nature, before *each part* of that composition becomes fitted for ascension. Then the body of a person can not be made to ascend while the law of association exists

and governs Nature universally. Nevertheless, it has been supposed that the composition constituting the body of Christ might have undergone a process of *refinement* suitable to render an ascension possible. But then it must have become completely *intangible*, and could not have been seen by those who were present at the ascension. But this supposition is not founded upon a knowledge of general laws, or of their unvarying effects as manifested in every department of Nature. Such an ascension would indeed have been impossible: because there could not have been such an accelerated process of refinement as to perfect any composition in the space of three days.

Moreover, the term *anastasis*, rendered *resurrection* in the New Testament, does not originally express any such ascension. It there signifies a rising up, an elevation, a progressive reform or resurrection, a gradual and steady improvement. It may be added that the doctrine of a general resurrection is founded only upon the supposition that the Bible teaches it, which it can not be proved to do; nor is there any such meaning attached to the original expression *anastasis*. It is well to remark, however, that Paul, who philosophized upon the subject, really believed in a general, corporeal resurrection. Still, all his expressions, as well as those of the other writers, will admit of a different signification; for terms have become greatly modified since language has become so copious and superfluous, and therefore what they mean *now* is not always what they meant originally.

Then, again, Matthew relates a most marvellous phenomenon concerning the temple being rent, the earth quaking, graves opening, and their tenants being quickened into life, and appearing unto many in the city. (Matt. xxvii. 51–53.) This would not have been believed for one moment, had it been related in any portion of the Zend Avesta—although there are more remarkable things therein recorded than this. When such things are presented for credence, it is always proper to reflect upon the probable *origin* of such relations—their *use*, if *true*, and then to inquire whether they are susceptible of an *application*. If these questions were urged with reference to this account, its truth or untruth would not be regarded as of any importance: for it is manifestly a confusion of the order of Nature, and void of all practical utility.

As to a day of general Judgment, not much comment is required; for it is neither taught in the Scriptures, nor believed by any biblical

investigator of a superiorly-enlightened mind. A remark heretofore made, will answer instead of a protracted argument: "Whatever the judgment can not sanction, the Divine Mind never created."

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§ 142. As the book of Matthew comprehends all that is related in the succeeding books, I have given attention to its contents to the exclusion, as yet, of all the collateral evidences found in the other books for or against the propositions touched upon and analyzed. But I will proceed to a general reflection upon each of these books, in the order in which they are placed, speaking also of their origin and prominent principles. Before doing so, however, I will state a few facts in the history of Matthew.

Matthew became an officer under the Roman government some time previous to the death of Christ, in which occupation he continued for a long period, even until old age, at which time Paul, Dionysius, and others, were preaching the important doctrines of Christ. Matthew deserted the Jewish and embraced the Christian religion, not long after Paul's conversion, and he then soon began to write concerning the things heard and seen as appertaining to Christ and his teachings. It will be seen by a review of his book, that he apparently grouped the sayings of Christ, not in the order in which they occurred, but merely as they were presented to his mind; for, in many places, he evidently comprehends in one sentence an historical account of the miracles and sayings of Jesus which seemingly occupied many months. Besides this, his manuscripts have never been known to the world. The only remains of them are contained in a *Greek* manuscript. But they were, as commentators admit, originally written in *Hebrew*, and for the express use of some Jewish converts. There evidently existed no intention on his part, nor on the part of those who transcribed his writings, to ever have them merged into a canonical book. Certainly he was never directed by Christ to write and present this manuscript to the world for this purpose. Nor can it be proved that he ever had such an intention himself, either from the nature of his record, or from the very unsatisfactory manner in which the same has been compiled, received as canonical, and voted as the first book of the New Testament. Nothing could be more proper than the *title* of this book, which designates it as "according to," though not as written by, Matthew. They who prefixed this title were themselves doubtful as to its origin. Ecclesiastical history proves that its chronology is discrepant

with that of the preceding and subsequent writings; and very many even admit that the first two chapters are exceedingly doubtful, while none are very anxious to vouch for their truth.

After Matthew had written a few manuscripts, he was captured by two officers of the Persian customs, carried to the governor, pronounced guilty of heterodoxy, and was condemned, and died a martyr.

Some wise men have written profound criticisms upon the contents of the Old and New Testaments, and seem to have mistaken evidence to be against, rather than in favor of, the writings of the apostles; especially where unguarded expressions occur, or quotations from the Old Testament, or historical relations which do in reality oppose the records of other writers. The book of Mark contains many things that are discrepant with the contents of the book of Matthew.* But this is no evidence that they intended imposition upon the world. Nor is it in any respect against the moral purity and rectitude of their historical writings; but it rather manifests a pure design in giving to the world that which they seriously believed, and which was equally believed by others. It proves that there existed no designing plot—no collusion, whereby all things therein related might be joined and confirmed in such a manner as to exclude the possibility of detection and exposure. It proves, also, that they wrote merely from an influx of external impressions; and the reflux of these gave rise to the manuscripts of the New Testament. It proves, also, that they wrote with an entire unacquaintance with each other's private opinions or concurrent views; and that they wrote free from any intention except that of presenting a pure and truthful account.

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§ 143. The book of MARK commences unlike that of Matthew; for, instead of introducing a genealogy, it begins by quoting from the book of Malachi, third chapter and first verse, a prophecy concerning one who would (and did) come to prepare the way for the introduction of the teachings of Christ to the world. It will be seen, by reading the quotation in Malachi, that it is in the first person, and has no connexion whatever with the future. But the expression is applicable to the fact that John preached and prepared the way for the introduction of the gospel. Considered as a *prophecy*, however, the expression is not applicable.

This book contains fewer references to the prophecies than Matthew, and is confined particularly to a comprehensive relation of many things which are also recorded in Matthew, and with a very little dissimilarity. Mark makes mention of the colt on which Jesus rode to Jerusalem, adding to the account, what Matthew did not mention, that it was a colt "upon whose back man never before sat," with the exception of this slight variation, which was supposed to make the occurrence nearer a miracle than the simple relation of Matthew, the two accounts coincide. He mentions, also, the casting of lots, to ascertain who should possess the garments of Jesus. This, also, is related differently from what we find it in Matthew. For Matthew, in connexion, makes a quotation, which he appears to have considered as a confirmation of the idea concerning the preknowledge of the early writers. Such quotations consist of incidental expressions occurring in the Old Testament, having in all cases a connexion with the historical events or circumstances referred to in those books.

Mark then proceeds to quote from the fifty-third chapter of Isaiah, the words, "And he was numbered with the transgressors." This he applies to the crucifixion of Christ with the two thieves. It is well to remember, again, that it was the *expression* which they quoted, and that in order to relate the circumstance in the language of others, instead of employing their own—the same as one at the present day would quote from the poetical, theological, or philosophical productions of any previous writer, when passages are found which are applicable, in order to embody or confirm his own reasonings or impressions. If Mark and the other New Testament writers had used the phrase, "that the expression might be verified," instead of, "that the prophecy might be fulfilled," the reader would not be led to believe so many unwarrantable ideas concerning the foreknowledge of those prophets.

The expression that occurs in Isaiah, "He shall be numbered with the transgressors," applies only to, and was originally intended to represent, the sufferings and trials of Jeremiah.* For although he was a very affectionate and amiable man, and was generally beloved, he was nevertheless numbered with the transgressors many times, and was thus as often despised. It is true that Isaiah mentions no name, but a careful reading will decide that the allusion was to something of this kind, though made in an indefinite and obscure manner.

* See note on page 498.

The book of Mark contains no distinct doctrines that are not contained in Matthew. It is written in a more condensed and perspicuous manner than the book of Matthew. It is generally regarded favorably for its brevity and plainness of historical and biographical details.

The writer closes the book by relating a command given to the apostles to go forth into all the world and preach the Gospel; and, according to what follows, their testimony was to be offered to the world on terms most severe and absolute. It does not seem possible that any being possessing a very high degree of spiritual knowledge, could have uttered such a sentence as, "He that believeth not shall be damned." This declaration is contrary to the teachings of all laws of cause and effect. He who believes any principle, faith, or philosophy, must believe it as the result of a deep and immovable conviction of the judgment. Certainly the mere fact of the *apostles preaching* could not have been sufficient to produce such a faith as was demanded. Faith could not be expected when there did not exist sufficient cause to produce it.

Again: the *reward* for faith was to be a salvation—a saving, perhaps, from sin, from skepticism, from destruction by moral or physical death, or from an abode of suffering and wretchedness. Neither of these is distinctly mentioned; but whether it was to be a salvation from one or all of these calamities, it would be well to inquire, How is it possible for faith, by any natural process, to produce such an effect as is herein stated? The effect of faith is merely a tranquillity of mind, from which flow bright hopes and anticipations. Therefore faith can not save from sin, or pain, or wretchedness, or moral or spiritual death. For the world to be saved from such direful evils, the laws of society and the arbitrary governments of nations must be changed, so as to coincide with the principles of Nature, with the constitution of man, and with all his physical and spiritual requirements.

The blessings that would follow such an harmonious organization of Mankind could not properly be considered as a reward or effect of faith; because faith is merely an involuntary assent of the judgment, and produces that calmness and tranquillity of mind which constitute happiness. This happiness is confined to the mind whose judgment is thus decided, and it is not capable of being communicated to another, nor can it even supply the physical or spiritual necessities of its possessor. How, then, can salvation be a result of

faith? And what can be more unjust than the severity and positiveness of that declaration which says, "He that believeth not shall be damned"? A man can not believe or disbelieve *at will.* He can not control the convictions of his own judgment, but is obliged to submit to be controlled. He can no more have faith upon any subject of will, than he can, by the exercise of will, have a warm or cold feeling, or a love or hatred, or a delight or displeasure. How unjust is it, then, to call upon man to do that which is so entirely beyond his power! It would be as proper and consistent to cast a man upon a burning pile, and bid him live, under the penalty of being for ever damned if he did not comply; or to cast a man into the waters of a foaming ocean, and bid him preserve his existence, while at the same time all means of salvation are beyond his reach; or to place a man under the keen-edged guillotine, and, at the moment appointed for the severing instrument to drop, to exclaim—"Resist and prevent the blow, or you shall be for ever lost in the depths of a burning abyss!" Any being who would do these things would be called by the world a tyrant, a heathen, a being not worthy of the human form or of its sublime possessions.

Listen, then, ye who admire the sentiment expressed in the book of Mark, while I inquire, "How can the least degree of justice exist in the absoluteness of that demand which attaches the penalty of damnation to the non-performance of that which is beyond the powers of man's nature to accomplish?" If, then, this expression was ever uttered by Christ, it bears all the marks of cruelty and heathenish unrighteousness. This is no less the case if it proceeded from the mouth of any other being. But I am happy to relate that although this is in the book of Mark, it was not uttered in the preaching of Jesus.

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§ 144. The next passage states a number of evidences to be manifested by those who truly believed. It reads as follows: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents without harm; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This is one of the most unfortunate passages that could possibly occur for theologians and the followers of their philosophy and teachings. It can not be truly said that *any* possess the power of casting out devils, in the sense in which the phrase is here used.

If the passage had said, "They shall cast *in* devils" (or *evils*), then would it have been verified throughout the whole heathen and Christian world; for nothing is clearer than that the very believers and promulgators of this system of theology have cast evils, or devils, into the bosom of man, and into the heart of society, to an extent that is beyond estimation. Believers, then, cast devils IN, not OUT, by preaching the doctrines *supposed* to have been taught by Christ. But it can not be said with the same degree of truth that they ever succeeded in effectually banishing one devil, or evil, from the world.

The sentence which immediately follows has been fully verified, viz.: "They shall speak with new tongues." It has appeared in the course of past investigations, that theologians (at least many of them) do frequently employ words in which neither they nor any other person can discover the least particle of signification. Therefore they truly speak in new tongues. For the terms "satan," "hell," "reward," "punishment," "involuntary," "supernatural," "disinterested," &c., are terms which express as near the shadow of no substance as it is possible for the mind to conceive. And I do not hesitate to venture any strength of assertion that these terms, with a vast number of others, are significant of no *real* thought, and are incapable of being applied to any *real* principle, phenomenon, or development, in any department of Nature or the Universe. Any person, then, entertaining the least particle of doubt concerning the truthfulness of the above sentence from Mark, should reflect on these things, and banish all doubt immediately; for it is evident that these theologians do speak in new tongues, inasmuch as they are scarcely comprehended either by themselves or any other being.

I can not let this opportunity pass without observing some late developments among the followers of new faiths. These have occurred within the last century, and therefore no particular historical detail is required. So I proceed to mention the performances of the sect known as the MORMONS. The founder of this sect presented to the world, not only his own testimony, but that of many others, in relation to his and their religious faith and miraculous performances. They professed to heal the sick by the "laying-on of hands," to cast out devils, and to converse in unknown tongues. They can produce evidence of an artificial character of these things, and of their actual occurrence. But there exists no interior evidence, probability, or use, in any such performances, and therefore they should not receive the credence of any rational mind. One thing, however, in

evidence of the possession of the right faith, they could produce in abundance; and that is, they could converse in unknown tongues. Strictly, true is this statement, for some of the dissenters from that faith do not hesitate to acknowledge that they could and did converse in a language unknown either to *themselves* or to *anybody else!* The followers of ANN LEE, also, whose history is well known, make the same pretensions, and produce the same evidence; and their dissenters make, without hesitation, precisely the same acknowledgment.

Therefore beware of superficial testimony, external appearances, visible, tangible, sensual evidences, because such are invariably liable to deceive, and are oftentimes unrighteous. Beware, too, of the character of every external testimony. Search well the cause of its existence. Reflect well upon the external means employed to produce credence in respect to any phenomenon—any marvellous circumstance—any miraculous development, either in Nature or in man, and also upon the uses made of such; because there exists a strong probability that there are latent intentions connected with such evidences that constitute the very elements of deception.

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§ 145. Many in past ages believed that the *elephant* was a prodigy or miracle of Nature. Some of the ancients supposed that he was not only the result of a miraculous conception of Nature, but that he possessed a *spirit*, and reasoning powers, equal if not superior to those possessed by man. Besides this, his social habits were believed by some to be established, directed, and controlled, by spirits of the mountains, forests, and other places, which they frequented. The ancients had also an opinion that spirits communed with elephants, and instigated their thoughts; and that spirits, ghosts, witches, angels, devils, and many similar personages, existed in great abundance. Is there not testimony in favor of the most marvellous transactions of angels, devils, ghosts, witches, and other active, invisible beings?—testimonies, too, of the most unexceptionable character?

There are also *now* persons who believe that man is in constant communion with spirits, either of a good or evil character; the first being the cause of all good thoughts, and the latter of all evil ones. They also believe that men possess the power to move toward the gulf of evil, or the throne of goodness. This power is termed "*free will.*" They thus make man an independent and self-existent creature, and endeavor to impress upon his mind that if he is sinful, it is the

result merely of his will, or his affection for evil; a quality which he need not possess if he desires to be free from it. Moreover, it is said that he can approach the throne or sphere of celestial goodness by the same exercise of his own will-power. Such an attribute would give man unlimited control over the laws, forces, and actuating principles, of the Universe. It would make him possess the requisite power to resist all temptation, and all influences of eternal laws. It would give him power to command, and teach him that he existed uncommanded. It would give him power to control, while he is not at all capable of being controlled, influenced, or actuated!

But it may be said that he has "free will" only in a *qualified sense*. But the very moment a qualification is needed, the doctrine is proved to be unsound, and man's power is shown to be limited. If he can not under all circumstances and conditions resist being influenced or actuated, then the philosophy under notice is not true; because the fact of man's being once influenced, establishes the truth that he is actuated by adequate forces, and governed throughout eternity by immutable laws.

Others believe that man may reproduce in himself the power of working miracles, and say they have succeeded in presenting a demonstration. Others at the present day believe that man possesses no spiritual principle which will retain its identity after the physical dissolution. These reason deductively, but not analytically; hence the conclusion is illegitimate and unsound. And there are existing innumerable sects, entertaining as many different opinions; and each sect is anxious to sustain its own particular creed.

The followers of Ann Lee seriously believe and teach that select persons among them commune with the spirits that inhabit celestial spheres. They frequently induce, by excitement, a cataleptic condition of the body, and then are said to be in heaven, walking among and conversing with the angels. And when they return to outward consciousness, they relate these marvellous peregrinations with all the seriousness and solemnity of truth—because they believe them. Surely, then, miracles exist in our midst, of the same character as those which are mentioned in the book of Mark as following all true believers.

Is it not as reasonable to esteem heathen, ancient, Chinese, Persianic, or Mohammedan credulity, as the credulity of those who implicitly believe and teach the doctrines of the Primitive History? Is it not just to regard the Mormon and Shaker evidences and credulity

that exist in our midst, with the same degree of veneration as the things merely related in the books of the New Testament, and believed by many in the world? Certainly *modern* credulity is as much to be respected as *ancient*. Then why *confine* belief, when external evidences of *true faiths* exist about and among us in abundance?

The sentence which follows the last one commented upon, refers to the handling of serpents without harm. Unfortunately, there exists much *actual danger* in this experiment; and hence it is not so frequently attempted as the former ones. There exists evidence that more men who have possessed *scarcely any* faith, have handled serpents with perfect safety, than there have been persons who have performed the same things among those possessing faith sufficiently powerful almost to remove a *light* mountain.

Furthermore, it is said, "They shall drink any deadly thing without injury." It is strange how *deadly* things can be drunk without injuring *life*! It is unnecessary to speak of the action of the human system in repulsing or yielding to that which is opposed to its nature or composition. Poison can be taken into the system in *minute portions* without injury; but if too great a portion is taken, it is incapable of assimilating with the elements of the body, and thus constitutes a violation (though not a suspension) of natural law, the inevitable result of which would be a cessation of life. A true believer, then, may take a *small* portion without receiving harm; but then this would not be taking a *deadly* thing in the sense implied in the passage. Besides this, an *unbeliever* could, without injury, take the same quantity. But it is plain that the handling of serpents and the drinking of poison is an experiment that is rather *too personal* to be often attempted.

Alas for theologians, and those who think they are unerring believers! for the evidences which they can produce are so few and so intangible, that the human mind is incapable of discerning their existence. Remember these *external* evidences are not to be in any case relied upon as proving *anything* to which they are applied. If what I reveal requires external testimony to prove its truth, then indeed its truth might with propriety be doubted. But if, while it possesses the external clothing of sensuous and superficial testimony, it sinks deep into the recesses of the judgment, even to the interior of the human spirit, and there receives a response, its truth is at once placed beyond doubt, and is established to a demonstration. In this manner should all things be tested; and then truth, goodness, and tranquillity, will be the legitimate consequences.

With these remarks, I leave the contents of the book of Mark, to speak of the writer personally. His name was JOHN MARK. He was born and brought up, and resided through his life, in the city of Jerusalem. He lived at the time John the Baptist and Jesus were preaching. He was a believer, and felt anxious to have the new faith promulgated and believed; but he can not be properly termed an apostle. He had a small family, and was pleasantly situated, both as to the capacity of his residence and his financial affairs. He was accustomed to keep open his house as a place of entertainment and resort for Jesus and the apostles; and this continued during the whole public life of Jesus, and especially from about the time he began to preach until his crucifixion. After this event, John Mark compiled some of the remarks of Jesus, and some impressions concerning him, from a few registered notes which he had kept, into the form of a manuscript, which he designed and intended only for the reading of some converts, mainly from paganism.

But it should be remembered that manuscripts written in those days, upon bark or some similar substance, were never copied as writings are copied in modern days. So he alone possessed this record, and it was scarcely read or known to be existing by any other persons than those for whom it was immediately designed, until a long period after his death. And what right Constantine and the bishops assembled at Nice and Laodicea had to vote the book of Mark as canonical, is not very easily explained; inasmuch as many similar manuscripts and epistles were rejected and burned according to the decision of their misdirected judgments. Mark never intimated that he desired or intended that the world at the nineteenth century should read his registered historical impressions; nor was he ever directed by Jesus to even write or publish them. Whence, then, this superstitious veneration for that which was never intended by those whom you love most, even Jesus and the apostles, to be thus superstitiously believed and sanctified by subsequent generations?

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§ 146. I now proceed to a brief consideration of the book of LUKE, which follows:—

LUKE was a very candid, worthy, and well-instructed author. His writings manifest a great deal of perspicuity, candor, and intended truthfulness. He is serious in every respect, and worthy of the deepest regard; and confidence should not be withholden from his historical relations. He prefaced his remarks with a very clear and

lucid description of the character of his impressions concerning Jesus and the apostles, speaking particularly of the *source* of the information from which he wrote. He intimates that he penned that which himself and many others "most surely believed." He attaches no inspiration to his knowledge. He courts the favor of no person. He does not claim to be believed because he writes; but his whole introduction displays a beautiful simplicity and candor which can not fail to commend the author to respect and esteem. And what is still more remarkable is, that he discards that which is claimed for him by commentators, and all who profess to believe that he, in common with his associate writers, was supernaturally inspired. How unrighteous, how injurious to the race it is, for men to claim for the Bible that fear, that superstitious and unreal veneration, which the Bible does not demand for itself!

Some may consider these sayings as derogatory to the holy purity of the Bible, especially to that purity which interpreters attach to it, but which can not be found in that book. But instead of *opposing* I am *defending* the writers of the New and Old Testament against the superstitious falsifications that are imposed upon their writings by those who profess to be their expounders. I feel impressed to say that the Bible, like all other books, should be respected for *the intrinsic worth* and *truthfulness* which may characterize it; but for *no other reason*. Moreover, in speaking of superstitious and false interpretations, I refer to the fact that it is taught with a great deal of sanctimoniousness, that its contents are an influx from the Divine Mind into the minds of those who wrote it. I am distinctly impressed with the conviction that no book, or any other superficial production of man, can legitimately and truthfully claim such inspiration. For nothing can be of divine origin which is not inseparably connected with, and incessantly developed by, the laws, qualities, and principles, contained in the great Tree of universal causation. And I have shown that that which man creates or invents merely by his evanescent imagination, can not be anything more than a mass of imperfection. Thus those books may contain truth, yet no book is worthy the veneration which the Mohammedan pays to the KORAN, the Brahmin to the SHASTER, the Persian to the ZEND AVESTA, or the Christian to the BIBLE.

I have made these remarks with distinctness, so that there may be no misapprehension, concerning that of which I am impressed to speak, and that there may not exist any obscurity or discrepancy in

the minds of those who seriously reflect, who candidly investigate, and who fear not to read, untrammelled by sectarian prejudice.

The book of Luke is very free from quotations from the prophecies. Those, however, that are made, are similar to those which I have previously noticed. This book advances no particular doctrine which in any way needs an explanation or comment. Nor do I discover that its teachings are in any particular different from those of the previous books, with the exception of some new parabolical illustrations, some change in the expression, and also in the grouping of the historical accounts of the life, preaching, and crucifixion of Jesus. And those things which are in it advanced, have been, in a general manner, commented upon in reviewing the several propositions, derived from the book of Matthew. So I will conclude all reflections on this book, and offer a few remarks concerning its author.

Luke also was of Jewish birth—was educated in the Jewish religion, and in this continued nearly to the time of Paul's conversion from the Jewish to the Christian religion. Luke in his early life learned a trade, which was the custom among the Jewish people, whether the parents of the young were or were not wealthy. He succeeded eminently in his profession, which was that of an *artist*, He is said to have painted the first portrait of Christ, which is to be seen at the present day in the Roman Academy of Design. After Luke embraced the Christian religion, he was a constant co-worker with many of the apostles and believers in various portions of the eastern world. He obtained his information principally from communications received from those who were eye-witnesses of the things related concerning Jesus. He wrote not from actual knowledge, but from that which he received from others. One of his particular friends was THEOPHILUS, whom he felt very anxious to convince of the truth of Christianity. To him he wrote this gospel and the Acts of the Apostles; and these books were written for no other purpose than to produce a conviction in the mind of his friend, corresponding to that in his own. And it is well to inquire on what authority were these writings voted canonical, when, at the same time, many as worthy manuscripts were deprived of their existence. Meanwhile, consider, reader, that Luke intended merely to convince *his friend* by writing and transmitting his thoughts in a connected manner, and had no design that the whole world should be taught to believe that of which he desired only to convince Theophilus. It may

be that he *desired* that such might be the case, because all who are firmly convinced of any faith, desire to have it become universal. But one thing is absolutely certain: he neither pretended to inspiration nor even anticipated being classed as he has been, in a standard cyclopedia of theology. Nor did he even once intimate that he entertained any thought as to the distinction which his writings have subsequently received.

Luke also wrote concerning the origin of the Ephesian church; how it was established; what teachings and ceremonies were adopted, and how he and the brethren of the church exulted, and congratulated each other, in the possession of their new faith. His books are full of information, and they demand respect and approbation for their simplicity and fluency of expression—at least as much respect as the writings of any other good and worthy man.

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§ 147. I next proceed to the book of JOHN. This book displays great warmth of feeling, affection, and social and religious attachment. It manifests a great deal of veneration, and aspiring and noble sentiment; and these characterized the life, disposition, and spiritual constitution of its author. Its contents are mostly a repetition of things recorded in the former books; and it contains but few appeals to promiscuous expressions among the prophecies. It establishes no proposition that differs from those heretofore noticed, and hence needs no further comment.

I can not, however, very well avoid one remark upon a casual and unguarded sentence at the close of this book, in which John expresses the supposition, that if all the things which Christ performed were written, "even the world itself could not contain the books that would be written." Notwithstanding there were thousands of things said and done by Jesus which neither John nor any other writer recorded, it is plain to every mind that if those things were written, the world *would* hold them. This is an evidence of John's unbounded and sanguine love for the faith which he had embraced. And even a *little* exaggeration on the part of the apostles, in writing their impressions, forbids at once the possibility of their minds being under the controlling influence of inspiration from the Divine Mind. Whatever is divine—strictly of celestial birth—must bear *unexceptionable* evidence of its holy origin.

JOHN was born, and resided the greater portion of his life, in Ephesus. His early religious impressions were few; and when

these things were presented to his mind, he exercised a great deal of judgment and reflection upon their merits, and afterward adopted and promulgated them with a great deal of sanguine confidence and energy. His manuscripts, like Mark's, were a long time concealed from public observation, but were subsequently translated into the Hebrew language, were sanctioned by the council of Nice, sealed as canonical by Constantine, and thus were presented to the world as constituting the fourth book of the New Testament.

The fifth book, which follows, entitled "ACTS OF THE APOSTLES," is an historical commentary and registral production of LUKE. It contains only a record of circumstances, experiences, travels, discussions, and vicissitudes, of the apostles; an account of the formation and establishment of the church; and descriptions of the unity, peace, quietness, and brotherly love, which prevailed among the believers. It does not contain any principles requiring comment or elucidation. And inasmuch as it is a book of historical information, it claims for itself only this character. If any other claims are set up as to its origin, contents, or importance, then these claims are unwarrantable; and Luke, its writer, completely overthrows them. It certainly contains many beautiful and forcible expressions of sentiments, but no new principles; and hence I pass on to the consideration of the following books.

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§ 148. I come now to reflect upon the birth, life, preachings, experience, disposition, and death, of a very highly-educated and much-beloved writer. Indeed, I can not resist the attraction toward so worthy a mind—one possessing so much purity of soul and so much lofty magnanimity.

Before I speak of his many friendly epistles to associated brethren and established churches in various portions of the east, I will dwell upon his birth, life, disposition, and experiences.

Ecclesiastical historians have collected some very truthful information concerning the birth and life of PAUL; and to their historical accounts much credit should be given. PAUL was born in Tarsus. He dwelt during the early portion of his life in the city of Rome, and was there much esteemed as a highly-talented and respectable citizen. After receiving a very superior education through various means of instruction, he subjected himself to a long and protracted course of studies under the guidance and instruction of Gamaliel in

Jerusalem. Gamaliel was a professor of ancient literature, natural philosophy, and traditional science, and was recognised as a superior teacher of the various languages. He was a Jewish rabbin. From him Paul received many doctrines and religious hypotheses, which afterward in a measure gave direction to his religious meditations and writings. After Paul had completed his education, he was truly an enlightened man, so far as a knowledge of external science and philosophy is worthy to be termed enlightenment.

He was also familiar with the Grecian poets and philosophers, and from them received much of his sublime thought and rational philosophy. Indeed, this is plain from a part of his writings contained in the New Testament; for many of his expressions as connected with his moral philosophy, evince a striking similarity of views and style to those of the Grecian poets and metaphysicians.

PAUL cultivated many useful social accomplishments. His social life was of an exceedingly complex character, for it was extensively interwoven with various experiences both of a pleasing and disappointing nature. These were of such a character as tended constantly to modify and develop in him new traits of mental constitution. He, like Luke, learned a very useful trade, namely, that of *tent-making*, which he subsequently discovered to be of great advantage and importance to him. Being a Roman citizen for a great portion of his life, his character, religion, philosophy, and deportment, were very much like those with whom he familiarly associated; and therefore he can not be said to have possessed a predisposition to become what he subsequently did become. Nor can it be said that he required a spiritual influx of superior truths to write his moral philosophy; for he was superiorly enlightened in all important branches of knowledge, such as the arts, science, logic, metaphysics, and physical and religious philosophy. But this much can be said—and the assertion is fully attested by his own productions—that he was a most pure, worthy, benevolent, and devotional man, characterized by all those superior qualifications that are required to constitute a truly great and good mind.

During the time that Jesus lived, and while his doctrines were being disseminated, Paul was a most violent opposer, and unqualifiedly rejected and despised the doctrines that he afterward so rapturously embraced. This opposition continued for many years after the death of Christ, during which period he embraced the Pharisaical philosophy, which contained some truth, though that truth was

entirely concealed by a superabundance of error arising merely from external, material observation. And after Paul joined this sect, he assumed the position of commander, at the head of a band or army composed of the same sect, and marched against and persecuted the Christian believers to an unjust and unwarrantable extent. Thus was he employed for a long period. He manifested in all cases the most violent and sanguinary intentions against the Christians. All his movements were characterized by a great degree of firmness, and an eager and positive determination to have his own opinions and principles prevail.

It is related that while on his way to Damascus, he experienced a sudden change in his actuating motives and intentions; and this occurrence has been related in such a manner as to convey the impression that it proceeded from a miraculous or supernatural interposition of the Divine Mind. I am fully aware of the circumstance, and also why such an ocular impression was received; and an acquaintance with the fact as it occurred dissipates immediately all superstitious ideas of a miraculous interposition.

From this period, the faculties of Paul took a different direction, and he became devoted to the Christian religion; the consequence of which was a violent denouncement of the doctrines and persecutions of his past life. Thus were displayed the extremes in the workings of a nervous-sanguine temperament: for he then rejected the Pharisaical and exerted his powers to sustain the Christian religion, with the same degree of ardor and positiveness that he had before manifested in defence of the Pharisaical religion against the Christian.

He now devoted his life and talents to the promulgation of the gospel. In this he was employed for thirty years, during which time he travelled and preached in Arabia, Greece, Asia Minor, and on many islands of the Mediterranean. He was active in establishing societies and religious associations, in order to bring more closely together those who believed the new faith, so that they might congregate and worship in accordance with the doctrines which they had embraced. In this work he manifested much zeal, devotion, and activity. He likewise adopted the custom of epistolary correspondence, which had previously been introduced by other converts and apostles. His epistles were generally directed to the prominent members of the churches, and were also addressed indirectly to the whole congregation in each vicinity where he had labored to deposite a

germ of Christianity. Hence, some of those epistles were preserved, collected, compiled, and immersed into the New Testament, in the following order:—

1. *Paul's Epistle to the Romans.*—This was addressed to the Roman church or congregation that had associated to enjoy the faith which both he and they had embraced. 2. *Paul's Epistles to the Corinthians*, or to the congregation of associated brethren in the faith at Corinth. 3. *Paul's Epistle to the Galatians;* being a letter of exhortation, expressive of friendship and brotherly kindness, to the worshipping brethren in the church of Galatia. 4. *Paul's Epistle to the Ephesians;* being a kind and friendly letter to those who had embraced the faith, and who desired the encouragement and approbation of Paul, at Ephesus. 5. *Paul's Epistle to the Philippians;* being a kind letter of encouragement and congratulation to the church of Philippi on the possession of their new faith. 6. *Paul's Epistle to the Colossians;* which is a letter expressing spiritual sympathy and congeniality of affection for the brethren in Colosse, together with earnest desires for the success of the gospel among them. 7. Two of the many epistles written by *Paul to the Thessalonians;* consisting of prayerful and devout exhortations, and expressions of approbation, sympathy, affection, and love, to the whole congregation of worshippers at Thessalonica. 8. Paul's epistles to his much-admired friend TIMOTHY, who was a private correspondent and a general co-worker with Paul. This Timothy sustained an office in the church modernly called *deacon*, and in this capacity presented Paul's much-admired advice to the congregation of which he was a member. 9. Paul's epistle to TITUS, who was in a similar office, and who was equally beloved as a brother and correspondent, by Paul. 10. *Paul's Epistle to the Hebrews;* in which he expresses all his devotional sympathy for the doctrines cherished in his memory, and also manifests all that loving-kindness and perseverance which characterized all his efforts in the propagation and establishment of the Christian faith.

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§ 149. Thus Paul's letters occupy and compose a large portion of the New Testament. On investigation of these letters, it appears plain that they never were intended or expected by Paul to be universally read. Not only is the internal evidence sufficient to warrant this conclusion, but the historical evidence is such as entirely to demonstrate its truth. What I mean by the internal evidence or sig-

nification of written thoughts, is that connected with the *source* or *origin* from which they sprang—the basis upon which the *thought* or the *element* of the expression reposes.

Some suppose that an interior meaning is discoverable in every expression in the Bible; but that this can be perceived only by those who have a high degree of spiritual discernment—while others, whose knowledge is confined to the sphere of sensuous observation and impression, are constantly interpreting the contents of the Bible in a gross and literal manner. Giving to any book or its contents a "spiritual signification," is not to unfold an interior origin or cause of the ideas expressed; but it is merely setting aside its literal signification, and clothing its teachings with a spiritual garment. This is manifestly covering or concealing expressions, which are sometimes loose, unguarded, and even unrighteous and insignificant, with a brilliant external and ornamental garment. But it is distinctly clear that in order to search into the *interior* or *germ* of a thought, the mind must become acquainted with the *causes* engaged in developing that germ into the form of a written expression. And it is absolutely impossible to give a *real* signification to expressions the *soul* or *cause* of which originated merely in the theology and mythology of an age when misdirection and unreasonable hallucination had possession, to a great extent, of the mind of every human being.

Language may and has changed. When the inhabitants of early ages used the terms Mercury, Venus, Mars, Jupiter, Saturn, Juno, Pallas, &c., their thoughts became directly associated with various gods that were supposed to be existing in the invisible world, the history of whom they had preserved in hieroglyphics. But *now* when these terms are used, the mind does not revert to these heathen deities, but becomes directly associated with the various planets and asteroids of our solar system. Thus it is that language has, in its application, become exceedingly changed. Therefore, what Matthew, Mark, Luke, John, Christ, Paul, or any of the writers of the Bible, have written, may have signified at that time what at the present day can not be understood by the same terms. Inasmuch, then as the application of many terms has ceased to be as it was in former ages, whatever signification may *now*, by conventional usage, be given to terms employed by oriental writers, can not possibly change the positive fact that their writings were conceived and brought forth amid various causes which it is necessary to *analyze* and *comprehend*, before there can be such a thing as understanding what the germ,

soul, or element of any expression, would indicate as its real and original signification.

I am particularly desirous of being apprehended aright in speaking of this important distinction between the *interior signification* of a term or expression, and that *spiritual application* which has been *called* an interior meaning. In order to be distinctly understood, I again repeat that no mind can search into and analyze the interior meaning or origin of words or expressions, without arriving irresistibly at the conclusion which has been heretofore attained — that the contents of the Bible, like those of all other books, have originated among a number of productive causes, all of which must be taken into consideration before any validity or importance can be attached to the records therein contained. No analytical mind can by any possible means arrive at conclusions contrary to those which are here established. And be it further understood that I stay not on terms, or on the thousands of sermons and commentaries that have grown out of a supposed hidden signification of expressions in the Bible. For to dwell upon these would be only to analyze the shadows, the intangible unrealities, which consist of the innumerable interpretations of the Bible — which latter is *assumed* to be what it does not *itself profess* to be, and what it in reality is not, and never was. Know, then, reader, that I am analyzing, dissecting, and investigating the *germ* of all these superfluous productions. And this is the result of the strict and severe analysis: that the elements and qualities contained in the Bible, or the germ of this great theological tree, are positively impure, and unworthy of the interpretations and veneration which they have received in the form of the book to which they have given origin. And this book can not by any possible means be proved to contain those pure and celestial qualities that dwell in Divine Love and Wisdom, which constitute the GERM, the *development* of which is a grand, sublime, and harmonious Universe, of which Man is a branch and a perfect representative. As this latter, therefore, constitutes the true theology, certainly a theology can not be *unlike* it and at the same time true.

These considerations (the truth of which certainly can not be disproved without *some* investigation) show that it is impossible to give an interior signification of a *spiritual* character to that which does not already contain a Divine and celestial element. Hence the doctrine which I discover in the world as resulting from a spiritual commentation upon the Bible, is *not* a revealment or development of the in-

terior possessions of that book, but only a new and attractive garment in which the whole confused collection of matter is concealed from the mind, both of the casual and the reflective reader. This much, however, may be said for the consolation of him who reads understandingly, and with the yearnings of a philanthropic bosom: that Reason and Wisdom, like the sun, will shine and bring forth all desirable and congenial results, when the clouds of obstruction and misconception are dissipated for ever!

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§ 150. In the ten books or epistles of PAUL, I discover no distinct doctrine that I have not in a general way noticed and commented upon in previous remarks. My object at present is to make it clear to the mind of the reader that Paul was a good man — worthy of great esteem and confidence, and that he embraced his faith, and wrote concerning it, as any other man would have done, who felt convinced that the faith which he had adopted ought to be extensively believed.

PAUL is the only writer in the whole Bible who attempts to prove his faith by an appeal to *Nature*. His philosophy was evidently impressed upon his mind prior to his embracing Christianity; and he appealed to external and visible manifestations to illustrate or demonstrate his peculiar doctrines. These he presented to the brethren with whom he familiarly and frequently corresponded. But he never wrote a system of moral philosophy to be taught and believed by subsequent generations of the earth; and that he did, there exists no evidence in his epistolary correspondence.

The doctrine of the resurrection — of a literal rising of the natural body — is supposed by some to be positively taught and clearly demonstrated by Paul. This, however, is not true, though the form of expression evinces a belief in such a doctrine. Thus he says, "We are sown in a natural body, and raised in a spiritual body; we are sown in dishonor, and raised in glory." (1 Cor. xv.) It is clear, from these expressions, that Paul uses the terms *natural* and *spiritual*, *dishonor* and *glory*, in contradistinction to each other; so that the superior would be rendered more beautiful by being placed in contrast with the inferior. Thus his thoughts were elevated by a high degree of hope and anticipation. But it will be admitted by those who carefully reflect upon the preceding remarks, that these illustrations and appeals to natural phenomena by Paul, are of a very superficial character; for although we are, in one sense, sown in a

natural and raised in a spiritual body, these terms are more an expression of the *act* than of the *principle* of a resurrection. So, also, being sown in dishonor and raised in glory, represents the external phenomenon of death, and the elevation of the real, or internal man, to a higher sphere. It was but the *fact* that he related, not the interior moving and productive principles which effect the rising, refinement, *anastasis*, or resurrection. Therefore, I say, Paul's external philosophy of the resurrection possesses none of that elaborateness, or of those appeals to the laws governing Nature and man, which would be necessary to satisfy any rational mind of the reality of a future or interior existence.

Again: Paul was given to great internal meditation, especially so far as his peculiar temperament and disposition would admit. At times his cogitations were of a very instructive and useful character. But he sometimes became confused in endeavoring to make a distinction between the intrusions of the outer world upon the senses, affections, and passions, and the promptings and monitions of the internal sense of purity, justice, refinement, and righteousness. Hence he says, "While I would do good, evil is present with me." When forced to this exclamation, he was endeavoring to distinguish the characters and causes of the two suggestive influences, the one to evil and the other to good. Theological speculators have derived from this and similar expressions of Paul, a smoothly-woven theory, that a pervading evil spirit, or his agents, are incessantly affecting man's internal purity through the outer; and that the good is preserved by the Divine Mind; and proceeding upon this hypothesis. they say that man should distinguish the good from the evil—the broad road which leads to a burning abyss of everlasting destruction, from the narrow path leading as far from that dreadful abode as one extremity of the Universe can be from another. Thus they throw the responsibility upon, and accuse man, of immorality, and at the same time teach him that ten thousand influences are actuating and even *controlling* him, either for good or for evil. It is plain that such not only misunderstand the writings and teachings of Paul, but are exceedingly uninformed as to the nature, constitution, and characteristics of mankind.

PAUL, after having preached for thirty years, and consoling himself on the reflection that he had declared the whole gospel without reservation, was captured, brought before a Roman consul, and at length before Festus; who, being moved by Paul's elo-

quence, absolved him from the charge brought against him. Paul, however, having appealed to Cæsar, was sent to Rome, where he finally died, a martyr to Christianity.

Following the epistles of Paul, are the similar letters of JAMES, PETER, JOHN, and JUDE. The contents of these are very similar to the letters of Paul, pertaining, as they do, to the establishing of the same general principles in the minds of the persons and congregations to whom they were respectively addressed. They introduce no new principle which requires comment; and their teachings have no important bearing upon the proposition advanced in or derived from the preceding books.

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§ 151. After these epistles. follows the APOCALYPSE or REVELATION OF ST. JOHN. The contents of this book have appeared to all commentators as being completely enigmatical, beyond the possibility of receiving a useful application, and so exceedingly indefinite and obscure as almost to defy any attempt at analysis. It bears truly every mark of a *revelation;* nor can this fact be doubted when it is carefully read and as carefully reflected upon. Its prominent features are obscurity, ambiguity, and all kinds of fantastic and figurative expression. Nevertheless, some of its figures are well applied, though their application is scarcely discoverable. Indeed, nothing can be more obscure than this revelation; for its contents defy interpretation, though they at the same time severely demand the most unreserved faith. The book even forbids the erasure or interpolation of a single sentence, under the most imperative command, for a disobedience of which condemnation is denounced. Such a demand of itself removes from it all that celestial purity which should be expected to characterize a spiritual influx of heavenly truth; for the demand is strictly dogmatical, and unjustly imperative. This book ends the New Testament.

It should be remarked that the books of James and Jude have been received with a great deal of doubt as to their authenticity, by those who have ventured to inquire into the origin of the manuscripts. Moreover, let it be remembered that they, together with the Revelation of St. John, were not received into the New Testament as pure and canonical until nearly three hundred years after the council of Nice. The Apocalypse, and the books of James and Jude, together

with the second chapter of the second epistle of Peter, were voted pure and canonical in the year 633, at the council of Toledo; when they, in their seventeenth canon, decided unanimously that the Revelation was written by John, and that the books of James and John should be compiled and immersed into the New Testament, and stamped with the holy seal, and considered the *Word of God!*

It would indeed have been fortunate for many a profound theologian, had this council, like the councils of Nice and Laodicea, rejected this book as not being the word of God; for then much time and noble talent would very probably have been expended on something that would have been of use and importance in the way of ameliorating the condition of a suffering and ignorant humanity. Inasmuch, however, as the Apocalypse was decided to be the word of God in 633, it is proper to institute a few considerations concerning its teachings, and enigmatical, fantastical, and spiritual contents.

It is a truth worthy of notice, that many things therein contained are susceptible of being verified by appealing to the actual appearances and manifestations of the interior* or spiritual world. Panoramas and dissolving representations such as this book presents may be observed in the spirit-world by spirits whose internal perception is not opened, and when their exteriors are clothed by an aerial mantle of imagination. Such are witnessed in what may be termed a transition state between the external and internal spheres of the spiritual constitution.

For a very truthful solution of the many grand displays of phantasm recorded in the Apocalypse, and conveying an impression of their being real, I would refer the reader to a well-written Latin production of EMANUEL SWEDENBORG, entitled "*Apocalypsis Revelata;*" also to another by the same author, appertaining to the same subject, and entitled "*Apocalypsis Explicata*"—which will clearly elucidate his views of the use and application of this book. I would again, however, guard the reader against the danger of misconception while reading the works referred to. For it is distinctly clear that their author was in the same general condition, both physically and mentally, with the writer of the Apocalypse. It will be seen that he verifies their general contents by appeals to spiritual disclosures and manifestations occurring in an intermediate or transition state

* By the "interior world," the lecturer said he intended here to represent that which is invisible—rather above but not perceptible to the natural senses; but not the second sphere of human existence in its real state.

between the rudimental and the spiritual spheres. By this I would be understood that both writers had a perception of that which was between the real and the unreal. I may remark, however, that the author of the "*Apocalypsis Revelata*" was *at times* in a condition of spiritual elevation which enabled him to arrive accurately at the most important truths as pertaining to the spiritual states, or the spheres of the inner world. But it is proper to state distinctly that the conclusions at which he at such times arrives, though true, are not the legitimate results of his philosophy. It appears that his mind received its direction from an impression originally received concerning an interior signification of the Word, or Bible. The result of this was to lead his mind into a correspondential mode of philosophizing concerning the thoughts, desires, passions, affections, and the states of the judgments of men, considering these as being represented by various species of animals, vegetables, and even minerals. According to his philosophy, the animal kingdom was merely a transcript or universal representation of the various thoughts, desires, passions, and judgments of mankind. He applies this mode of philosophizing in interpreting the contents of the Old and New Testaments, and represents the figures therein contained as holding an inseparable connexion with, and as corresponding to, the various truths in the exterior as well as to those in the interior world. He teaches that in the spiritual world, in like manner, exist representatives, both such as are and such as are not within the power of infernal spirits to render apparently real and substantial to the uninitiated and uninformed spirits.

Thus his mind flowed from the Bible into the natural world, not for the purpose of testing its truth by instituting a disinterested inquiry into the teachings of Nature, but more for the purpose of interpreting physical or external manifestations in such a way as to make the Bible and Nature mutually confirm each other. Then, in like manner, his mind flowed from the Word or Bible into the spiritual or interior world, where the same direction of mind produced a desire to make each manifestation accord with his prepossessions in favor of the Bible as being the great Centre and Fount of Truth. Thus he made the Word, or Bible, the focus or centre of Divine truth, to which the teachings of Nature should be considered as subordinate; and he supposed that her productions were nothing more than particular correspondences, or rather were verifications of the truth of the Bible—and likewise representatives of the thoughts and spiritual characteristics of man. So, according to him, the material world

is only a reflection, a microcosm, a representation of the Bible, of its truths, and of the interior or spiritual world. And while the natural world should be considered as below, inferior, and subordinate to the Bible, the spirit-world should be considered as no more than a response to this biblical philosophy. Thus he joins the natural and spiritual world, by making "the Word" the fulcrum, the mediator, the centre and source, from which proceeds all the natural and spiritual knowledge worthy of being attained, and to which the two worlds converge: so that around the Bible the whole natural and spiritual world may be said to revolve.

I shall have occasion hereafter to recur to the main spiritual teachings of this author, which in their prominent features are substantially true, though they need the same kind of interpretation to make them correspond with the mighty movements of the universal principle of the Divine Mind, which he has given to the Bible, Nature, and the spirit-world.

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§ 152. I have already related the manner in which those three books in the New Testament were decided as canonical, and as being the word of God. In connexion with what I have said on this subject I would ask, "Why were they not as much the word of God as other manuscripts of a similar character—and why were they not received as canonical in the year 325, when assembled the council of two thousand ferocious and exasperated bishops?" Let it also be remembered in connexion with this important inquiry, that the bishops were so much interested in having their peculiar theological opinions prevail, as to come near having a general quarrel; and over fifteen hundred of them were as a consequence disqualified from having a vote! Only a few more than three hundred, together with Constantine, at last remained!

I would now propose another question, to which I am not anxious to receive a personal answer, but I desire that the answer should be fully and truthfully presented to the world: "Why were not those fifteen hundred bishops who were discarded, as well qualified to decide which books were the word of God, as those who remained? For those who *did* vote were under the imperative command of Constantine—at least not to transgress the rules of the council. Did justice prevail when foul fanaticism, folly, and unrighteousness, took possession of the minds of those bishops?"

Also remember, reader, that when you read the encyclopædia of religious knowledge called *the Bible*, you are merely reading a book

pronounced the word of God by three hundred exasperated bishops and sealed by their emperor Constantine! Moreover, reflect that nearly as many manuscripts as are now embodied in the Old Testament. suffered *martyrdom!* And why, or how, or by whose imperative command, shall we believe that those which *are saved* are the word of God, any more than those which were destroyed?

I will close these comments upon the books of the Bible by presenting a few considerations that should govern every mind in its love for the many truths, and its dislike for the many falsities, that exist in the world. When I was first impressed to reveal my convictions concerning the Primitive History, I was led to consider this one important query: "What is the *use* that such a book may subserve in accomplishing the end for which mankind were created? Suppose that every sentence, for instance, in *the Apocalypse*, is true, and can be verified in the third sphere of spiritual existence, what possible *use* or *benefit* can be derived from truths that are *only* truths in spheres beyond the comprehension of any human being on earth?" I am distinctly impressed that the sayings of the Apocalypse, and also that the sayings of many men at the present day, may be verified, and can be proved true. That, however, is not conclusive evidence that even those who uttered these sayings were *themselves* conscious of their truth, or of their susceptibility of being verified in higher degrees of development. Then all minds should be influenced by the inquiry, "What possible good can a revelation of any kind do for mankind in their rudimental sphere, when the principles presented in such revelation are beyond the possibility of human practice? The truth or falsity of the contents of the Apocalypse can not in the least particular accelerate the movements of mankind toward the goal of social happiness, or the elevation of the spiritual constitutions of men to a high degree of refinement and knowledge. Anything that has not a use of a practical nature, is not worth the room it occupies in the world; for all such things are productions of the misconceptions of men, and are thus unreal as well as impracticable. Therefore the *importance* of a truth should be determined by the inquiry as to its *use*, and by its capability of a beneficial application.

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§ 153. In conclusion to my previous remarks on the contents and teachings of the Primitive History, I discover a use in inserting some important synthetical remarks, commending the same to universal thought and consideration.

1. As to the origin of the conceptions of Adam and Eve, the Garden of Eden, the Fall of Man, and Original Sin. The first intimation of these conceptions, I find in my impressions concerning the early inhabitants of the earth. They were not believed or imbibed to a great extent until several generations after the tradition was fully established. It continued to be a tradition for several ages, without any particular modification, until finally it became a part of the religion of the Hindoos, and especially of the Persians, who wrote the same, and preserved it in manuscript. It was scarcely taught or believed among the Jews until those Persian manuscripts were translated into Hebrew, during their captivity at Babylon. After this it was considered as an *allegory*, and much venerated by the Jews and others, as being a symbolical representation of something substantially true: but what its meaning was, they knew not. Still, the *antiquity* of the tradition sacredized it in their minds; and hence it is presented in the book of Genesis. Since its introduction into this book, it has been interpreted, and clothed with all the seriousness and veneration which should properly be connected with the beauties of Nature, with man, and with heaven. Since that period, successive modifications of this supposed divine relation have so far concealed its original simplicity from mankind generally, that they are incapable, through fear, dread, and prejudice, of instituting a proper investigation respecting its real merits. Thus it is entirely within the power of those who present it to the world for credence, and is entirely removed from the mass of mankind.

2. The conception of an evil spirit or devil, may also be traced to the interior history of mankind. At first it was called "*breath*," and was attributed to the heat and light of the sun. This continued to be believed in various forms by each subsequent generation, until it was systematized as I have related, when it received the name of *Siva*. This was promoted by the magi of Persia to the office of a deified principle of evil, and was elevated by Zoroaster to a position as high, as great, and as mighty, as the Creator, at which time it was named *Ahriman*. It was not believed by the early Christian writers to be anything more than an influx of evil, or of a spirit of wickedness; which was similar to the belief of mankind in the early ages. And when the early Christians used the term *Satan*, they used it unguardedly, and not as signifying any definite and established principle of being. The same thing was also named *Shaitan*, which is rendered "satan," "devil," "darkness," "evil," and by similar

indefinite terms, meaning in no case an evil being or fallen angel, but representing that only which interfered with their peace and tranquillity of mind.

3. The conception of a *hell* originated among the inhabitants of central America, and became established by a very ingenious and enlightened chieftain. The tradition of this ultimately run into the Jewish nation, and was strongly entertained by various sects among them, though by others as strenuously discarded, until the meaning of the original term was changed from that of a local, burning abyss, to a condition of darkness, the grave, sepulchre, death, and similar things, which are expressed by the Hebrew word *sheol*, and by the Greek words *hades* and *gehenna*. These terms bore a synonymous signification, but all of them were employed in the sacred writings of the Jews in a metaphorical manner, as signifying no more than the terms previously mentioned. In no case are those words in the Bible significant of a fount of evil, sin, or burning, such as has been supposed to be meant by the word "hell." This word itself, in its strictest sense, signifies concealment, invisible, darkness, under ground, abyss, sepulchre, and all things that are opposed to the light of investigation.

4. The doctrine of a *General Resurrection and Judgment*, was believed among various sects of the Jews and Persians, over fifteen hundred years before Christ lived, and was firmly established all over the eastern world by Zoroaster, the Persian Bible-maker, six hundred years before Christ began to preach. In the New Testament, these doctrines of Zoroaster are used in a symbolical manner, by Christ and others, to represent states of mind, and various other things, in order that his hearers, and the eastern world generally, might understand the teachings presented. A general resurrection and judgment is not taught *in one page* of the Bible; and even if it were, that fact would not be proof of its truth, so long as *Nature* continues to exist and to unfold and manifest her immutable laws.

5. The conception of *Prophecy* existed among the Egyptians and eastern tribes, many centuries before either the Old or New Testament had an existence; and then the word *prophecy* did not necessarily, as it does not even in the Bible, imply the announcement of a future occurrence, or the revealment of anything foreseen by those impressed to speak or write, and which afterward was fulfilled. In this sense the word "prophecy" does not occur in the Bible. It was then used in the sense of terms modernly employed, such as, to "speak," "relate," or to express one's opinion; and the phrase

"prophesy unto us," simply meant, "let us hear your reasons"—"what is your mind?"—"express your thoughts freely," &c. Hence 1 Samuel, x. 5, speaks of a company of prophets who "prophesied" on various musical instruments; "prophesying" meaning, in this instance, as in all others, nothing more than a delivery or announcement of any thought, sound, action, or a relation of any traditional occurrence. In modern days, commentators have supposed that the term *prophecy* was employed to express knowledge (derived from inspiration) of some great occurrence to transpire in future. Hence they have changed the term from its original meaning to a signification which it never was intended to bear. When the writers of the New Testament quote from the writings of the Old, they merely appeal to expressions which seem applicable to the occurrence which they are recording, in the same way as an author at the present day would quote a sentence from Homer, Cicero, Xenophon, Confucius, Pope, or any poetical or theological writer, using language which seemed to correspond to or verify the thoughts which he might be expressing. Therefore I positively affirm, without going into the details of evidence, that the term *prophecy*, in its original meaning, applies only to the mere act of expressing or announcing thoughts; and in no case was it used to represent a preknowledge of a future occurrence.

6. The term *Atonement* is entirely a manufactured expression, having no connexion with the pure and reforming principles of Jesus, or of any other good and philanthrophic being. It is impossible for any mind to conceive of any propriety in its present application.

7. The words "*Faith*" and "*Regeneration*" are words suggested by tenets previously and unwarrantably assumed. Hence they apply only to a system of man's invention, but not to the grand constitution of a Divine creation, of which man is a flower and a perfected organization.

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§ 154. Thus I discover that the opinions in the world concerning Adam and Eve, the garden of Eden, the fall of man, the devil, hell, and many such subjects referred to in the Bible, are more or less mythological and parabolical, and were traditional among the eastern inhabitants until they became introduced, in a very modified form, into the writings of the Primitive History, where they are now supposed by many good, but misdirected and uneducated minds, to be the revealed thoughts of that Great Divine Essence, whose very life

animates man and Nature, and makes of all things one grand, sublime, and harmonious System! So also I discover that the opinions concerning a general resurrection and judgment are likewise mythological in the strictest possible sense—containing not the least particle of useful or substantial truth, and hence they can have no tendency to elevate and purify the race.

The original conception of the *Trinity* arose from the three supposed beings called Parama, Vishnu, and Siva, which are no more nor less than what are named by some theologians "Father," "Son," and "Spirit." This trinity was not established in the world until the Egyptian priests of the Sun, and the Persian magi, promoted the three beings to a higher degree of potency than they originally possessed; and the conception was grasped by Zoroaster, who immediately converted them into three united beings, equal and infinite in power, and the same in essence and constitution. Subsequently, these were introduced into the sacred writings of the Jews, or the Bible, more as symbolic representatives than as real doctrines to be taught and believed. But the Athanasian creed erected of them three infinite Gods, equal to those of Zoroaster. In this they are termed "Father, Son, and Holy Ghost;" and it is said that the Father is infinite—the Son is infinite—the Holy Ghost is infinite: yet these are not *three*, but ONE. But in the first place, persons who are acquainted with arithmetical calculation will perceive that this is a violation of all numerical rules: for *three* can in no case be made to count *one*, nor can *one* ever be made to equal *three*. Therefore the creed in this particular must transcend all *ordinary* minds!

It may be further remarked that *three Infinites* can not possibly exist, because ONE INFINITE comprehends the Whole. And if one being is greater than another, then the creed must be false—however such a conclusion may interfere with the tranquillity of those who at present repose confidence in its truth.

The doctrine of the trinity was thus derived from the early conception of three original beings that were supposed to have been engaged in creating the earth and man—the earth being supposed in those days to be the centre of the whole Universe. And as I clearly perceive the origin of this doctrine, I hesitate not to declare that it is strictly a *mythos;* and it is rendered no more sacred or worthy of veneration because the original fantastic conception has in modern days been so beautifully sublimated.

Furthermore, I am happy to be in a condition to know that what-

ever things in the Bible are not historical, are, with few exceptions, entirely allegorical and mythological, and are not worth the time that has been employed in their investigation by so vast a number of good and righteous theologians who might have been much better employed, and thus have merited and received the thanks and approbation of an improved and benefited race.

I descend not into details to collect external proofs of the seemingly mere assertions that have been made; for this would not comport with the use and object of these revealments concerning the laws and requirements of Nature. But be it distinctly understood that I am impressed to maintain the responsibility of the statements herein presented; and at a future period I shall descend into the minutiæ of the various subjects generalized in this book, for the sole purpose of giving forth an incontestable encyclopædia in which every unreal and erroneous conception may be exhibited in its proper light, and in which may be established every important truth that is not at the present day known or comprehended by the generality of mankind.*

* Several times during the period in which this book was in process of dictation, the author incidentally remarked in substance, that inasmuch as this work was merely intended to establish *general principles*, it would be inappropriate to enter into minutiæ; for that would not only be to swell this volume to an unreasonable size, but to divert the mind of readers from great, leading, and essential points, by a multiplicity of particulars which, whether true or untrue, can be of little consequence, until the *great general* Truths are properly established, which constitute the *Foundation* of all particulars, and the *Basis* of all true reasoning. It will be observed that in the foregoing pages, the author promises a revealment or discussion of the particulars of several things, which, after all, are not subsequently mentioned *in this book*. His prophetic impressions taught him that he was to be the instrument of revealing to the world the things referred to; but according to explanations which he has given in foregoing pages, such impressions take no cognizance of *times* or *circumstances*. He did not, therefore, know what *specific points* in his proposed revelation were to be embodied in this book, and what were to be reserved for *another*, until this book was completed. He does not even profess to know *how soon* the next book will be given: but says he knows that he will be impressed to commence it at the proper time, and that it will be before the world as soon as it is needed. He has promised us in the next book a more thorough and minute discussion of all the important subjects introduced in this, particularly of the subjects of cosmogony, geology, archæology, ethnology, language, mythology, hagiography, theology, and the spiritual spheres. The structure of the Universe, for instance, will be more particularly unfolded to the mental view, and calculations in regard to distances, magnitudes, numbers, periods, &c., will be introduced. Also the laws of nebulous agglomeration and planetary motion will be more thoroughly explained; the inhabitants of the planets of our Solar System, with their institutions and customs, will be more minutely described; and other subjects will in like manner be enlarged upon. Also the details of the new Social System proposed in the *third part* of this book (and which is the grand object of the whole work), will then be given, and all further necessary rules will

§ 155. In concluding my remarks upon the Bible, I will speak historically concerning its *origin and formation*. Let it first be observed that a great deal of veneration is attached to the *word* BIBLE —more, indeed, than should be attached to a large portion of its contents. The word *bible* signifies merely *a book*. It is derived from the Greek *biblos*, which signifies the soft bark of a tree upon which the ancients wrote their thoughts. To this was subsequently prefixed the word "*holy*," which term was employed by the Jews to express *excellence*. Thus the terms "Holy Bible" might be rendered "*excellent soft bark;*" and then the world would understand their original signification.

The books that compose the Old Testament were originally manuscripts written by various Jewish and Egyptian authors Each book bears the name of its writer, with the exception of the books of Genesis, Kings, Chronicles, Jonah, and a portion of the Psalms. These were originally written on soft bark, palm-tree leaves, soft and impressible stones, and various compositions, among which were those of which the Egyptians made their hieroglyphical figures and cornice work, such as were displayed in the interior of their temples and of the temple of Solomon. There were very many more manuscripts written than are preserved, or than those of which any knowledge is to be had at the present day. The manuscripts composing the New Testament were produced and preserved in a similar manner, and the whole of them were collected about three hundred years after Christ lived.

There was, however, before Christ, a council of Jewish rabbins, by whom it was decided that all manuscripts of a sacred and traditional character that might be found in possession of any nation, should be immediately collected. At that time the interest taken in manuscripts of a sacred character was such as has never met with a parallel, excepting at one subsequent period, when there existed an actual mania upon the same subject, and which period has been distinguished by some writers as the age of *bibliomania*. The Jews succeeded in collecting a vast number of writings, which they preserved for several centuries. To these was superadded a collection of about fifty gospels, or books relative to Christ and the apostles, together with other historical and sacred records. Some of these are now found in the New Testament. They were thus preserved

be laid down, the observance of which will insure the permanent establishment of the kingdom of heaven upon earth.

until the year 325, when at the command of Constantine two thousand and forty-eight bishops assembled at Nice.

It is well to remark in this connexion, that these bishops were nothing more than *organized human beings*, nor were they sufficiently refined to merit many very high encomiums. After they had assembled, they were so violent and vociferous, that had it not been for the emperor's presence, they would have engaged in open battle. For each one had prejudices so strong in favor of certain peculiar doctrines, and all were so anxious to have their pre-convictions prevail, that justice and purity were entirely excluded from their proceedings, and were as far from their deliberations as mythology is from the truths of the Divine Mind. Constantine was obliged to disqualify *seventeen hundred and thirty* from having a voice in deciding which books were and which were not the word of God: and only *three hundred and eighteen* were left. These decided that the books which composed the Bible as subsequently known, were the word of God. Several books, however, have since that time been rejected. Out of fifty gospels then extant, they decided that those only of Matthew, Mark, Luke, and John, were worthy of being preserved; while they *rejected entirely* the books of James, Jude, and the Apocalypse. After this decision, Constantine arose and solemnly declared that the same should be considered as sanctioned by the Divine Will; and that the books thus fixed upon should thereafter be implicitly believed as the word of God. Those manuscripts that were rejected (among which were three well-written gospels) were committed to the flames.

In this general condition the Bible remained until the year 633. During the interval there were frequent councils called, which frequently annulled the decisions of each other—each establishing new propositions and passing new rules to be observed until the assemblage of another council. Thus were produced, from time to time, modifications in *the form* of the Bible, as well as in the number of books that were to be considered as composing it.

At the council of Toledo, in the year 633, the books of James, Jude, and the Revelation of St. John, were received into the canon. Then the Old and New Testaments were established in nearly the same form in which they exist at the present day. They continued, however, for many centuries unread and unknown by the mass of mankind; and it was not until the fourteenth century that the first English version was made. During the intermediate period, portions

of the Bible were copied into the German, Danish, and Saxon languages. A thousand years elapsed after the council of Nice, before the Bible became much known; and probably it would have sunk into oblivion had not the art of printing been established in the fourteenth and fifteenth centuries. This at once afforded a means by which those who were anxious for its circulation, and to have its doctrines prevail, could accomplish their desires.

It is well known, however, that the priests of the Roman Catholic church held this, what may be properly called "excellent soft bark," in their personal possession, and were very actively engaged in promulgating its teachings to the world, many of them seriously believing these to be inspired. They believed that they themselves were the designed apostles of this great faith; and they taught their followers to consider them as the instruments to perpetuate apostolic power, prophetic wisdom, and heavenly teaching. Hence they claimed the power to cure diseased persons, and to be authorized to make believers, if not by preaching, yet by the sword, the stake, the rack, or in a more honorable way, by their sacred inquisitions! Thus these doctrines continued to prevail until a Reformer arose.

And I would here remark, that had the pope been disposed to grant this Reformer one simple request, the Reformation would not have proceeded far, or interfered to any extent with the sacredness of Catholicism. But by the occurrence of a simple circumstance, this dissenter or protestant was raised up, who succeeded in establishing his cause by a peculiar decision of character, and perseverance, arising more from wrath and indignation than from a solemn conviction of the justice of the work in which he was engaged. Thus arose the first Reformer, who openly protested against the iniquities of the then-prevailing system of religion.

After him sprang up another, who differed slightly from the faith and creed of the former, and interpreted, according to his conceptions of truth, the teachings of the admitted sacred oracles. He also succeeded in establishing *his* beloved faith, which in some respects is true, especially in those relating to the knowledge and wisdom of the Divine Mind, to his original design, and to predestination. But that he was mistaken on some points is clear to every enlightened mind.

Thus LUTHER and CALVIN embraced doctrines essentially different from the religion so long established, so tenaciously believed, and so ingeniously promulgated by the Catholic priests. Since the time

of Luther and Calvin, many very important modifications have been made in Christian opinions, rules, customs, ordinances, ceremonies, and ecclesiastical organization, and these have most effectually operated in destroying the harmony and peace of mankind, and in casting a shroud of sectarianism over the world that is almost the last indication of the death and burial of rational intelligence! The whole world, physically, morally, and spiritually, appears to me at this moment as being immersed in the dark and turbid waters of sectarianism, into which the light of reason and of divine truth scarcely casts one relieving ray! The whole is gloomy, desolate, and uncongenial! Man, it is true, is the lord of creation, the flower of Nature: but alas, how poorly he sustains his position, and how humiliating to reflect upon the present state of his mental possessions!

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§ 156. Thus, reader, you are believing a book voted as being the word of God by three hundred and eighteen bishops, and sealed as true by the emperor Constantine! You understand, now, the origin and formation of what is called the "*Holy Bible*," which means *excellent soft bark*. You understand, now, how that which can boast of antiquity, can assume the ground of being sacred, and how, being defended by a multitude of interested promulgators, it can defy the yearnings of your thoughts to be free, and set at naught all your attempts at investigation. You will now be able to bear it in mind, that the *Hindoo* has a Bible which he venerates as much as you do yours. So also has the *Mohammedan*, and the *Persian*. Each equally impelled by prejudice and hereditary affection, will inquire, "If you deprive us of our Bible, what shall we have in its stead?" Beloved reader, there is a Book in which beauties and divine truths are inexhaustible: a Book filled with texts that no Egyptian, Jewish, Persian, or Hindoo priest, or theologian can counterfeit; a Book which can not be concealed—whose teachings can not be misapprehended, and whose results will be purity, virtue, morality, and celestial righteousness; a Book from which the whole world may derive indestructible consolation, and learn of that Divine Essence which is the Cause and Parent of human existence. It will at the same time unfold the unspeakable grandeur of your *celestial* habitations, each of which will be only a sphere or step in the grand and magnificent gallery that leads to the Flower of celestial Beauty, whose fragrance is the perfection of an unchangeable Universe. Will you ask, then, reader, what will be given you instead of a material book, composed

of paper and impressed with type, when a UNIVERSE is open to the researches of your aspiring mind? Certainly nothing can be more unreasonable than the superstitious claims that are in the world for the teachings of a simple *book*, that can be altered in a thousand ways in going through the operations of a press! But there exists a BOOK that teaches purity, morality, and immortality, and demonstrates the loveliness of the GREAT CREATOR—a Book, too, that is as indestructible and unvarying as the constitution and divine qualities of NATURE.

I have but a few more remarks to offer concerning the Bible, and these are as follows: It does not teach that pure morality which belongs to the nature of man, and which will result from a superior condition of the race. From this remark must be excepted a few incidental expressions said to have been used by JESUS — such as "the Golden Rule,"—which was comprehensively taught six hundred years before, by CONFUCIUS, the Chinese philosopher. Again: it does not prove *immortality*; neither does it teach the mighty truths contained in the successive spheres or degrees of future existence. Nor does it even present any substantial proof of the transition from this rudimental condition, to a higher degree of material and physical organization; or in other words, it does not demonstrate a resurrection to a future life. Nor does it present one proper conception of the constitution, character, greatness, omnipotence, and majesty of the Divine Mind. Nor does it do justice to his works, except in those meditations upon which I have heretofore commented. Nor does it contain one substantial proof of an unvarying law upon which to found a hope of ever being regenerated, or of ascending to a sphere of more perfect and harmonious existence. Nor does it teach that holy virtue, morality, and refinement, which should receive the name of religion.

This term *religion*, however, is quite inexpressive, and needs, in order to be understood, a brief definition. The term *ligo* is a Latin word, signifying *to tie* or *bind*. *Re*-ligo is to *re*-tie or bind over again, and make still stronger. The *n* being attached, forms the word *religion*, which means to bind and rebind, and make secure. It is well to say that, understood in this sense, it has performed its office most effectually. For the term "religion," indeed, implies little more than being sacredly bound to *sectarianism*. The word as used by commentators is very potent, and very expressive; and it may be seen by these remarks that it is *very applicable*.

Thus the "Primitive History" is useful as a history of mythology, ancient theology, false and imaginary deities—as containing accounts of wars, pestilences, persecutions, desolations of cities, false prophesyings, long and tedious expeditions, most unjust assassinations, murders, adulteries, abominations, trials, afflictions, imagination, phantasm, rebellion; as presenting information concerning oriental customs, expressions, ordinances, prejudices, religious wars, martyrdoms, and all kinds of injustice, immorality, and unrighteousness. Viewed in the light of a *history*, I say, its writers should be respected, and its contents preserved. But as a *theological* book it should not be read; for it contains no absolute doctrine—and all those doctrines which are supposed to be taught therein, are merely the false interpretations given of it by various commentators in all ages since the book was compiled for the exclusive use of the adherents of Catholicism. From *falsifications* I would rescue its teachings. I therefore say, the book is good as a *history*, and would not have done the least harm in the world, had not forced interpretations been given of its contents, and had not claims been preferred in its behalf to a sacredness which it does not claim for itself, and, as I can positively say, which it does not inherently possess.

But the objection may arise, that some tribes and nations of the earth know nothing of this book, and yet they are miserable, ignorant, and wretched, in the extreme. The answer to this will be hereafter given and comprehended in the third part, or the Application, of this portion of the work.

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§ 157. I now proceed to give a true history of Jesus, from his birth to his death, and to state the causes of so many unjust sayings contained in the New Testament concerning him and others.

In Nazareth in Galilee, there dwelt a family but little known to the world, or to the inhabitants of the town in which they resided. The father, whose name was Joseph, was a very active and industrious mechanic. He was a carver and sculptor, and was frequently engaged in various branches of carpentry. His associate, Mary, was a very gentle and kindly-disposed woman. They lived generally unknown, because of their domestic retirement, and love of the quietude pervading an undisturbed and happy home. They neither possessed an affection for literature, nor for the study of any science

or philosophy that was then cultivated among the inhabitants, as derived from the Grecians and other enlightened nations. It was in this family that that little personage, about whose birth, life, and death, so many marvellous accounts have been written, was born.

Not long after his birth, Joseph and his wife were disinherited from the house they occupied, because of an unfavorable report that became extant, through the agency of some designing and evil-disposed persons. Before they left the house, however, Joseph dreamed that it was proper for him and his family to journey into Egypt.

Previous to this journey, a necessary circumstance compelled Mary to lay her child in a manger, in which place, as I am distinctly impressed, he lay not over forty minutes. Joseph, not knowing what else to do, obeyed the suggestion of his impressive dream, and departed into Egypt. They were not long there before a suitable relief was procured for them, which induced their return, and established them again comfortably in their previous habitation.

It is well that all should bear in mind that dreams were supposed in those days to be something more than the workings of the elements and imaginations of the mind, and the suggestions, especially, of those dreams which were highly impressive, were obeved as a voice from an angel of the Divine Mind.

This much is related in the New Testament. in a truthful manner; and the account there given is correct, with the exception of the interpretation that was given to these simple occurrences, by people generally, and especially by the writers of this history.

But the New Testament leaves two chasms in the life of Christ, which are of great importance, inasmuch as they are periods in human life that as much as any other require attention. Matthew and others speak of his birth, and then are silent until they introduce him into the presence of learned doctors and philosophers, in the temple. And no account is given of him after this, again, until he became thirty years of age; and then he is said to have begun his preaching. It is plain, that from birth to the age of twelve years, and also from the age of twelve to thirty, many most important occurrences might have transpired, of which the world, through these sacred historians, have not the least intimation.

After Joseph returned with his family, all his secular and domestic affairs were rendered agreeable and easy; and he was likewise restored to the bosom of society, and was beloved as a worthy citizen. No particular impression existed among the inhabitants concerning

their young and beautiful son, with the exception that he was generally admired for the perfect symmetry of his form and cerebral structure. I am presented with no such an occurrence as the command related by Matthew to have been issued by Herod. But as I proceed, the origin of this account will distinctly appear. The child was named JESUS—which was a name occasionally occurring, but seldom admired, because of its association in the mind with the supposed spirit of an Egyptian deity, much worshipped by the priests of the Sun, and spoken of in various portions of the second book of Kings. His physical constitution was beautifully proportioned, and he possessed a corresponding beauty of the mental faculties.

His general organization was indeed remarkable, inasmuch as he possessed combined the perfection of physical beauty, mental powers, and refined accomplishments. He was generally beloved during his youth, for his great powers of discernment, his thirst after knowledge, and his disposition to inquire into the causes of mental phenomena, of the conditions of society, and of the visible manifestations of Nature. He was also much beloved for his pure natural sympathy for all who were suffering afflictions either of a physical or mental character. His benevolence and love toward all without distinction; his constant yearning for the companionship of those who were considered good and righteous; his marked respect and affection for those who were much older than himself; his constant visits to those who required relief from their afflictions; and his kind words of consolation to those who were depressed either by disease or unhappy social circumstances—all contributed to render him an object of general love and attachment. These were the peculiarities which distinguished him from all other persons then living.

It is true that at the age of twelve years he was admitted to the presence of the learned doctors. There he manifested some of his powers of discernment, interior and natural philosophy, unsophisticated love, simplicity of expression, kindness of disposition, and universal sympathy and benevolence. These he displayed with all the naturalness and spontaneousness resulting from the promptings of an uncorrupted and purely-organized spiritual principle. He answered their pertinent interrogations with great benignity, promptitude, and freedom of conception and expression. What most astonished the doctors was the demonstration of his philosophical conceptions and mathematical powers—all of which were blended into a perfect system by the pervading element of his mind, which was LOVE.

§ 158. I would have the reader understand the reason why these things were to be expected from, and were manifested by, him. I have related that Jesus was perfectly constituted, both as to his physical and spiritual organization. This being the case, his mental faculties were early developed to a degree even transcending the capacities of those philosophers in whose presence he showed forth his wonderful mental qualifications. Even at the present time there is a youth whose mind is in a similar manner prematurely developed, especially his faculties of perception and causality, and his powers of mathematical calculation. He is in one of the eastern states—and is already surprising the learned doctors and philosophers by his astronomical and mathematical powers. Frequently there are persons who have one or more of the mental faculties fully developed while they are as yet in a youthful state. Many also have the power of perceiving material substances or colors, or reading, without employing the natural organs of vision. Others are capable of having the interior faculties of their minds opened by being thrown into an abnormal condition, which relieves the mind of much of its burdensome obstruction, and renders it suitable for the influx of superior knowledge. This fact is at the present day arresting the attention of many observing doctors and philosophers of the land.

JESUS while in youth, and especially at the age of twelve, possessed all those superior qualifications which many scarcely possess when their interiors are expanded by the modern discovery of manipulations. Hence I discover that he became noted, because of his superior and highly-refined powers of discernment, together with his gentleness, kindness, and sweetness of disposition.

After he had manifested his marvellous powers to the learned doctors in this instance, he courted no longer their presence, and lived principally among his brethren, spending a large portion of his time in the visitation of the diseased, depressed, disconsolate, and suffering inhabitants in various portions of the land. He seemed to possess an intuitive knowledge of the medicinal properties of plants, of mineral and animal substances—of their use, and of the proper time and manner of their application in the curing of various diseases. This qualification, however, he acquired during the period which elapsed from the age of fifteen to thirty-three. He also possessed a great *physical soothing power* over the disordered or disconcerted forces of the human system. This was because of his superior physical endowments. Hence it is related in various places in the New Tes-

tament, that he laid his hands upon persons, and they were cured. When relieving the palsy, he is reported as having said, "Thy faith hath cured thee: rise, take up thy bed, and walk." Also he is said to have laid wet sand or clay upon the eyes of the blind, and thus to have restored sight. And in various other instances he is represented as having made use of *physical means* to produce the cures which are by his biographers and others insignificantly termed "*miracles*."

The reason is clear why those sacred historians employed expressions so mysterious and ambiguous—expressions which often did violence to the human judgment by conveying ideas which reason can never sanction. It was the general impression, after he became so noted for his many benevolent and charitable deeds, that he must either be actuated by the Spirit of the God of Abraham, Isaac, and Jacob, or by the Evil One whom their imaginations had promoted to an equal degree of almightiness. Finally, it became so general a belief that he was actuated by the *first*, that they designated him by the title of "the Son of God." Then the ignorant and uninformed bowed with a trembling veneration at the mere mention of the name of "Jesus, the Son of God," although many of them had never beheld him.

The inhabitants in those days were greatly inclined to extremes of faith and incredulity. If any particular theory, principle, or philosophy, were presented for their consideration, they were accustomed to embrace or combat it violently. Thus it was that most of the Jews *despised* Jesus, while others *worshipped him*, and believed all the marvels that had been related of him. It is well to remark that Jesus never professed to be what they make him to say he was. He was a kind, amiable, and unassuming being, discarded by many because of his superior and benevolent traits, and as much beloved by those whom he immediately benefited by the smiles of his loving-kindness and by his soothing power.

He often during his youth, and also after ascending to manhood, preached for the purpose of consoling and instructing multitudes of those who were depressed in spirit, and unfortunately situated in the world. One of those beautiful lessons of consolation and exhortation is recorded in the fifth, sixth, and seventh chapters of Matthew—where, with all the simplicity of a confiding disposition, he consoles the multitude by saying, "Happy are they that mourn, for they shall be comforted; happy are the poor in spirit, for they shall see God; happy are the peace-makers, for theirs is the kingdom of heaven;"

and in like manner he proceeds with his expressions of kindness and of all those sentiments that might be expected from the workings of such a well-constituted mind. In his preaching he employed the terms that were then in use, and he professed to be nothing more than a teacher of pure and unadulterated love, and also a general sympathizer with all who needed relief, consolation, and sympathy.

I am exceedingly attracted by the purity of his life, disposition, teachings, and spirit of reform. He saw distinctly, and realized fully, the unhappy situation of his fellow-men; and he yearned for the time to come when there would be a new heaven and a new earth, wherein might dwell righteousness. He was anxious for the prevalence of a general harmony of interests and action, such as would join in one the whole race of mankind. He desired that prudence and industry should so reign throughout this material sphere, as that the desert might blossom as the rose, and the wilderness bloom with a smiling, inviting beauty. Thus he delighted to contemplate the establishment of the spiritual Zion—the great Temple of Knowledge and Righteousness so feelingly spoken of, and so earnestly desired by, that good and worthy writer, ISAIAH. Such are the yearnings of all naturally-philanthropic bosoms. Such are the aspirations of those exalted minds who behold the human race as a Whole, and in their superior benevolence cherish no selfishness or pride.

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§ 159. Thus Jesus lived, doing good to those who came and required assistance, exhorting those who were uneducated, and preaching to multitudes—*not* in the temple or the synagogue, because those places were *too pure* for his deeds and his philosophy—but on the mountain and by the wayside; thus lifting up his voice in what has before been termed "the sanctuary of the expanded earth and the unfolded heavens." He taught thus because he felt it an imperative duty devolving upon him to instruct the ignorant, and to deposite if possible that pure spirit of reform in the social world that might result in establishing the beauties of the spiritual Zion, and in perfecting the qualities of the Tree of Righteousness. He felt prompted to preach, what had been before conceived, that men should do unto others as they would have others do unto them; and he desired that the simple, good, and tranquillizing influence of this principle might be deposited and developed in the bosom of every human form. He desired that the day of righteousness should be ushered in, when there would be no more pain, sorrow, or crying, for the old things

would all have been passed away, and all things would have become new. And in the accomplishment of his desires, sin would be destroyed, together with that which hath the power of sin, that is darkness, ignorance, folly, imagination, imbecility, and every species of sectarianism and unholy philosophy.

JESUS continued to obey those beneficent monitions of his mind (which were to cure the diseased, to visit the fatherless and widows in their afflictions, and to preach peace on earth and good-will to men) until prejudice became so strong against him, that he was unable to proceed any further in his career of purity and benevolence. He was censured by various learned, and, as they were thought to be, very *great*, theologians, and was persecuted to a great extent by the multitudes, who were exasperated from the workings of religious prejudice against him. So he was captured, brought before a council of judicature, who were all disposed to condemn him without a hearing, for disturbance of the peace, for interference with their long-cherished religious faiths, their social organization, their modes of worship, their rites and ceremonies, their long and loud prayers to HIM whom they supposed to be the Lord of Abraham, Isaac, and Jacob, for blasphemy, and for doing deeds that were good on the sabbath-day. All these and many similar accusations were brought against him: and they exhibited a spirit of persecution that will be ere long fully exemplified in this nineteenth century. On these accusations they condemned him to die the death of a martyr! And as was the custom in cases of similar accusations in those days, they crucified him, two others sharing the same fate with him. During the infliction of this most unjust penalty, the Jews manifested the same spirit of sectarian vengeance, and the same desire for the destruction of all invasive philanthropy and purity of principle, that will ere long be exhibited again. Thus will be demonstrated the existence of precisely the same spirit as that which characterized the Jews of old, and the influence of this will clothe the rising and unborn generation in the armor of prejudice, hostility, and fanaticism!

Thus JESUS was a good man, a noble and unparalleled Moral Reformer, considering him as disconnected from all those unjust things that are in the New Testament recorded of him. He did not profess to be the Son of God in any other sense than that of a branch, as all are, of the great Tree of universal and eternal Causation. He did not profess to be directed and impelled by any other spirit than that of Divine love, the germ of which dwells in every other being

undeveloped. And to this principle, as existing in others, he appealed so feelingly, in order that its qualities might be unfolded, and that they might advance to the degree of refinement in love and wisdom then occupied by himself. He was, then, A TYPE OF A PERFECT MAN, both in physical and spiritual qualifications. But those representations which make him more than this, I discover are all *untrue*, and express that only which was professed *for*, but never *by* him.

Thus, then, he died a martyr to the principles of truth, reason, and virtue. So likewise did Matthew, Paul, and others. And it is lamentable to reflect that the world has been guilty of such flagrant injustice that even many in subsequent generations have been subjected to the torturing rack, to the stake, and to the dissolving flames! Men have even rushed to the field of battle, and there, impelled by envy and sectarian prejudice, they have poured out each other's life's blood, thereby causing Nature to blush for shame for the degradation of her children! Brethren have joined in open hostility, actuated by no other cause than the terrible and fiery elements of sectarian envy, prejudice, and local affection! How fearful, indeed, is the gloom of the dark thought, that man has died a martyr to the natural promptings of the spirit within, and to the principles of virtue, morality, and love!

I behold Jesus, then, as a great and good Reformer; as connected with no marvellous or mysterious aristocracy, but as being born of lowly parents, and fostered in the bosom of their domestic habitation; as possessing intelligence to a surpassing degree; as manifesting unbounded love, benevolence, and sympathy; as healing the sick, restoring the blind, curing the lame, and visiting the disconsolate in their afflictions; as preaching love, morality, peace on earth and good will to men; as instructing the multitudes in the paths of pleasantness and peace; and as loving all and disliking none. I behold him as being condemned, nailed to the cross, and dying a martyr to the cause of love, wisdom, and virtue! Such is one of the parts in the great monument which an ignorant and misdirected world have erected to their own shame and folly!

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§ 160. I now proceed to account for the origin of those unjust statements in relation to him recorded in the New Testament.

First, however, it is proper to introduce some considerations concerning the habits, customs, laws, ordinances, and states of society

then existing: for it must be plain to every mind that language and forms of expression are governed by the general habits, ordinances, and circumstances of any nation or society, and that the former are changed to correspond with the changes of the latter.

It was a custom in those days to obey the main suggestions of any impressive dream, with great carefulness. Dreams were considered, among all classes, as an inflowing of the thoughts of angels or invisible beings, who were monitors and prompters to those who dwelt on the earth. Hence they believed that dreams were induced and designed by God for the purpose of having men obey his will. Of these things I have spoken in different places before: still, I would refer the reader to the older manuscripts of the Bible as containing many illustrations upon this point. Besides this, it was the custom to write or express a figure, parable, or representative, as being *itself* true, instead of the *thought* which suggested the figure or representative to the mind.

Moreover, it was a rule in those days, especially among the Jews and Samaritans, always to admit a proposition or statement when the same appeared to be demonstrated by appeals to a number of incidental and known facts; and if any different account or proposition were presented by a different person, it would be rejected without investigation. For a proof of this I would refer the reader to a very valuable work written by Plutarch, in which he says, that if any person presents a proposition contradicted by another, the first should in all cases be considered as true and valid, and the latter rejected, because it was not the first presented for consideration. This, Plutarch says, was the rule recognised by the Stoics, whenever they were called upon to investigate conflicting accounts or propositions. It is well to add, that this is precisely the course pursued by many at the present day. They assume and believe that their *first impressions*, or *hereditary opinions*, are true, and reject all *new ones, unheard;* at the same time making their previous opinions the standard by which all subsequent propositions should be tested. So it is scarcely necessary to refer to early historians for the truth of this relation, when the same is fully verified in every department of the theological, scientific, and philosophical world at the present day.

Another custom was to consider the universally-prevailing impression concerning any person or thing, as being created and sanctioned by the will of the Deity. This belief at once unchained their marvellousness and credulity for an unlimited exercise upon any subject

which appeared thus fully sanctioned; and such they felt it their duty to venerate and promulgate without restriction.

It was also a prevailing belief in those days, especially among the lower classes, that the earth was the centre of the Universe, and that the stars, moon, and sun, were necessary appendages to the earth, and that no other earth was in existence besides this. On this ground they accounted for so much attention, prompting, and guidance, as they supposed to be bestowed upon them by the Deity; for they supposed that he invisibly occupied a position in the firmament for the purpose of guiding them into all proper ways, whether such appertained to peace or to war.

Moreover, there were many sects existing in those days, each of which was distinguished by some peculiarity, either as to speech, garments, habits of living, or some other mark, which served in all cases to designate them, and to establish their exclusiveness. The Druids* were known by their peculiar simplicity of dress, and by their holding their meetings in sequestered places. The worshippers of the Sun, and typifyers of the tower of Babel and of the temple of Solomon, distinguished themselves by wearing garments that were indicative of the degree of masonry or of mechanical perfection to which each had arrived. The Samaritans were distinguished by the length of their beards, and the style of wearing their hair, and also by their peculiar religious sentiments. The Jews were distinguished by their countenances, their dress, and by the mark of the covenant, called the circumcision. Thus exclusive classes were established; and each nation, and especially the Jews, earnestly desired to be considered as the favorites of God—the latter class claiming to be the descendants of Abraham, Isaac, and Jacob, in proof of which circumcision was presented. They also desired to monopolize the general favors supposed to be directly transferred from God to mankind on earth.

Such was the condition of things when Jesus was born; and the same continued during his life, and for many generations after his death. And it was owing in a measure to the customs of society—the rules and ordinances of nations, and the modes and habits of thinking, that so many very mysterious, unjust, and unreasonable things were believed, propagated, and written, concerning Jesus, and his peculiar manifestations of physical energy in the healing the diseased, and

* The lecturer incidentally remarked, that these were of the same stock with the Druids of Gaul and Britain.

also concerning his superior love and wisdom which were expressed with so much gentleness, kindness, and humiliation. I am exceedingly desirous to impress on the reader's mind the importance of these considerations, inasmuch as they constitute the key by which may be unlocked the great mystery so long clothing the birth, life, and death of Jesus.

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§ 161. A long time elapsed after Jesus became noted for his moral teachings and benevolent acts, before any inquiries were instituted concerning the peculiarities of his birth and early life, or concerning the circumstances attending the same. It is well to say, that the chief inquiries, and the collection of facts, relative to the birth, life, and deeds of Jesus, were not made *until many years after his death*. Therefore the *general impressions* of his early followers were assumed *as a basis* whereon his subsequent historians and followers predicated their faith and doctrine. The unfavorable report concerning Joseph and Mary, heretofore mentioned, gave rise to the first impression as to the illegitimacy of Jesus. It was in consequence of this report that Joseph was disinherited for a season; but after the report subsided, he returned to his former home, and all the previous impressions, were obliterated entirely, and no more was thought upon the subject.

When the first inquiries were made concerning the birth of Jesus, the conclusion, as derived from superficial testimony, was as follows: That Jesus, doing good, performing many cures, and manifesting great powers of intellect, must necessarily be supposed to be the Son of the Good Spirit, or God. In confirmation of this, proof was supposed to exist in the report referred to; and Mary, the mother of Jesus, was supposed to have conceived, in her virginity, by the breathing influence of the Holy Ghost. And it was known that Joseph had a dream which caused his departure into Egypt; and this was believed to be angelic instruction. Jesus, it was thought, could not have been so perfect as he was, without having an origin unlike that of others. And as he had manifested brotherly-kindness, and accomplished benevolent acts, this was deemed conclusive evidence that his origin must have been *pure*. The conclusion, then, was irresistible, that Jesus was begotten of the Holy Spirit, and born of the Virgin Mary, and therefore was the Son of God. And they supposed that he was named Jesus because he was sent to save his people from their sins. All these things were retrospectively viewed

by the generation succeeding the death of Jesus, and were considered undeniable evidences of his miraculous conception, of his immaculate purity, and that he must have been the Son of God. All this was in perfect harmony with their prepossessions of mind.

Here the New Testament leaves the history of Jesus until he arrives at the age of twelve years. But surely some things must have been said to have occurred as connected with his life during this period. But the accounts which were collected seemed too crude and imperfect to receive a canonical sanction; and they were hence rejected on account of their inconsistency and the unsound manner in which they were recorded. Some of the rejected books are still in existence, and are full of marvellous relations concerning the childhood of Jesus, and the peculiarities which distinguished his whole life. Some of these stories are not worthy a moment's consideration, inasmuch as they are derived from the marvellous and exaggerated impressions hereditarily received by the persons who wrote them. Among other things. it is related that while Jesus was a little boy, and associated with other children, the stars were seen to follow his course, while his companions were not in the least thus honored; and that the moon appeared to trace and retrace her steps, following the various movements of the boy Jesus: also that a peculiar illumination was visible on his countenance, which would blind the eyes of those near him: also that while a very little boy, he would with other boys approach the streams, and of the moistened clay make birds and other small forms; and it is related that those which were made by the other boys would remain inanimate, while those formed by Jesus would be immediately animated and transformed into beautiful birds! It is also related that seeds which were deposited in the earth by his hand would germinate and grow up in the space of thirty hours to full maturity. Much is also said concerning many visions and dreams that he had, all of which tended to confirm the opinion that he was the Son of God.

The account concerning Jesus being introduced among the learned doctors is strictly true, but it was not written until after his death. All the things accomplished by him which are called *miracles*, were related as such mainly by those who received the traditions from those who were the immediate followers and companions of Jesus. It was a general belief that he was the person whom many of the earlier historians and prophets foretold. Hence, in various instances, quotations are made from their writings which seemed to have an ap-

mediate bearing upon, or connexion with, the things they had heard concerning the birth, life, and deeds of Jesus.

The writers of the books in the New Testament could not resist the conviction that Christ was thus miraculously born; and that inasmuch as he accomplished so many miracles, discoursed so eloquently, harmed no one, but did good to all, and died ignominiously for his cause, he must have been the Son of God—the application of this title being in accordance with the general mode of expression and belief. They likewise cherished the conviction that he must have been foreseen by the prophets of previous generations. Hence by research among their writings, passages were found which seemingly had a connexion with the prominent circumstances in the life of Christ, which they were recording. Therefore they made those quotations with a serious conviction that they had immediate reference to the things which they were employed in relating.

§ 162. The history of the deeds accomplished by Jesus from the age of twelve to thirty, was registered promiscuously in various books, some of which, are now called the Apocrypha of the New Testament. These relate more miraculous manifestations of the physical and mental powers of Jesus than are recorded in the New Testament. Yet they were written more from hearsay than from actual knowledge. And I am impressed to say that the account of *the ascension* was also transmitted by others to those who wrote it, with the exception of one account preserved on bark, and said to have been written by Mark, who was present as an eye-witness of the occurrence. For be it remembered that the art of writing was then understood only by a very few, and that paper, ink, and the art of printing, were to them unknown. Hence the accounts impressed on bark and other substances would in some instances remain untranscribed for one, two, or three centuries. Some of these were preserved until a species of paper was invented upon which their contents were transcribed. Very few persons were able to write; while the vast multitude were only capable of conveying their thoughts verbally: and the constant verbal delivery of these accounts subjected them to constant modifications. Yet from impressions thus traditionally transmitted, the subsequent writers produced those records of which the world is in possession at the present day.

Still more emphatically am I impressed to say that the birth of Christ as related, the correspondingly-inconsistent stories of his youth, the accounts of the instantaneous cures effected by him, the

pretensions that are made in his behalf in respect to his mediatorship, and of his being in a superior sense the Son of the Deity—and also the account of his literal ascension—are all strictly the traditional impressions imbibed and written of him, none of which are true as they are related. It is impossible to be in communion with, and possess a knowledge of, the unerring and unchangeable principles of the Divine Mind, and at the same time admit the truth of these traditional records. And it is given me to know that he who believes fully in their truth is not in communion with the laws, purposes, and Essence of the Great Positive Mind. But he who is interiorly enlightened concerning these, hesitates not to declare, from a serious conviction of the judgment, that such things *can not* be true; for their very nature precludes their possibility.

While I am thus compelled to speak, I am none the less conscious of having myself supposed these things to be true, and of having believed them with a vast degree of veneration, while my mind, like others, was trammelled by sensuous opinions and philosophy. Yet now, having the external senses closed, and the perceptive powers of the internal opened, I am acquainted with those things which in outward life appeared unaccountable mysteries. These historical accounts, concerning which I in common with others have had mysterious impressions, now appear entirely transparent, even to their origin, and their confirmation in the minds of mankind. And I now rejoice to know that this superficial theology has not the least connexion with the Divine Essence, or Great Creative Cause, with his laws, or with the great system of material and spiritual worlds. And the belief in these things forms no part of the theology which every department of Nature and the Universe unequivocally demonstrates and establishes.

Now my affections are directed entirely by that wisdom which discards a theology so impure and superficial. Yet when I return again to the exterior world, and know things only by sensuous impressions, then also will my affections return and control my superficial wisdom; and these affections will at once connect me again with all those superficial views, theories, and philosophies, that at this present moment occupy no tangible position in my conceptions of the structure of the Universe, or of the character of the Great Positive Mind. Hence, while I am in this condition, I am knowledging that which is opposed to the present affections of men, in the departments of theology and philosophy. But it is nevertheless proper—

nay, it is an imperative duty—for me to develop that which I now perceive is seriously interfering with all social happiness and mental progression. Let it be, then, the serious effort of all vigorous minds, to learn soon to modify their affections for supposed truths, so that their *reason*, and not their *prejudices*, may in all cases be the governing principle of their minds. These developments will then lose their apparent irreverence, and become at once a vehicle to convey to the judgment truth and wisdom. I will have occasion to speak on this point again, when treating on the physical and spiritual constitution of man; but at the present time it is necessary still further to confine the attention to those things heretofore investigated.

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§ 163. The men who are called *prophets* were reformers and philosophers in respect to subjects appertaining to the sufferings of humanity. Hence, while situated among those sufferings, they consoled themselves and others by endeavoring to forget the past, or by considering it as an index to a new and more desirable era. Their writings, then, are prophetical on the same principle that all inductive reasonings are; and on this principle they anticipated a day of human industry, of righteousness, and of general knowledge. And as they were subject to the tyranny of despotic rulers, their minds sought refuge in the hope that a new king of the Jews would appear, whose reign would give them relief, and change their physical condition. Hence the king of the Jews of whom they spoke, and whose generation Isaiah indulged great hope of beholding, was exemplified in the great Reformer, JESUS. But they saw him not, nor the distinct *period* of the amelioration; but they were interiorly enlightened sufficiently to recognise the progress of those laws which would as a necessary consequence usher in the King or Reformer whom they contemplated, and the era which they so ardently desired. Christ, then, in the New Testament, is called "the King of the Jews;" but the latter believed not that he was their predicted king. Yet the writers of the New Testament supposed that Christ should be thus designated and promoted, because no other being had ever lived among them who had displayed all those righteous qualities and those manifestations of supreme love that in any way corresponded to the predictions or impressions of the earlier generations.

Understand, then, that the New Testament was written in such a manner as to convey the impression that Jesus was the being actually foreseen by previous writers—in confirmation of which the

words of those writers are quoted. Meanwhile remember that the men called prophets knew not of *the* person, nor *the* period, but knew of *a* person and *a* period, which, according to the progress of all things, must inevitably be ushered in. And distinctly does it appear that JESUS possessed those reforming characteristics which constituted him A PERFECT MAN; and that he well represents the King or Reformer spoken of by the prophets as being the Tree of Righteousness, and the founder of the Spiritual Zion. But the era when were to be developed those principles which he exemplified, was not when he lived, but is to be in future. And only can this occur when society has attained to that perfect symmetry of form and structure which was exemplified in the body of Jesus, as then alone will the spiritual possessions thereof be correspondingly perfect.

According to the custom of those days, Jesus spoke parables, which appeared to have allusion to occurrences thereafter to take place in a manner corresponding to the *letter* of the parables. The prediction recorded in Matthew concerning the destruction of Jerusalem and the temple, contains many ambiguous expressions and illustrations. These clothe the prophecy in a very mysterious garment, which to the general mind is rendered the more so because it is recorded in the *New Testament*. The parables of the sheep and goats, the rich man and the poor one, the gehenna of fire, &c., are all related as being spoken by Jesus to represent literal occurrences as affecting man in the material and spiritual world. And they do convey this impression, merely because they are expressed in a style as if the parable or illustration was itself the actual occurrence referred to. This was a customary mode of representing an occurrence or discoursing upon any principle in those days.

But this much is clear, that no good and well-informed mind will ever draw lines of demarcation between any human beings. Therefore it is doing great injustice to the loving-kindness and unbounded sympathy of Jesus, to believe that he employed such expressions intending them to be literally understood; for, as has been before stated, he was one of those well-developed beings whose sympathy and benevolence gushed forth spontaneously, and flowed irrespectively throughout every recess of human existence.

Herein, again, is the test of knowledge and righteousness: He who is ignorant, and whose sympathies are contracted by prejudice; whose benevolence is circumscribed by the circle occupied by any sect or institution; whose feelings, being perverted by local affec-

tion and prejudice, are unmoved by the calls of mankind for amelioration—will fix the line of eternal distinction between mankind, and presumptuously calls one class "the wicked," "the sinful," "the abandoned," and the other "the righteous," "the children of God," "the elect." All but the latter class he will call hypocrites, deceivers, and all kinds of unholy names, which naturally are conceived by an ignorant and misdirected mind.

But he whose movements in the world of thought are unrestricted; whose sympathy flows to all, without distinction, excited by a knowledge of human weakness and misdirection; whose feelings and affections are but gushing aspirations for universal peace and industry; whose energies of soul are concentrated upon the great era of physical and mental freedom and exaltation—he it is that is truly and purely enlightened. Such a one knows no aristocracy, no distinction, no condemnation as a punishment, no bliss as a reward; but recognises the truth, that all causes do inevitably produce corresponding effects. Therefore he makes no distinction except that which *Nature* establishes by her laws of association. The mind which recognises all these things is the highest development of Nature, and should be admired because of its purity and unsophistication. Then, I say, if Jesus, from a conviction of his judgment, made any actual distinction, such as the language attributed to him would indicate if literally understood, he must be numbered with the ignorant and uneducated, who occupy no very high position in the sphere of thought and wisdom. On the other hand, if he uttered not those expressions which are ascribed to him, except for the purpose of *illustration*, then he may have been that pure and truly enlightened being whom the world at the present day is striving to know, to appreciate, and to follow.

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§ 164. To speak still more plainly: All impure, ignorant, and improperly-instructed minds, can, without hesitation, condemn a portion of the race, and presume to stigmatize them as Pharisees, hypocrites, evil-doers, and workers of unrighteousness. But that mind which is pure, and properly educated in the ways of wisdom, can only recognise mankind as a Brotherhood; and he will consider their imperfections as owing only to the misdirection of their physical and mental powers. A knowledge of this truth breathes a universal sympathy and forgiveness; and the mind possessing it can not but recognise the principle of doing good unto all, and loving one

another. Whoever says, then, that Jesus ever used such expressions in a literal sense, as is generally taught by theologians, virtually charges him with being an impure and unrighteous man. But he who believes not these things, may consistently admit Jesus to have been a good man, and a natural philanthropist.

I discover, however, that these things were not recorded until sometime after the death of Jesus, and then were written according to the traditional accounts received by the writers; and they were expressed in a manner corresponding to the customs, beliefs, and modes of expression, prevalent in those days. I perceive it is proper to affirm, that this language was employed by Jesus to convey his conceptions in a style suitable to be understood by the multitudes who listened to his preaching. The language presents no particular principles capable of being applied to the world at the present day. And it would indeed be a mark of wisdom, and a good sign of a mental resurrection from ignorance and superstition, if theologians and commentators would discard all further effort to draw instruction from those illustrations that were only useful nearly two thousand years ago.

In respect to the origin of the account concerning the ascension of Jesus, it is at the present time not important that I should enter into particulars; especially as former comments lead to a solution of this question, and also exclude the possibility of such an actual occurrence. I will refer, however, for a detailed consideration of these and kindred subjects, to a work that will hereafter be given, as devoted to a discussion of minor and general opinions and principles.

Here, then, follows a summary of that which has already been related concerning Jesus: The account given of his birth sprang from an unfavorable report in the neighborhood where Jesus was born, concerning his illegitimacy. This is its *origin*; but the *style* in which it is recorded, is a creation that arose from those general impressions concerning him entertained by those who wrote. The alleged prophecies concerning him, quoted from the Old Testament, were not originally intended to be thus applied; but they were cited by the biographers of Jesus because they had a seeming appositeness to some of the circumstances of his life. They were suggested to the writers of the New Testament as having an allusion to Christ, because they believed that past and present revealments formed one perfect system of inspiration and theology, as derived from the Divine Being. This was merely a conviction of their minds caused by

the seeming evidence afforded by every external, superficial, and traditional indication. The accounts given of miracles also derived their character from the customary use of language in those days, which was to associate cause and effect in one sentence, without alluding to the intermediate period which elapsed between the application and the result. Of this, also, I have spoken before.

Those passages which speak of Jesus as being the Son of God, and of his making those vast distinctions between men, are merely expressions employed by those who wrote their convictions concerning him, and are worthy of no more attention than may arise from the fact that they embody the opinions of men who lived many hundred years ago.

Moreover, it becomes necessary to mark the very great injustice that such accounts do to the character and life of Christ. It is certainly doing no good to any being to claim for him an illegitimate or supernatural origin. Nor does it do any credit to his character to relate the many inconsistent things that are reported concerning his youth, his deeds, his preaching, and his death. Besides, it is absolutely inconsistent with the high moral sensibilities of an enlightened judgment, to clothe the life and preachings of Jesus with the things that are now known to be believed only by those who are ignorant, misdirected, or prejudiced.

A belief of many things related of Jesus, not only does injustice to his birth, life, wisdom, and benevolence, but it removes the Great Moving Principle of the Universe from his exalted position to a grade only worthy of an ignorant and capricious potentate. It depreciates the character of the Divine Mind, by making him institute a system of theology merely to change that which he himself created imperfect in the beginning of human existence. It makes the Universe an inconsistent, disorganized, and unholy mass of creations. It destroys the harmony of the Divine Plans, by teaching that the Deity has interfered with his established laws, instituting new ones to destroy those which he previously established.

It likewise teaches that the Divine Mind and his Son have both failed to accomplish the End to attain which they are represented as having made active efforts. For the "miraculous conception" can never be believed so long as Nature continues her unvarying manifestations; and this doctrine can never be of the least possible use in effecting a physical or mental elevation of the race. It rather has a contrary tendency, inasmuch as it inspires feeble minds with awe,

fear, and superstition. And if the "miracles" were intended to prove the divine power of Christ, and to establish a divine theology in the world, then have they proved ineffectual; because in the enlightened mind they neither establish a belief in a Divine power as possessed by Christ, nor convey any conviction in favor of what is supposed to be the true theology. And if Christ was what they represented him to be, and if all the contents of the New Testament are true, the miracles can not make them more so. On the other hand, if they are *not* true, no miracles nor anything else can ever make them true. And, moreover, if all those things related of him are literally true, then he is proved to have been an impure and undeveloped being, even from his birth upward. Moreover, if they are true, that which I am now saying can not possibly affect their intrinsic truthfulness.

This much, however, it is well to know: that that which Reason and Nature sanction, should be believed in preference to that which is contradictory of all known laws, and is incompatible with the harmony which pervades the Universe. Therefore it would be doing Christ injustice to believe concerning him all that is related in the New Testament. Yet those who wrote these things were perfectly honest, and were impelled only by a sense of duty and zeal to write their serious convictions, and present them to those who wished to know what they believed, and from what source sprang their convictions. But there is no evidence connected with the origin of these records to justify the belief that they were ever intended for universal reading and comment.

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§ 165. There exists no history or account of the birth and teachings of Jesus corresponding to that which is recorded in the New Testament, with the exception of the account in Josephus; and that occupies no conspicuous position, but is merely recorded as a passing remark of no very great importance. Some have supposed that this passage is an interpolation. I do not discover that this supposition is true; for the record is genuine, although not contained in some of the early versions of Josephus. Yet it is clear that this historian attached no such importance to the life and character of Christ as was attached thereunto by those who wrote the gospels. It is reasonable to suppose that if the birth and life of Christ had been of such a supernatural character, more historians would have received conviction accordingly, and would have devoted considerable

portions of their writings to a relation of his miraculous manifestations, setting forth the importance of his birth, death, and resurrection. But as no more historians devoted themselves to this work, the conclusion inevitably follows that few, if any, firmly believed these things, except those who wrote the primitive manuscripts of the New Testament; and that the latter believed because they received a mass of apparent evidence which no others were in a situation to receive.

The object of speaking concerning these things is to free the minds of men from all superstitious prejudice as connected with a belief in the same, which prejudice has a tendency to retard the physical and spiritual development of mankind. Society can not be reorganized in harmony with the laws and requirements of Nature, until all obstacles are removed which obstruct the unfoldings of the general mind, and stand in the way of universal action: and this superstitious belief in an unreal theology is one of those obstacles that are to be of all others the most dreaded and the most repulsed from the bosom of mankind. Such obstacles can be removed only by cautiously revealing the *causes* engaged in their creation; and a knowledge of these will cause the mind to repulse and discard their effects as these are existing at the present time in every portion of the world.

Therefore I have descended to the causes that were engaged in creating the book that is now called *the Bible*; and a knowledge of these removes at once all that superstition concerning it, and all those ideas of its supernaturalness, that have preserved it in the bosom of fanaticism from the period of its origin to the present day. The effects of these causes have been folly, ignorance, prejudice, bigotry, superstition, injustice, wretchedness, immorality, and aristocratic distinctions, among the various nations of the earth. Now he who can sympathize with these *effects*, may still continue to cherish their parent *causes*; but he who feels an inward repulsion at the very thought of their existence, will most certainly display his nobleness of mind in discarding for ever those unholy causes which produced them, as well as the effects themselves, and begin to live a new life in the physical and mental world, and thus be fitted to ascend to the highest point in the second sphere of knowledge and understanding.

Still nothing should be venerated more than the beautiful and truthful prophetic meditations of the early writers concerning a universal deliverance from tyranny, bondage, and wretchedness. And the many useful and beautiful moral precepts contained in the New

Testament, as spoken by Jesus, demand equal reverence. All such moral teachings should be regarded with deep veneration, especially when that veneration is an offspring of the judgment, and not of the affections; for the affections are not the developed principles, but merely the elements of the judgment.

And it will be perceived that the nobleness of those early writers, and the superior physical and mental endowments of Jesus, are still preserved as a source of instruction, and that they even shine forth with a brilliancy they never have before displayed, because they have been so much obscured beneath a heterogeneous mass of unjust and useless materials. And what has been preserved of their characters and teachings is capable of being applied to the great subject of Moral Reform, which is only to be affected by first reforming the physical and social conditions of men. The beauty of their lives and characters, the perseverance which distinguished their efforts, and their adherence to the principles of virtue, goodness, and righteousness, even unto martyrdom—all stand forth as conspicuous examples by which all men may profit.

And let it be known that JESUS was the greatest of them all in this great field of labor—in this great vineyard of natural (not *un*natural) culture. He possessed pre-eminently those ennobling attributes which are worthy a living imitation in the lives and deeds of all men. I therefore place Jesus and these early writers or prophets in the same category with those worthy and noble philanthropists who have lived since their time, and those who still live to adorn the world. They were general sympathizers with the afflictions of men, general actors for the public good, general relievers of the widows and fatherless, general preachers of the great principles controlling the Universe and Man with an unerring government, and general relievers of despondency and mental wretchedness, by unfolding to the minds of men the great and glorious era when would exist universal peace, industry, and righteousness.

And it is an honor to the human race to become now acquainted with the pure characters of former days, as disconnected from all the extraneous obscurities that have shut out their real characters from the mental perceptions of the world. It is an honor now to know and appreciate the trueness, goodness, brotherly-kindness, and benevolence of JESUS, as disconnected from all the falsifications heretofore obscuring his intrinsic physical and spiritual qualifications.

Thus I close all reflections on the character and application of the

principles of the early writers, and of JESUS, until the delivery of the third part of this work..

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§ 166. THE foregoing considerations in reference to theology, and the misconceptions that exist in the world, have so far advanced the subject as to render necessary, as next in order, some reflections upon many revelations that have been made in past ages, by various persons who were qualified for the inflowing and the outward expression of truths. In all ages of the world, revelations of various degrees of importance have been made, though in many instances the world knew it not. I discover that more have been given than are recorded in the Bible; and some of these, too, were of the most important and instructive nature: although in the Bible are contained many that have scarcely ever been excelled in any previous or subsequent age.

It is proper for every mind to venerate revelations of every kind, in proportion to their congeniality with the uniform teachings of Nature, and the highest sanctions of a well-constituted judgment. And in connexion with this remark, I would again enforce the absolute importance of not bestowing veneration upon any revealments that are to be found in the Bible, more than upon those found among the productions of other writers.

The most useful revelations contained in the Bible are those given by David, Isaiah, Jeremiah, Zechariah, Malachi, and Jesus. ISAIAH'S mind was so expanded, that a knowledge of ultimate alleviation from physical and social wretchedness flowed into it with a natural ease, with which also he expressed the same to the world. But as the application of his revelations will be made in the sequel, it is unnecessary at present to dwell upon them. He should, however, be recognised in this place as one of those spiritually-enlightened men whose teachings to the social world have not as yet been appreciated or justly interpreted.

And DAVID, too, instituted prophetical meditations that are worthy of the deepest attention and the highest respect. And JEREMIAH, and likewise ZECHARIAH, revealed many things pertaining to the same social resurrection, and to the grand and sublime results in the *moral* world as flowing so naturally and spontaneously from

the harmony and unity of action that will ultimately pervade the whole *physical* world. And MALACHI also spoke briefly, yet truthfully, concerning the great and glorious era yet unrealized by the inhabitants of the earth, but which, according to progressive law, may be had in bright anticipation.

It is well to remark, in order to prevent misunderstanding, that I use the terms *revelation* and *development* as *synonymous*; for a revelation is nothing more than an outward development of truths flowing into the mind.

No being ever existed before JESUS, who possessed the same degree of spiritual elevation and refinement: for he possessed the highest development of the physical and mental powers. And it is plain that no being ever revealed so much pure and substantial truth so capable of receiving an immediate and useful application. His mind, as I have before intimated, was properly constituted for the inflowing of truths, both from the natural and spiritual world. Therefore his superior judgment taught him to reveal only useful and natural truths, relating to the social conditions and material constitutions of men. For, as has been shown, he taught not the doctrine of immortality, but only incidentally made mention of that truth when endeavoring to inspire the human mind with hope and confidence. Jesus is to be more respected and appreciated, and his principles more practised, than they have as yet been. The beauty of his natural principles have never as yet been duly recognised, because they have not escaped the darkening influence of theological interpretations. And I feel it proper to affirm that the beauty of his life and character never has been nor never will be known, and fully exemplified in the lives of men, until all speculation, both of a psychological and theological nature, as connected therewith, is abandoned. For the more this is persisted in, the further his life, character, and principles, become removed from the understanding and practice of mankind. The distinction must be made between natural truth and spiritual imagination, before there can exist universal peace on earth and good-will to men. If no more were revealed by Jesus than *this* consummation, the high illumination of his mind would be sufficiently demonstrated: because he spoke not of that which *was*, but of that which shall be *yet* in future.

The use, therefore, of his principles, has not been comprehended by those who profess to have the most knowledge of their utility and application. And it now becomes important that men should discard

previous interpretations of his teachings, and press onward to the consummation, when their truth will be triumphantly demonstrated. I recognise the revelations made by JESUS as more useful, more truthful, and more natural, than any of those who have presented different or higher truths to the world. What I mean by higher truths is, such as are involved in many of those metaphorical allusions in the Apocalypse—which are incapable of benefiting the world of mankind, though they are susceptible of being fully verified in the third sphere of spiritual habitation. Notwithstanding their truth, they are impracticable, and therefore they demand not that attention and veneration which have been given them by many erudite commentators. It has been proved that the Apocalypse contains no principles that are intimately connected with any other revelation, with the exception of that made by Emanuel Swedenborg.

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§ 167. Many revelations have been made by persons among the Chinese, Hindoos, and Persians. CONFUCIUS revealed many moral principles which have not an equal in any revealment except that of Jesus. Also BRAMA revealed many interior truths that have not as yet been, but *will* be, verified, both in the social and spirit world. Many truths are obtained even unconsciously to the person who receives them, by implication, induction, and progressive thought. And in like manner do men sometimes become *subjects* or *agents* to reveal truths altogether unknown and unbelieved by themselves, but which are, nevertheless, in subsequent ages, discovered to be truths of the most astounding character and the greatest intrinsic worth. Thus it was with ZOROASTER—who revealed and taught to the whole eastern world, that sin would ultimately be abolished, and everlasting righteousness brought in; and that then the Deity (Ormuzd) would rejoice with joy unspeakable for ever and ever. Never was a greater truth proclaimed to the inhabitants of the earth: and for the accomplishment of the end which it contemplates, the most active efforts should be employed. Yet this is not venerated, merely because it was presented by *Zoroaster*—he being, notwithstanding, an *agent* or *subject* by and through which this most important revelation was made.

Also MOHAMMED declared many spiritual truths—truths that have been verified by psychological research, and also by the spiritual developments of Swedenborg. Yet, again, these truths are not revered, merely because the revelation has proceeded from Mohammed, and

because hereditary impression and education preclude all affection from the truths and their revealer.

A few centuries ago, many physical truths were revealed by GALEN—truths, too, that are susceptible of the most useful application. These relate to the *trinity of principles* or *substances* as forming any one compound or organization. This trinity is discoverable in every department of Nature and the Universe. This does not, however, in any way demonstrate the supposed *spiritual* Trinity that has been so seriously defended, so ably discussed, and so reverentially cherished. Galen, then, revealed that which no other physician or physical researcher ever did; and he is worthy of being classed with those revelators who occupy the highest position in the departments of useful and natural truths.

I find also many important discoveries and revelations among the *Germans*—owing very much to their peculiar habits of thinking, and of investigating all seen and unseen laws and operations of Nature; and among them have been persons whose interior perceptions were so unfolded as to enable them to recognise the reality of the spirit world, and its close connexion with this rudimental sphere. One should be noticed particularly, because her mind was in a condition occupied by all at the period of death or transformation. She is known as the SEERESS OF PREVORST—and has revealed many truths concerning the connexion between the natural and spiritual world, and between the soul and the body; and concerning the powers of spiritual perception, and the medium by which the spirit is united with the form. These things are too important to escape the attention of any inquiring mind; for they manifestly involve evidences such as mankind at present need to satisfy them of the powers of the soul, and of other physiological truths.

MARTIN LUTHER likewise revealed some truths that are very useful, practical, and important. Yet error preponderates in his productions, and these, therefore, are not worthy of so high a degree of attention and esteem. His mind, like that of CALVIN, was changed by a very sudden conception that what he was educated to believe was not all true. This conception at once inspired new faculties of the soul, and the whole resulted in the development of many truths, which, though mingled with errors, deserve the title of *revelations*.

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§ 168. The *French* have also produced unfolded minds, whose revelations demand equal attention and respect. The system of

Nature and philosophy of human social existence and harmony, by BARON D'HOLBACH, is a production worthy of attention and respect, because of its beauty of expression, sublimity of sentiment, and expansiveness of philosophy. And I hesitate not to affirm, that he is the author of many revelations too capable of a beneficial application to be ever lost or forgotten. His conceptions, however, are not *all* true, nor are his conclusions all perfectly legitimate as deduced from the basis assumed, which *is* true. Hence his production contains a mixture of error and truth. Yet the truth preponderates; and this should, therefore, be recognised, appreciated, and duly acknowledged.

France has produced many very learned men in the *superficial* attainments of life. And their philosophies are not of the purest and highest order, merely because they partake so much of the *external* and *sensuous* in their processes of investigation. Such a mode of investigation is not to any great extent calculated to unfold those *moral* truths and progressive principles that will harmonize the human family, and unfold the beauties of the spirit world.

There is one, however, whose teachings I can not fail to recognise as the most useful, most truthful, and most exceedingly sublime, even as seeking a level with, and being confirmed by, the teachings of Jesus. This is the great and noble Reformer, CHARLES FOURIER —whose capacity of soul and extent of revelation have not as yet been perceived to any great extent by mankind. His mind was superiorly constituted and developed; for a proof of which, see his unparalleled disclosures concerning the unspeakable harmony that pervades the Universe, and concerning the reciprocal action of all bodies, which, to express it in his own language, "breathe a melody of harmonious sounds, like an instrument well tuned, and every note touched in unity by wisdom." And, says he, the harmony of the Universe is developed and displayed in the planetary system; for each planet occupies a position, and plays a part in the great system of united action, as the notes of a well-tuned instrument. And as a tune can not be played unless each note is properly adjusted, and occupies a position in reference to the rest suitable to produce harmony and melody, when a tune is thus played, the Universe is at the same time represented.

Then he proceeds to reveal the all-important truth, that as *harmony* exists among all the bodies of the Universe, so can it prevail among, and join inseparably, the inhabitants of the earth. And he proceeds

to assure the world, by mathematical demonstration, that every note exists in this animated sphere; and that each note needs only to be properly placed, in order that the whole race may, like a perfectly-tuned instrument, move in harmony, melody, happiness, and unity of action.

Behold, mankind, these sublime and eternal truths crushed and almost entombed in the dark mass of prevailing ignorance, prejudice, and fanaticism! Hear ye not, when a noble and expansive mind, like that of CHARLES FOURIER, demonstrates the interior truth, even to your *senses*, that the world of mankind is composed of the requisite notes to play a perfect tune of peace and harmony? And observe how gently, seriously, and cautiously, he informs the world that these notes can only be properly placed by following the light of wisdom and knowledge!

He also mathematically analyzes the developments of each planet in our solar system, and proves that the mental advancement of the inhabitants of each must necessarily constitute such a Brotherhood and such an association of congenial parts as to render the whole an harmonious existence, such as he expended his powers to have accomplished on earth. And I have the means of knowing that his general conceptions were strictly true as regards the inhabitants of the planets belonging to our solar system. And it becomes me in justice to sanction and confirm that which he proved true by the dissimilar process of mathematical induction. I therefore affirm that his statements concerning the harmony and unity existing among the inhabitants of the planets, as to their social condition and mental culture, are decidedly and unequivocally *true*—being in no essential particular discrepant with those things which I have revealed concerning the world, Nature, and the Universe.

I am drawn to that person whose whole physical and spiritual powers were devoted to the great work of moral reform. Such was CHARLES FOURIER: and those things which he revealed are capable of being applied in improving the social condition of man, and their truth will be demonstrated in the moral consequences of the perfect restitution to peace, harmony, and pure principles, for which he labored.

Concerning this very noble personage, and his philosophy, more will hereafter be related, especially when the principles of his microcosmogony make their appearance prominently in the third part, or application, of this work.

§ 169. I am also impressed to recognise the important revelations made by and through EMANUEL SWEDENBORG, the Swedish philosopher and psychologist.

His mind possessed many superior endowments, and he presented to the world many pure and healthy principles. Some of his revealments, however, will be capable of an application only when the race advances to a high degree of social and mental refinement. His mind was interiorly expanded, which fact enabled him to receive and express many interior truths connected both with the material and spiritual world.

I discover more practical utility in his scientific and philosophical revealments than in any other of his productions. No work should be more esteemed and generally read than a book written by him entitled "*The Economy of the Animal Kingdom*," in two volumes. The first volume presents a close and severe analytical investigation of the three functions performed by all animated bodies; in which he develops that order of "end, cause, and effect," which are alike observable in all portions of the creations of the Divine Mind. He plainly reveals that the *end*, or ultimate design, is the primary cause of all movement. A knowledge of the *end* prompts and procures the *means*, which are the *secondary* causes: and the action of these produce the *effects*, which are the ends predetermined to be accomplished. The *end* or object to be accomplished is in every instance the creator of the causes and effects that are instituted—or of the means and effects combined as one in accomplishing that which was the *original cause* of the institution of both. This much is clearly revealed in the first part of his work; and is true, useful, and will be acknowledged and applied to the necessities of human existence.

The second part is devoted to a consideration of the three functions of the animal kingdom—their interior, mediatorial, and exterior qualities, as performing their respective offices and manifesting their peculiar spiritual forces, with a mutual dependence upon each other. Indeed, his revealments concerning the *beginnings* of power in the human system are beyond all general comprehension at the present day. He discourses deeply upon the cortical composition of the brain, describing the glands or "little hearts" (as he calls them), as constituting the cause of all motion or spiritual exercise in the material form, and describes how they expand and contract like the movements of the chest and heart. And he demonstrates the reciprocity of the systolic and diastolic motions of the cortical glands of the brain,

and that they are the beginnings and causes of all corresponding movements belonging to the animal economy.

The last portion of this valuable work is devoted to some very rational and truthful intimations of a psychological character, and concerning the powers of the human soul. It contains a very clear and lucid explanation of the distinction between the nature and powers of the soul and spirit as connected with the human form; and it likewise exhibits a very gentle emergement from the material into the spiritual sphere of thought and investigation.

I am led also to notice a still higher spiritual development of the same kind which is presented in the latter portion of his "Animal Kingdom:" and that is found in his production entitled "*True Worship and Love of God.*" Nothing can evince more substantial purity of meditations and superior conceptions of the mind than this very impressive and well-constructed work. It flowed, as it were, spontaneously from his high reverence for those unspeaking truths contained in the animal creations. And this work is indeed a revealment much to be read, appreciated, and practised.

After the period which was occupied in writing these works, his mind became exceedingly exalted, and all its powers of conception were absorbed completely in the phenomena and truths of the spirit-world. The truths that he thus reveals concerning these things are in very many particulars susceptible of benefiting the human race—though this can not be said of every general feature of his psychological system. He revealed those spiritual truths that will be verified in subsequent lectures: but only in a general and correspondential manner. For I now discover that many of his interior disclosures are not in the least particular comprehended even by those who at the present time are most actively engaged in their advocacy. And I am impressed to say that if, instead of conveying the idea that he unfolded the spiritual and interior teachings of the *Bible*, he had said that he unfolded the spiritual and interior teachings of *Nature*, the world would sooner have approached his sphere of reason and knowledge: because then the connexion would have been more distinctly observed between the material and spiritual world. But I am not able to discover any such interior meaning in any portion of the contents of the Word as he represents. And if objection is made to any of these sayings, as based upon the want of interior perception which may here seem to be acknowledged, I would request the applicant to reconsider the explanation I have given of the interior

qualities of the Bible. If, however, the objection be persisted in, I refer for future demonstration to the ENCYCLOPÆDIA that will succeed this book.

I am much drawn to the pure, gigantic, and powerfully-intellectual spirit of SWEDENBORG. His philosophical revelations are of vast importance, because of their truth; and his spiritual and psychological revelations are also *qualifiedly* true, and are susceptible of being verified in the spiritual spheres, and will be in the disclosures soon to follow.

I recognise, however, too much profuseness of expression—too much repetition of correspondences and established principles—in various portions of his works. There is too much intensity of ardor, and too much obscurity, ambiguity, and spiritually-inflated conception, in his psychological works, for them to be of any particular utility to the social world at the present time. But a proper and abundant supply of the social requirements of mankind will so elevate their moral and spiritual perceptions, that they will readily discover the signification of his spiritual teachings, which at present, to the mass of mankind, seem like the wildest hallucinations of a misdirected and inflated mind. Then in view of these considerations, it is impossible to conceive of the practical utility of his spiritual revelations to the disordered world at this present time. The fact that they are not capable of being comprehended is at least presumptive evidence that they are not such truths as are at present required to benefit the social world.

Therefore I observe this gigantic mind as in its conceptions transcending completely the ordinary powers, even of all *interiorly* enlightened men, and consequently as being removed from the natural into spiritual spheres. Hence some of his mighty revelations will only be known to be true when man ascends to a higher degree of wisdom and knowledge. And as these things are so, I notice those things only in his revelations that are adapted to the wants of the social world, in order that mankind may be, as Fourier has expressed it, organized according to the melodious, harmonious reciprocations of a Brotherhood.

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§ 170. Many revelations have been made in previous ages, which I can not now stop to notice. And all these are in a greater or less degree important and profitable as contributing to the general stock of wisdom that mankind require.

It is proper, however, to briefly reflect upon the revelations of

PLATO concerning the spiritual identity of man, and a future life: It can not be doubted, when his whole philosophy is taken into consideration, that he revealed some very important laws in Nature, and many psychological truths. These, however, were much obscured by the mingling of external and internal evidences: the first being mostly the developments of circumstances, and the latter the unvarying movements presented in all parts of Nature that he investigated. His mind was much clouded and his perceptions much darkened by a vast number of hereditary impressions. Yet his psychological revealments make their appearance even through the many superficial evidences which he accumulates in their favor.

Also those things unfolded by the interior reflections of XENOPHON possess a high degree of beauty, truth, and profitableness. No mind ever was more deeply impressed with the truths of immortality than his, because his convictions proceeded from the gushing aspirations of the living principle within. And his philosophy contains more substantial reasons for this doctrine than are to be found in any portion of the Old or New Testament. His writings are therefore useful and important to the world, because of their many truthful intimations, these suggesting higher truths.

In the revealments of SOCRATES I do not discover so much *interior* perception of principles, but more comprehensiveness in the observance of *superficial* evidences; and the ideas deduced from these are in many instances true, though illegitimate.

CICERO was also a defender of those unvarying principles that govern the Universe, a consciousness of the truth of which compelled him to discard all superficial theories that then pervaded the general mind, in the form of a mythological theology. And he, like the former writers, should be very deeply esteemed and appreciated for his pure and important revealments, of which confirmation may be derived from the interior perceptions of every enlightened judgment.

I discover a harmony in the revelations of each age, from the first decided conception and expression of truth, to the unfoldings of the present generation. I discover, however, that each revelator has presented truth in proportion to the favorable situations in which his mind was placed, and the favorable developments to which it attained. Yet that truth which is discoverable among the writings of each, is confirmed with great simplicity in the moral and social teachings of JESUS, and in the corresponding teachings of CHARLES FOURIER, who systematized those pure principles in order that they

might be reduced to practice, and thus produce a moral renovation of the race.

Then, again, I discover the more superficial modifications of these principles in the writings of SWEDENBORG, who proceeds to the interior, not so much of *principles*, as of their detailed parts. Thus in his writings are set forth the innumerable ramifications, both of things and principles belonging to the natural world, and of the corresponding literal possessions of the spirit-world. And as I have stated, I do not discover sufficient distinctness or naturalness in the writings of this philosopher to render them susceptible of a practical application to the social requirements of the human race. It is no more than just in all such instances to enforce the question, "Of what possible use can any revelation be, that can neither be understood nor applied?" A revelation developing no practical principles existing in the natural world as adapted to social life, can not be of any possible utility to the social or moral world.

From these considerations, the object of glancing at the writings of each philosopher becomes apparent. It is to point out the good and practical parts of each, that they may be preserved for future application; and if these are duly distinguished and preserved, all the unreal and excrescent parts of each revelation and philosophy will at once be disregarded, because of their non-importance.

Since the existence of those men, many new and dissimilar theories, hypotheses, and revelations, have made their appearance, both in the scientific and theological world. These have been of such a nature as to disunite the modes of natural and social life from the moral principles of man. This fact, again, demonstrates the non-utility of such revelations, inasmuch as they are destructive to the social harmony of mankind, and to that pure morality which is inseparably connected therewith.

Again: Any theory or hypothesis having a tendency to disunite the material from the spiritual, or the social from the moral, or to disunite in any way the human race, is entirely unprofitable, and should be for ever discarded. For it is made plain from past investigations, that a perfect morality can not be developed, unless the rudimental and social condition of the race is first made suitable for its spontaneous development. It is, therefore, absolutely useless to promulgate theological systems of morality, when the causes relating to such are in direct opposition to the required result. Then, in order to benefit the world, instead of being engaged in psychological investigations, men

should turn their attention immediately to the establishing of those superior conditions in the social world, the effects of which will greatly transcend their present anticipations. It is clear to every mind, that the latter must be accomplished before the moral results so much admired can, as a consequence, be permanently obtained. In other words, the social and natural must be superiorly situated and organized, before the moral and spiritual elements of man can possibly be developed to a proper degree. The many revelations that are now existing in the scientific and theological departments, are of minor importance compared to the great and essential principles which must be discovered and acknowledged before that social and moral condition of the race can be attained for which all should strive.

It is proper to understand that the influx of principles into the mind of a person or persons, is a result of the peculiar constitution and development of such minds; and not that revelations of any character proceed *directly* from a Divine Source. Therefore, he whose mind is unfolded, or whose spiritual perceptions are extended to a higher sphere of knowledge, comprehends more than ordinary minds, because he perceives that which exists below his exalted sphere of investigation. Such see, also, that which would be of use and importance to the world, and reveal it in order that it may be applied. Thus *every* mind conceives and expresses truth in proportion to its degree of development, or of spiritual elevation. Then such revelations as the Apocalypse and those contained in many other portions of the New Testament, together with many portions of Swedenborg's writings, can not, though true, be of any possible use to mankind in their natural state. Whether they are or are not true, therefore, they are unimportant. Hence it is proper for every theologian and commentator, before devoting much time to such, to inquire their *use*, even admitting them to be of the purest origin and the highest truth.

There are many worthy persons who have distinguished themselves in various departments of thought, whom I am obliged to leave unnoticed, for the reason that their cogitations are subordinate to the object of these present considerations. I am impressed to say, however, that those who have been active in unfolding the teachings of others will be specifically noticed hereafter.

§ 171. THESE revealments having proceeded thus far, a different though connected subject may now be introduced. I have descended into the interior history of mankind, discovered the origin of social disunity, false impressions, unreal theology and consequent mythology, and have specifically considered the successive modifications of each, until the whole presents itself to the generations of the present century. I have spoken of man, physically and mentally, only as it was necessary in order to elucidate the many causes of conditions existing in the world. I have not spoken particularly of the physical production and constitution of man, nor of those peculiar elements, qualities, and essential principles, that elevate him above the animal creation, and that constitute and characterize that animated principle known as the *Soul*, *Spirit*, or *Mind*. I find it necessary to generalize these, in order to establish the connexion between Nature, with its various lower forms, and Man, and between man and the higher spheres. An inseparable unity and reciprocation of action must be discovered and established between these, and then the whole social world may hereafter become a true representative of the grand and harmonious movements of Nature and the Universe.

I have ascended, then, to the important question, *What is Man* MATERIALLY? And the answer is, He is the wisdom, head, and King of all animated forms.—He is a perfection of matter.*

I proceed to prove this proposition by descending to the interior forms and substances that constitute the rudiments of all organic beings, and tracing them connectedly until they ascend and become perfected in the human organization.†

The first forms or particles that made their appearance after the condensation of the matter composing the earth, were those constituting the *mineral kingdom*. This is composed of particles of matter

* The word "*perfection*" is here used in the absolute sense, though relatively.

† NOTE BY THE AUTHOR. For a demonstration of the things I now relate, reference is made to the truths established in the department of *geology*, upon which subject I have more minutely treated. And herein is developed the use of the truths revealed in the geological portions of this work; for they are now applied as a means by which my present revealments may be elucidated and demonstrated as true. I will also institute illustrations and comparisons of a very familiar nature, in order that the main principles to be presented may be easily conceived and comprehended. It will be seen, also, that the following sustains a close relation *to* the scientific parts of this work; and they will mutually explain and confirm each other. I would, therefore, have the reader's memory duly impressed with the previous philosophical investigations, so that he may perceive the connexion, and readily apprehend the things now to follow.

in their *rudimental* forms. These are angular, amorpho-angular, and multi-angular. These forms, when associated, compose the various mineral bodies in the earth. The first of these particles are the most perfectly angular; the ascending forms are the amorpho-angular, and the perfect forms among these are the multi-angular. The first is the parent and measure of the second, and *this* again is the beginning of the third, which completes a trinity and also pervades the lower forms. Thus the second and third forms are each higher degrees of development from the first. The highest proceed from the lowest, and, when developed, pervade and comprehend the whole body, which thus forms a mineral compound.

Then, again, *Series* are established by the successive unfoldings of forms. These series are strata of associated particles, such as are exemplified in the strata of the earth, and of various bodies which possess successive coatings, all of which are necessary to form one body, substance, or compound. These series are *three;* and these characterize the various compounds in the mineral kingdom.

Then, again, *Series* develop *Degrees*. These are the successive states of purity of particles, and of their approach to perfection, both in form, series, and association. The highest degree in the mineral kingdom approaches, and inseparably flows into, the vegetable kingdom. For the highest degree of mineral substance exemplifies both the lower particles of its own nature, and the first particles of the successive compound, which is the vegetable creation. The highest *form*, also, in the mineral, which is the multi-angular, flows directly into, and becomes the origin, parent and measure of the first forms in, the vegetable kingdom. So also do the highest *Series* flow into the vegetable formation, through the degrees of association determined by the ascending forms, the sequence of series, and the unfolding of the same.

So the forms in the mineral world are of three degrees of development. Thus they form one compound—which develops series, associations, and degrees, all of which are necessary to establish the various mineral bodies, to designate their degree of refinement, and to determine with what order of particles or elements they are capable of being assimilated. The forms, series, and degrees in the mineral world, are thus developed in the most perfect harmony. The highest of each in all cases pervade the lower; and at the same time they become the parent and measure of the rudimental productions in the vegetable world.

In the vegetable compounds there exist *circular* forms—which are the unfolded forms of the perfected angular. Then the rudimental circular develops diameters, and ascending circulars which very slightly approach the *spiral*. Thus three different forms are also discoverable in the vegetable world: that is, the perfected angular (or multi-angular); the first circular, which develops diameters; and both of these ascend toward, and very slightly represent, the *spiral* forms, which flow directly into the animal world. In the vegetable creation also are the three *Series*, or the three degrees of perfection in forms. These Series also represent the Degrees that are unfolded by the ascending series of forms that flow from the parent or measure consisting of the lower forms. Meanwhile, they make a perfect compound, the whole of which forms the Vegetable Creation.

The highest form, which is the ascending circular, becomes the connecting form between the vegetable and animal; and in the latter it becomes the perfect *spiral*. Also the highest *Degrees* of vegetable compounds become the first degrees of animal organization. And each series and association of forms, in like manner progressively ascends to the first series and degrees of the animal forms; and all pass into, and become the germ, parent, measure, and substance of, the whole Animal World. The *first* forms discovered in the animal are the *spiral* or progressive particles which develop the reciprocal motions of the whole frame. The *second* forms are the unfolded spiral, which are the *spiritual* forms or active particles that become the receptacles of all progressive movement. The *highest* forms in the animal creation are the perfected spiritual—which join the animal compound to the material organization of Man.

Here, then, the spiritual forms introduce the particles to compose the organization of Man—which, when perfected, develops the *highest* or *celestial* forms in matter. Thus the perfect *spiritual* become the *first celestial* forms, the perfection of which establishes the human organization. What I mean by *celestial* forms are those particles of matter that contain in themselves perfected every species of form in the subordinate kingdoms, and meanwhile become the receptacles of all degrees of spiritual life, which are not only contained in, but are developed by them, in such a perfect and corresponding manner that all the lower forms in the animal, vegetable, and mineral worlds, are by them governed, mirrored, and vividly represented.

Then, again, the highest *series* or *strata* of forms in the animal world, flow directly into the rudimental forms of mankind. These establish the various *series*, *strata*, or *associations*, of the human family. Also the highest *degree* in the animal, by which I mean the most perfect structure, not only typifies, but becomes the parent, measure, and germ, of the Human World.

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§ 172. Thus in Man are these lower forms fully developed and perfected: for in him are the spiritual, the perfect spiritual, and the celestial forms of the particles of matter. The celestial are the highest and most minute particles in the human organization—such as exist in the lower kingdoms only in an *imperfect* and *undeveloped* state.

Man also possesses the three *degrees* of the ascended forms. These degrees establish and preserve the individuality of every Form in the human world; while at the same time every Form develops in perfect harmony, series, degrees, associations, and representations, which are in every particular in the most perfect unity, harmony, and mutual dependence upon each other.

It will be seen by this that the *angular* particles of matter develop the *circular*—which in their turn unfold rectilinear planes, diameters, axes, and poles—all of which are imperfectly discovered in the *Vegetable World.*

Then, again, the progressive *circular* forms unfold and become the *spiral*, which is a more important stage in the process of progressive development. The spiral contains the circular and all its properties; and all these are discoverable in the Animal World. Then, again, the successive spiral forms unfold the *spiritual*—which latter, in like manner, unfold the *celestial* or *perfect* forms of rudimental matter. Thus the *angular* develops the *circular*, this the *spiral*, this the *spiritual*, and this the *celestial*—all of which are contained in the perfect Forms of the Human World.

From this it is seen that the *angular* is the parent of all higher forms, and contains them all undeveloped: while the *highest* when developed pervades all the lower forms, and unites them as one perfect Whole. Therefore the celestial forms of matter which compose the human organization are the *flower* of the germinal form, or seed, which is the *angular*. For the seed of all material compounds is involved in the lowest stage of matter, which germinates and produces the *Mineral World.* This, again, adds to the body of the

great Tree of Creation, whose next stage of development is in the form of the *Vegetable World.* The next expansion of the body of this great Tree develops the *Animal World.* It now puts forth branches, which bud; and the flower is the *Human World.* Thus it is that the material Tree of Causation has successively yielded new forms, which correspond in every general feature to germ, body, branches, buds, and blossoms.

It is made evident from these considerations, that matter is the same in every department of the Universe—but that it forms dissimilar organizations only as it, in various degrees of development, becomes differently combined. I find, then, that all things are constituted of the same materials, but that these are combined in different forms and proportions. Thus are developed successively, uniformly, and progressively, Forms, Series, and Degrees; and these are all necessary in order that each compound and each animated organization may perform the office of an organ to transfer that which is below it to a higher degree of material association. It is by this diversity of forms that the various Degrees of creation are rendered perfect, reciprocal, and harmonious.

The dissimilar combinations of matter, then, are the designed means by which all the various forms may, in series and degrees, be progressively developed. And the moment such development is completed, a combined Form of the same, capable of preserving its identity, is at once established, as is also its absolute dependence upon the lower forms for its existence.

Thus Man is the highest and most perfect combination of organized matter. He therefore exercises an unlimited proprietorship over all below his exalted position, and is the governor, director, and lord of all subordinate creations. He in this sense pervades all below him. At the same time he is dependent upon the perfect fulfilment of every office which is sustained by the subordinate kingdoms; and without them and their perpetual contributions, he could not possibly exist. Man, then, is not only the *highest* form, but comprehends likewise the *lowest;* and without the lowest, the highest could not be. He therefore should practically acknowledge his dependence accordingly; and in properly doing this, he would so perfect his wisdom as that he might be truly the director, governor, and lord of all things.

The mineral, vegetable, and animal compounds, all enter into the composition of the human form—though these are essentially

modified in the process, according to the law of progression. And man is thus a representative of all subordinate forms; for in him their properties and essential principles exist, but are developed and modified in a manner dissimilar to their original state. He is, therefore a perfect *microcosm* — and is the perfection of all material compounds.

The *mineral* formation is to the great Form or structure of Nature, what the *bone* is to the human organization — a *basis* or *frame* upon which the superstructure may rest and be perfected. The forms in the *vegetable* kingdom are to Nature, what the *absorbing vessels* are to the human body; that is, receptacles for the influx, and organs for the reflux, of circulating and ascending particles. The forms in the *animal* kingdom are to Nature, what the *visceral* system is to the human body; that is, organs by and through which rudimental particles may be secreted, decomposed, recombined, and sublimated:— and they are thus necessary parts to perform the various functions of one harmonious Structure. *Man* is to Nature, what the *head* is to man; that is, a throne from which proceeds wisdom, power, direction, government, and distributive justice, to all the lower, useful, and subordinate departments of the same perfect Whole.

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§ 173. It is seen from these considerations, that a *trinity* consisting of three degrees of forms, is existing in one substance, the same being necessary to constitute such substance a perfect creation. Let it be duly impressed, that every form in the mineral, vegetable, and animal world, is determined and established by the peculiar forms of the atoms or particles of matter which enter into and compose such. It is to this specificness of atomic forms that the mineral, vegetable, animal, and human worlds, owe their respective existences. For if particles of matter did not become in form essentially modified, by uniform ascension through successive series and degrees of development, these various worlds of creation could not possibly be unfolded. Let this, then, be the standard formula exhibiting the relative degrees of perfection in matter, in order that the mind may conceive of the relation that exists between the lowest and the highest developments of Nature. And by knowing this much, the first principles involved in the material creation of Man, are clearly impressed upon the understanding; and from this the mind will be led to higher and corresponding degrees of the same species of knowledge.

A trinity exists in every substance, and in every possible manner,

both as to forms, series, and degrees, and their relations to subsequent creations. First, in the mineral world there exist *interior*, *mediatorial*, and *exterior* forms: that is, the *lower*, *transition*, and *perfected* bodies or particles of matter. The lowest contains the highest; and until the highest is developed, a mineral compound is not formed. But when the highest is perfectly unfolded, it forms the seal and crown, and is the governing property which forms of the whole a perfect composition.

Then there are *Series*, and these are three in number. The first series comprehends the lower angular forms, until they progressively change and flow into the transition or mediatorial forms. Then the second series in like manner comprehends these intermediate forms, until they flow into the highest or multi-angulars. The third series comprehends these higher forms, and also pervades and acts on the lower forms, and unites the whole as one compound. Then in like manner do the lower forms and lower series form one *degree*, or decided part—which also explains the second degree, which comprehends the second form and second series. And the third degree, which is the highest of the mineral kingdom, includes the third form and third series. The degrees in every department of Nature determine the states of perfection which are exemplified in exterior and manifest forms. By presenting the descriptions in this form, the mind is enabled to perceive the *rationale* of the whole subject. As it is in the Mineral World, so it is in every possible particular with the Vegetable and Animal Worlds.

To render the subject still more familiar, I will explain it differently. The *interior* or *first* form is the *soul* or moving principle of the compound, containing in itself all the forms and properties displayed in the higher degrees of the same substance. The *mediatorial* form is a connecting link between the soul and the exterior form, which is the perfected body. Thus the *exterior* is the perfectly manifest form, displaying minutely the qualities that were contained undeveloped in the *first* or *rudimental* forms, which now are known to be the creator of the external. Thus a *perfect Whole* is formed, composed of Soul and Body.

When ascending to the vegetable world, we find the same forms, series, and degrees, unfolded and manifested in a most perfectly-corresponding manner. And again, were it not for a change in the forms of the particles of matter, the vegetable creation could not be,

because it would not have had a uniformly-actuating creator, such as is the mineral world with its present laws.

In ascending to the animal kingdom, we find new external forms presenting similar varieties to those in the mineral kingdom. And in the animal are not only manifested new *forms*, but new *series* and *degrees*. Again: the animal world could not have existed had not the vegetable world ascended to such a degree of perfection as to become the creator and measure of a higher development.

Thus it is that the mineral kingdom when perfected becomes the soul, measure, and creator, of the vegetable; and this latter, when perfected, becomes the parent, soul, and creator, of the animal. So likewise does the animal become the soul, measure, and creator, of the human organization.

It is now made clear that the form, size, and symmetry, of the specific creations of each kingdom, including Man, are determined only by the perfection of prior creations on which they are dependent. And it is from the lower, inferior, gross, and unseemly forms, that the human organization has been established, with all its beauty, symmetry, and perfection of constitution. I desire to call special attention to this fact, as it shows that the mind can only know of perfection by viewing forms, series of forms, and degrees of these, *comparatively*—these pervading alike the lower and higher departments of animated Nature.

Thus we have an irresistible demonstration that the lowest form is the interior or soul, parent, and measure, of all higher forms, even to the perfect and symmetrical organization of Man; and that *he* is the grand effect or ultimate design of Nature. This is manifest from the fact that all forms flow progressively into, and are comprehended by, the human organization. This makes man the *flower* of creation. possessing all the essences, properties, and characteristics, of the lower creations, while these at the same time contribute to his necessities, and he insensibly performs a similar office toward them.

Again: the *angular* forms correspond to the mineral; the *circular* forms correspond to the *vegetable;* the *spiral* forms correspond to and represent the *animal* world; and the *spiritual* and *celestial* forms typify and correspond to the *human world*—while *it* in return, typifies, represents, and corresponds to, every subordinate form in this whole rudimental sphere of successive developments.

Again: the mineral world is the *interior*, the vegetable world is the *mediatorial*, and the animal world is the *perfect Body*, of the

whole system of creation. That is, the mineral is the *soul* or *creator* from which flows spontaneously the *transition* link, which is the vegetable; and this flows onward to the completion of the *perfect Body*, which is the whole animal kingdom.

Thus it is made manifest that the three degrees of creation (which are the Mineral, Vegetable, and Animal) flow into, and as it were spontaneously unfold, the whole *human* creation; and that the three are necessary in order to unfold a complete and symmetrical organization. And this is the great Head, Flower, and lord of creation, and is called MAN.

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§ 174. A Trinity is now unfolded in every department of Nature: for it is discovered in the form of particles, in the series or associations of these, and in the degree of each form and series; and all may be discovered in any established, organized substance. This truth is also exemplified in the three great worlds of formation, viz., the mineral, vegetable, and animal kingdoms. For these, when generally comprehended, form a perfect Trinity; and all are engaged in the development of Man.

It is, however proper to introduce a few more illustrations. The first of these is to be found in the Key, and is established in the subsequent scientific considerations: and that is, "The *interior* is the real reality, and the productive cause of all external effects." And here this proposition is demonstrated even beyond the possibility of a doubt or refutation. For now we discover that the interior and real cause of the mineral, vegetable, and animal creations, is found only in the rudimental forms or first particles in each specific degree of formation and development. Hence it is impossible to discover the causes of visible effects in as visible a manner as the effects themselves are manifested. But in order to understand the nature and cause of effects, the substance constituting the effect must be *analyzed*, and its actuating principle discovered. In no other way can there be any absolute knowledge obtained concerning the nature and cause of any of the effects made manifest to the natural senses in the outer world.

The bones in the human system correspond in their functions to the *mineral* structure. The secreting and absorbing vessels of the human body correspond to, and perform a similar office with, the *vegetable* structure. The viscera or internal organs of the human body perform an office analogous to that of the *animal* structure in

the outer world, in relation to the great System of divine organizations. The head, or seat of government belonging to the human system, corresponds in the office it performs, to the *human* creation in its connexion with the whole Body of animated Nature. In other words, the mineral, vegetable, and animal degrees of creation, compose *one perfect human Form.* For they are situated harmoniously one with reference to another, and so connectedly that they perform all the functions, possess all the parts, display all the distributive justice and harmony, develop all the reciprocal motions, exemplify all the symmetry of, and finally absolutely represent and correspond to, the *human* organization. There is more sublimity in this view of the great actuating, governing, and productive forms in Nature, than can be possibly perceived in any superficial system that now prevails in the world.

I have proved that man possesses a form so beautful in symmetry and perfect in constitution merely because all subordinate forms of particles of matter have progressively ascended to, and finally developed, the form of the human being. And I have proved also that *series* or *associations* of forms likewise spontaneously unfold all the innumerable parts displayed in the constitution of Man; and likewise that *degrees* of forms, or of perfection in substances, have in a corresponding manner created and developed *Man.* Then in view of all this, I repeat the question, "What is man materially?"—and I affirm the answer, that "he is the *perfection of matter*, the *flower of creation*, and the *lord over all animated things.*"

From the unvarying teachings of these truths, it is proved that Man is a united Whole—a congregation of perfected forms that exist in the material world. By this I mean, that all the lower and inferior forms of the particles of matter have, by progressive degrees of ascension, passed into the human organization. And, as has been stated, the most perfect forms in the atomic universe are the *celestial.* These are the last forms of rudimental matter—because another change would immerse them into another sphere of material existence and composition. For a proof of these things, I would request the reflecting mind to reconsider the interior and external forms that now exist upon the earth, the highest of which is Man.

It is seen from this, that if matter in a rudimental state proceeded any higher than the celestial forms, which constitute the *human* form, new forms would inevitably be developed, even *above* man, and would be existing as organized beings. But as there are no organized be-

ings higher than man in the rudimental state, this amounts to no less than a demonstration that there are no higher forms than the *celestial*, in the rudimental world.* And as composed of them, man stands as a representative, correspondent, and governor of all material things.

This much is, then, established—That Man is the perfection of all forms, and degrees of these: and that they all have ascended in a uniform and progressive manner, to the *human* form, which is the grand result of all the subordinate creations.

Again: the mineral world is like a *stomach*, whose office it is to receive, digest, and transfer particles from the still more imperfect substances of the earth. The mineral kingdom, then, as soon as established, commenced its work of unceasing activity. It is a receptacle for the influx of particles still inferior, and is an agent to modify and transfer them, by a process of refluxation, into the form of the first particles capable of associating with the vegetable world. This, in its turn, performs the same office, receiving particles into its composition, modifying them by its own qualities and properties, and transferring them to the animal world. This in like manner, digests, recombines, and prepares substances to enter into the *human* world. Then *this* world comprehends all the lower departments of creation, and is a receptacle for the influx of the essences and properties of all subordinate organizations. It is likewise a *microcosm* of the whole united energies and creations of Nature. Meanwhile, it stands as an indestructible representative of the original intention of the Divine Mind, by which unchangeable laws were instituted to govern materials, with a view to the production of this end. Thus Law and Matter have accomplished the first end for which they were inseparably created.

Further: the various kingdoms and forms in this rudimental sphere, are all organs for the purpose of transferring, advancing, perfecting, and sublimating all particles in the lower forms of matter, so that they may all conjoin in harmony, and produce Man. Still further: the subordinate kingdoms are forms indispensable for the purpose of communicating a proper energy and quality to each particle of matter, in order to render it suitable to associate and assimilate with the human form. All particles must be modified, recomposed,

* I am directed to say, that the terms "angular," "circular," "spiral," &c., are employed *comparatively*, owing to the imperfection of language; and that for distinction, the same classifications might be made of the various forms *above* those belonging to the rudimental world.

and brought to a proper degree of perfection, or else the human form could not receive nourishment from, and be sustained by, the lower forms in Nature. This, again, is proof that man is a perfection of matter in all its forms and degrees of sublimation, and that he is the great Flower of the living Germ of this rudimental sphere, and is a centre to and from which flow spontaneously favors, from and to all the lower forms.

Herein are displayed the order, harmony, and perfection of the movements of Nature, even to such a degree of beauty and grandeur as the human mind is incapable of comprehending by exterior sight. But man can do this when the more interior qualities of his mind are opened. Thus it is again proved, that man is a *perfect organization* of all the atomic forms in Nature and the Universe.*

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§ 175. It is now made distinctly clear, that Man *materially* is the lord and governor of animated Nature. And this being clearly established, the all-important and as yet undecided question next comes up, *What is man spiritually?*

I answer: *He is the perfection of Motion*, or of the *first great moving Principle of the Universe*. In other words, *He is the Wisdom of Love.*

I have hitherto considered Nature and her forms and developments, only in a *physical* point of view, and have not associated with them the moving or living Soul that actuates each particle in all its progressive movements toward perfection. But now we come directly to a consideration of those life-giving principles that are the souls of every form in being.

We begin, then, at the germ of all life, or the rudiments of Motion. Motion flows into every particle of primeval matter, creates an incessant activity, generates new qualities, tendencies, and spheres of association, and finally enters into, and becomes the living Soul of the whole Mineral World.

Motion primarily was in form, *angular;* that is, it displayed eccentric variations, passing from one extreme to another in an impulsive and unorganized manner. Its irregularities were very inconsistent with a uniform order, but still it displayed all the active properties that could then by any possible means be developed. Motion had not suitable forms to unfold more perfect living principles: neither

* That is, the *material* Universe.

had the forms of matter *motion* to give them new characters and new tendencies to refinement.

The *second* form of Motion was similar to the angular forms in matter which have been termed *mediatorial*. Motion likewise ascended to the multi-angular; and this constituted Motion the perfect Soul of the mineral kingdom.

Motion, like the particles of matter, has series of forms, and degrees of forms and series—all of which are displayed in the atomic constitution of substances. After Motion had thus ascended to one perfect degree, it began to unfold new powers, forces, tendencies, and actuating laws. That is, it unfolded the *circular* motion—which passed through all the degrees of this form until it became the *perfect circular*—during which time it developed diameters, axes, poles, rectilinear movements, and centripetal and centrifugal forces. Having all these attributes, Motion, in the three united degrees of this form, became a new principle, which was *Life*: and this is the Soul of the *Vegetable* World.

Life, therefore, is a development of Motion. This life, which is now exemplified in the vegetable creation, proceeded from the *circular* into the *spiral* form. And after it had ascended through all the modifications of this form, it developed a *new* tendency—a new principle—and one which was differently manifested. This was *Sensation*; and this is the Soul of the *Animal* World.

It is thus made clear that Motion was only organized as such after it had fully developed the properties of the Mineral Kingdom; and then it became the abiding soul and actuating principle of this kingdom. So likewise Motion passed through the successive stages of the *circular* form; and until it became perfected in this peculiar form, it could not have developed that essential principle which became the Soul of the *Vegetable* Creation. So likewise did Life, thus established, ascend through all of *its* subsequent forms, which were the *spiral*, and unfold that new principle of life and energy, which is Sensation, and which became the Soul and moving principle of the Animal World. And it is made also clear that Motion, Life, and Sensation, which form one, as included in the latter, progressed to the *spiritual*, and through this into the *perfect* spiritual, which is the *celestial* form. Sensation, becoming thus perfected, constitutes the Soul of Man, which is Intelligence.

Thus Motion contained *in germ* all the essential parts and forms, which, when ascended and perfected, constitute the Soul of the *Hu-*

man World, which is the Wisdom and Intelligence of this whole rudimental system of creations. Thus Motion is the Soul of the Mineral World, Life is the Soul of the Vegetable World, Sensation is the Soul of the Animal World, and Intelligence is the Soul of the Human World.

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§ 176. It would be well for the reader to keep in memory the remarks concerning the external forms of matter, in order that he may recognise the relation that exists between the moving principles of each form, and understand how they determine and confirm one another's individual existence. It has been shown that Motion is only established as such, in an order which is indestructible, after it has passed through all the innumerable forms in the angular developments of matter. For when Motion and Matter ascend alike to a degree that confirms their organized existence, and can not ascend any higher without changing completely their mode of existence and order of form—it is then that Matter and Motion become perfectly and indestructibly organized, never to change their rudimental structure and power of external development. Let it be deeply impressed that Motion becomes a perfectly-organized and individualized principle, when Matter has assumed a form of existence from which it is never known to change: and this is fully exemplified in the Mineral World. Then it is that Motion becomes the undying Soul of this mineral structure. Though continually changing the elements of its being, it never changes in its essential constitution.

So when *Life* has become similarly established, it has likewise become an indestructible organization. And Life is developed only as the particles of matter correspondingly ascend to, and fully develop, the vegetable structure. Then it is that Life is established as Life, for ever. It undergoes no constitutional change, but preserves its identity throughout all time.

And *Sensation* is only known as such after Life has ascended through all the successive forms in the animal world to the highest of them; and when this is accomplished, Sensation becomes also an unvarying and unchangeable principle. It assumes an identity which it for ever preserves. And then Sensation becomes the immortal Soul of the animal structure.

Intelligence, in like manner, becomes such only after Sensation has ascended through all the forms in the *Human* World to the highest type and most perfect organization; and then it becomes an or-

ganized and immortal principle. It assumes an identity which can not be destroyed, and it continues thus for ever. Then it is that Intelligence becomes the unchangeable Soul of the *Human* structure.

After Motion has ascended to Intelligence, Intelligence comprehends all the subordinate degrees of the same living principle. It pervades alike all the interior moving principles that actuate all forms of matter in their various degrees of activity, force, refinement, and animation. Intelligence, therefore, is the perfection of the principle of Motion: and this answers the question, "What is man *spiritually?*"

Motion is the Germ, Life the Body, Sensation the Branches, and Intelligence the Flower. Or, Motion is the parent and soul of Life; Life is the parent, measure, and creator, of Sensation; and Sensation is the parent and creator of Intelligence. Thus each one becomes the creator of another. In other words, from the interior possessions of Motion is unfolded Life; and from *its* interior properties is unfolded Sensation; and out of *its* inconceivable attributes flows spontaneously the perfection of all the rest, which is *Intelligence.*

Again: Motion corresponds to the Mineral; Life corresponds to the Vegetable; Sensation corresponds to the Animal; and Intelligence corresponds to the *Human World.* Once more: the rudiments of Motion, which are eccentric movements, are the *interior;* the transition or more uniform movements are the *mediatorial;* and the exterior or perfect movement is the Form or Body. This completes the organization; and this constitutes of the whole a principle of undying Motion. The rudimental circular is the interior; the transition is the mediatorial or ascending movement; and the exterior is the Body, which confirms of Motion a principle of undying Life. So are the interior, mediatorial, and exterior movements, discovered in the organized form of Sensation; and likewise are they discoverable in that individualized principle of man which is termed *Intelligence.*

To speak in more general terms, the spirit of man is constructed as follows: The interior or Soul is Motion; the transition or mediatorial is Life; the exterior is the perfect Body, which is Sensation; the elements of the *whole* of these combined, constitute the spiritual form of man, which is Intelligence. And as the subordinate developments of these principles are not known to change in the least possible particular, this is conclusive evidence that the highest of

them all, which is the spiritual form of Man, can not possibly change its essential constitution, or lose its absolute identity.

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§ 177. The all-important truth to be established in the mind is, that the interior essence is the soul and creator of all external forms, which forms determine and demonstrate the mode of such soul's existence. The form which every particle of matter assumes, is that created and determined by the peculiar essence which is latent in the particle itself. A knowledge of this truth conveys to the mind a perfect conception of the interior, creative Cause of all things, and its attributes as displayed and developed in its external form. *Motion* being the first all-pervading principle, as derived from the Great Positive Mind, becomes the creator of all rudimental and elementary substances. Therefore Motion is the principle which gives to the mineral compounds their peculiar form, texture, and mode of existence.

Motion thus develops material forms, which are merely the effect of the essence, and its use in relation to higher degrees of its own constitution. *Forms*, then, are the *mode* by which Motion in the lowest degrees of Nature comes in contact, and forms a relation with, the higher degrees of external development. In like manner *Life* is the essence, soul, and creator, of the whole vegetable formation; and this displays the use of Life, and manifests its relation to the lower and higher degrees of organic structure. So *Sensation* is the soul, essence, and creator, of the Animal World; and in, by, and through this, all the qualities and essential attributes of its *interior* are made manifest to the *outer* world. Moreover, it here establishes a relation to the lower and the higher structures of the same combinations of matter. So Motion, Life, and Sensation, as three, flow into, and become *one* established essence and creator, of and by which the *human organization* is developed and perfected. And the highest attribute of this form is Intelligence; and this was contained in, and is unfolded from, the germinal properties that exist in the peculiar essence from which the whole human structure is developed as a perfect Form. Thus all things are unfolded to the outer world by the incessant activity of the qualities, attributes, and unchangeable tendencies of the internal essence or soul, which is the interior or life of all external and material existences.

I perceive that metaphysicians and theologians have confined their attention to, and based their theories upon, the superficial manifesta-

tions of the human mind; and thereby they have unavoidably misconceived the true relation which exists between the interior or prompting cause, and the form through, by, and upon which, the effects of the human mind become visible. They have in almost every instance confounded the effect and cause, and have as often misconceived the *real* cause, upon a knowledge of which must rest the soundness of all metaphysical and psychological theories. No one among such investigators has been able to demonstrate the existence of the soul or essence of the human form as disconnected from the form itself. All philosophy that directs the attention to the external *only*, takes from the human mind those evidences that are necessary to direct the enlightened perception to a more interior understanding of the *real essence*, which unfolds itself to the outer world, in the shape of the human structure.

Motion, being the soul of the Mineral World, becomes, as has been related, an established an unchangeable principle as confined in a specific manner to that mode of external existence. By this I would be understood to mean that the *whole mineral creation* is the external mode and form by which Motion exists, and is manifested to the outer world. Motion being the creative principle, unfolds the essence in a material Body, which Body is composed of innumerable and dissimilar combinations of atoms, all of which enter into the whole constitution with inconceivable varieties of affinities or affections, one particle for another. Meanwhile it renders the whole structure suitable to develop, and communicate its interior possessions to, as many analogous forms in the higher plane of creation. It is well to keep in mind that I am speaking of the *whole* mineral world as *one Body*, whose soul is *Motion*, or that incessant and invisible principle whose attributes are only known by effects perceptible in the physical constitution of Nature. The first unfolded attribute of Motion is discoverable in the first degree of mineral forms.

Then, in like manner, *Life* is an essence that unfolds to the outer world *its* inner possessions; and this unfolding is the whole Vegetable Creation—the *whole* being as one perfect Form. Understand, then, that all knowledge which can be obtained of the interior qualities of Life, is only to be derived from its outward mode of existence. For as Life is the soul and creator of the whole vegetable Form, so this Form becomes the *mode* of the material existence of Life. The innumerable varieties of form that constitute the vegetable kingdom are only the successive degrees of modified develop-

ment—each form at the same time being elaborated as an outward existence by the interior energies and promptings of the essence of Life. This whole vegetable world, as a perfect form, is, then, a material mode of the existence of Life; for by this mode of material development, Life can communicate its unfolded possessions to higher degrees of matter, which become the receptacles of, and at once determine, a new mode of existence, for a new element of life, which is *Sensation*.

Keeping in mind, then, the uniform developments from the inner to the outer world, a knowledge is received concerning the corresponding development of the animal world. For as by understanding one particle of matter, with all its properties, tendencies, and capabilities, a corresponding knowledge is obtained concerning the structure of the whole Universe—so by understanding the mode of the existence of Life, an understanding is at once established concerning the higher degrees and similar modes of existence, as determined by *their* Soul or essence. And as by knowing the measurement of *one inch*, a rule is obtained by which may be measured the length and breadth of all material existence—so it is equally plain that if the existence of Life and Sensation is understood, the same laws and principles which govern these will introduce the mind into higher degrees and planes of corresponding exterior development.

The mode by which *Sensation* exists in its relation to the outer world, consists only in the structure of the whole animal creation. The mode by which Motion, Life, and Sensation, exist as one united essence and Soul in its relation to the material world, consists only in the perfect structure of the *human organization*. Then it is not the *body*, the *form*, the *material*, that develops and organizes the *spiritual* principles: for if this were true, then indeed the human mind could not sustain its identity as disconnected from the instrument by which it was developed. This would likewise be unfailingly true of all material organizations and their living principles.

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§ 178. The mineral, vegetable, and animal worlds, bodies, or forms of existence, each have as their essence, a *general*, living Soul, which unitedly appertains to the whole Body, and only exists in the outer world as the Body is unfolded. Hence when I say that Motion became an organized Soul, or an unchangeable principle, I have reference to its connexion with the whole Body or Form of the mineral world. So also with the vegetable and animal worlds. Not

that each individual form in the vegetable and animal structure has a distinct, organized, and immortal soul, but that the whole of each kingdom, as a Body, has for its Soul the prompting essence, the one of *Life*, and the other of *Sensation*.

But the *human* world constitutes a degree of material existence exceedingly superior to the lower forms which each general living soul has developed. And it is in the human world that Motion, Life, and Sensation, become united and perfected as one living, organized essence—an *individualized Soul*, by and from which every human form is created. Each *individual* human structure also possesses an organized soul, composed of the subordinate attributes existing in the lower planes of material forms. Therefore this essence unfolds and displays its interior qualities in the human form, which is Man. Thus the exterior form of man is the perfect representative of the peculiar constitution and qualities of his spiritual essence or soul. In other words, it is an exact correspondent of all the tendencies, attributes, qualities, and possessions of his interior soul, essence, and creator.

The truth of this principle is manifested in every department of the material Universe, and especially in the various departments of material life. The *mineral* Body or world, displays the perfect complexion of its prompting essence. The *vegetable* displays, corresponds to, and represents, the character and quality of *its* Soul, which is *Life*. So with the whole animal Form; and so it is with Man. The *interior* or inner essence, in every instance, and without variation, is the soul, substance, creator, and cause, of all *effects*, which are the forms visible in the outer world. The external evidence of this truth consists in the appearances of all external forms; in the relations which they sustain to one another; in their invariable manifestations and developments, and in that general relation which they all sustain to the great structure of the material Universe.

The evidences of Motion are in the mineral compounds of the earth; for by and through them, Motion is represented and made manifest to the outer world. Yet Motion is not an organized Principle in every *individual* compound; for the *individuals* are imperfect in their structure, and mode of existence. But Motion is a living principle and actuating cause to the *whole plane* of mineral creation, because the whole united forms a *perfect Body*—though an imperfect one in its relation to higher combinations of matter. The evidence of *Life* is in the external structure of the vegetable world; yet Life is not a perfected and organized soul in *individual* forms

composing the *great* Form, because these invariably display *imperfection*. But when considering the *whole* structure of the vegetable creation, we have displayed one *perfect* Form, which is the evidence that Life is the cause and actuating principle; and of this, the *whole* is a perfect external representation. The evidence of *Sensation* is confined to, and discoverable only in, the vast Form of animal existence. Yet an individualized existence of this principle is not established by the perfectness of any isolated organization; for all such display the most eccentric and irregular forms, inclinations, and habits. But when observing the *whole* animal world, as united, we behold a *perfect* Form—which is an evidence of the perfect structure of the principle of *Sensation:* for by it the external is developed.

But when we ascend to the *Human* World, the evidence which conveys to the mind a corresponding though indefinite perception concerning the interior and creative essence, is essentially changed: because every individual human form, is of itself a *perfect organization*, not in the least particular transcended by any other forms—but instead thereof, consists of a combination of all the lower and subordinate material forms and structures in Nature. And as each human form is thus a congregation of all subordinate ones, so each becomes a perfect organization of the material Universe, a receptacle of the lower degrees of matter, and a *microcosm* in which the Universe is seen in miniature. Thus the human form is a perfect representation of all material existences. And it is a reflection, fulfilment, and demonstration of the ultimate design of the Divine Mind, which was conceived and established in the depths of that inconceivable Vortex from which incessantly flows an infinity of perfected things.

Here, then, is the *sensuous* evidence that the human form is a form determined by a corresponding creative essence, which is man's organized and immortal soul. Not only in viewing the whole Human World as *one* Form, is Intelligence discovered as an interior quality and essence, but in every *individual* structure are all the required qualities to demonstrate an absolute individualization of the interior, creative essence. The whole Human Form or World, is of itself the *perfect* creation of Nature. This can not be said of the *subordinate* kingdoms. Moreover, a *single* human form is a *perfect* organization, representative, and reflection, of all the lower compounds in Nature. And thus man is the perfect *flower*, being progressively developed from all the lower parts of the same great Tree of ceaseless causation. Herein, then, lies the *external* evidence that the

possesses an actuating and organized essence which no other form possesses. And this will continue to retain its individuality, because it is the *perfect* form and *perfect* soul of all the lower degrees of Motion, Life, and Sensation, *these* being only the *elements* of the germ which, when perfected, flow into and form one perfect and indestructible Whole, which is the soul or spiritual essence of man.

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§ 179. As has been stated, if the human form were the instrument by and through which the mind is created, then it would be impossible for the mind to exist as disconnected from the form which produced it. The opinion that the mind is thus produced, has for a long time prevailed in the world, because *sensuous observation* has been made the basis of metaphysical speculation. But those who have believed thus have been misimpressed; and it is owing to such a conviction that too little belief has been entertained concerning the spiritual identity of man when the form is no more. Such impressions have resulted from deep investigation, but from that investigation which is confined to the superficial evidences of the laws of Nature and of Man. Another class has, by a superficial interpretation of theological writings believed more strongly in the identity of the spirit of man, after the body is by it rejected, than their premises have warranted. All this is consequent of the uninstructed state of the mind, and of the direction of its faculties more in favor of those things which are imaginary than of those which are real.

But instead of the body creating and developing the spirit, the spirit is *first* organized, individualized, and potentialized. From it is unfolded the outer, or the organization. The latter thus becomes an instrument by and through which the interior principle or form, communicates with the material world. Therefore, the body is only a mode, a form, by and through which the spirit or essence displays itself to the outer world. Thus it is that the body is in constant subordination. While the spirit enfolds itself in a material form, it likewise exerts the most absolute power over every portion of its outward form, and is perpetually distributing motion, life, and sensation, throughout all the avenues and recesses of the same.

Motion is the lowest and first attribute of the human soul. This has flown through all the kingdoms uniformly, up to and into the human form; and there, as a subordinate element of the spirit, it performs all the corresponding motions that are displayed in the human body. *Life* is a higher element of the spirit, and in like manner

communicates to its outer form all the incessant and reciprocal motions to which every minute particle of the body is subjected, and in which are manifested precision and perfection of action not discoverable in any other material constitution. *Sensation* also flows spontaneously out of Life, as Life does out of *Motion*. This is a still higher element of the spirit. It exists upon the external surfaces of the visceral and muscular systems, and pervades the serous surfaces of every organ throughout the whole body; and it serves as the mediator to connect the material form to material and foreign substances. Likewise it serves as a lever upon which the spirit acts to produce its various manifestations to the outer world. In other words, Sensation being the highest of the subordinate elements of the spirit, becomes the connecting link between the material and spiritual constitution. For were it not for a conscious, pervading medium that penetrates alike every particle of the human form, the spiritual organization could not by any possible means sustain a connexion with a material constitution, like the body of man.

Thus it is made manifest why Sensation is the highest Soul of the *subordinate* kingdoms: for by sensation the spirit is connected with the inanimate particles of matter, which constitute its body and its external form. Sensation is the universal medium between spirit and matter: and matter would display no motion, no life, no sensation, were it not for the indestructible and ascending elements of which the individualized spirit of man is an ultimate result.

Thus *Motion* animates the Mineral World, in which it creates, determines, and manifests, its own material mode of existence. So Life is the creator and animator of the Vegetable, and Sensation is the creator and animator of the Animal World: and all of these combined and perfected, develop Intelligence; and this, as the soul, the essence, the creator, of Man, animates the whole Human World.

Here, then, is the demonstration that essence determines, and unfolds itself into, its material form; and this displays the use and end for which the form is created. And inasmuch as essence is the parent and animator of material organizations, it therefore follows that each body is an external representation of its interior essence and creating cause. Man, then, in his material or outward form, is a perfect representation of the essence, quality, and individual structure of the spirit within. Thus the body is merely a coating, a garment, a sheathing of the spiritual principle, whereby the latter is enabled to communicate with all material things within its plane of existence,

and meanwhile is the unchangeable type of the great End determined upon by the Divine Mind.

So the spirit, or soul, or essence, which are here considered one, is not dependent upon the physical organization for its identity and existence. But the *body* is *subordinate* to the spirit, and is dependent for its motion, life, energies, animation, and even for its existence, upon the immortal spirit within, whose continuous identity is determined by eternal law, according to which matter in all cases stands only as its representative and external development.

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§ 180. *Form*, then, is the only external mode by which *all* essences exist, and is the state which they assume in reference to all material things. The most delicate plant puts forth its tendrils, fibres, and finely-interwoven substances, only by virtue of the essence which develops itself from the inner to the outer world in that form. And the rose, with all its beauty, delicacy, and fragrance, is a perfect representative of the interior essence that developed it. All such forms, however complicated and varied in appearance they may be, manifest only the essential qualities of their own creative soul. The outer, in every instance, is a perfect type, image, and correspondent, of the inner, from which it proceeded. The most delicate *animal* form is also a representation of its interior, living essence and actuating principle: and the most gigantic animal form is only a higher degree of development and a higher representative of corresponding qualities which are *its* soul and creator.

Yet the whole animal, vegetable, and mineral worlds, are as *one* Form to the body of Man; for they collectively only possess what the human organization individually is composed of. Thus it is that the human form is the perfection of *all* forms. And as this is established, it is made equally clear that *its* soul or essence is a corresponding structure, of which the *exterior* is the manifest mode of being, and the exact representative.

And it is necessary that it should be well understood and borne in mind that *form* is not the creator of life, or of its attributes, but that the form, in *every* department of Nature, is the *exterior mode* of every living soul's existence. But in neither of the *lower* kingdoms have the forms an organized principle of interior life *individually*, but they have *collectively*, as constituting one perfect plane of form and creation. The *human* form *has* an organized principle *individually*, because every human organization is a congregation of all subordinate

forms and substances in matter, and is likewise an indestructible representation of all. Thus the human body is a *Universe*, subsisting and existing upon all lower forms of organic life, and is of itself a *whole creation*, in and by which the labors of Nature, and the ultimate design of the Great Eternal Cause, are typified and absolutely fulfilled. And the human form is of all this a clear and living demonstration.

The *use* of every organized substance is displayed in its external relations to all inferior and superior constitutions of matter; and it depends upon them for its existence and its capacity to fulfil the use and accomplish the end for which it was designed. Forms of all series and classifications contain in themselves evidences of their use to the material world; and they also determine the specific degrees of uniform and ceaseless progression. A series of forms is merely a congregation of organic beings of one type, from the lowest form through the successive modifications, to the highest; all of which compose one full and decided degree of organization.

The uses of all things to the outer world are discoverable only in the inseparable relations which they sustain to all things, and in the offices which they are incessantly fulfilling. Thus there is a use in the mineral, vegetable, and animal creations; and their external modes of existence demonstrate their offices, and also prove that they are indispensable developments for the purpose of unfolding and perfecting the *human* form. This latter is to all of them a seal, crown, and throne of power; and it is a centre around which the whole creations of Nature revolve in their ascending progress.

Three distinct uses are discoverable in the forms in the outer world. Their *first* and subordinate use is to establish the mode in and by which all essence may exist, and preserve its identity of unceasing life and energy: also to constitute of the material world a grand, perfect, and harmonious System, the whole of which is an exterior demonstration of the interior harmony contained in all essential elements of Divine Love, Divine Life, and Divine Wisdom.

The *second* use consists in the fact that each form is a recipient for the influx of inferior particles of matter, for the recombination of these. and for the effluxation of the same into the first degree of higher forms. So each form in each kingdom of creation is a polygastric composition that subserves the purpose of receiving, digesting, and transferring particles, to become the constituents of higher organizations. Every form is of itself a perfect stomach, and every particle

that flows into established forms in Nature, assumes the likeness and qualities of the form which thus receives it. Therefore every particle of matter proceeds by and through the medium of forms in Nature, to the highest degree of organic matter, by an unceasing gyration. And every change of form in matter is to the outer world *death* or disorganization: for death is nothing more than a change of any organized form or composition, as to its mode of existence. But speaking in relation to the whole System of organized creation, a death of form or principle can not possibly occur: for a change in the form of matter is neither death nor annihilation, but is only an ascension and recombination, and consequently a new organization, such as can only be constituted of the ascending forms in Nature.

Therefore the use of forms in their *second* degree of external being, is to convey the inferior particles of matter, constituting their own and lower compositions, to higher planes of organic development. Forms, in every case, are *mediums* of communication between the lower degrees of matter and the highest organization in Nature, which is *Man*. And forming, as they do, this medium, they constitute of the whole system of the outer world an harmonious and inseparable creation, all parts of which are mutually dependent upon each other.

The *third* use of forms is discoverable in their perpetual tendency to perfect and sublimate all inflowing particles of matter. All forms, then, are the established organs by which gross and inferior particles are purified and refined, in order that they may become suitable to enter into, and create and sustain, the highest form of matter, which is Man. Thus the mineral assists to perfect particles by which the vegetable is created, sustained, developed, and perfected. So also the latter, in its turn, purifies and recombines atoms of matter, which thus become unsuited to remain in the vegetable world, and ascend immediately to the *animal* creation, which is thus produced, sustained, and perfected. So with the whole animal plane of creation: this in like manner performs *its* specific office, rendering particles of matter suitable to enter into, and to compose, the *human organization*. Then the latter Form comprehends and subsists upon them all, receiving constantly into its composition the particles of purified and refined matter that flow through all the subordinate forms up to itself.

Another department of this use in animated forms is, that they establish a perfect principle of affinity, of affection, of association, of reciprocation, of harmony, and unity of action, and display an insep-

arable relation to each other, all of which united binds together the whole system of Nature as one grand and stupendous *Whole.*

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§ 181. Thus it is made manifest that all material things are forms, each of which is merely an external mode by which its interior essence establishes a communication between itself and the outer world, the form being only a medium of communication between the inner and the outer. Nature, then, is composed of these innumerable combinations of matter, and is a manifest type of the whole Universe. The Great Positive Mind is the Interior and Divine Essence—is the creative Cause of all external effects. The Great Divine Mind is a SOUL, existing as a perfect organization of essential properties, essences, and attributes; and the *Mode* by which this Essence or Soul exists, is the Form or outward development of the whole UNIVERCŒLUM. The Divine Essence being the *Soul*, the Univercœlum is the *Body*. Moreover, the latter is a perfect representative, or, in other words, is a bold and clear expression of the interior possessions of the Divine Mind. The Universe is the Mode by which the Divine Essence exists: and the latter could not exist as an Organization without being made perfect by a corresponding exterior Form, such as is displayed in the mighty, grand, and inexpressibly-harmonious Universe.

Thus it is that *form* is the express image of its interior or first principle of life and being. And the use of everything is determined by the specificness of its own interior possessions, and especially by its relation in form, in series, and in degrees of perfection, to all other living essences in Nature and the Universe.

It is on the same principle that the *human* form is an express likeness of the quality of its interior soul. And it has been absolutely demonstrated that man *materially* is a perfection of all matter in Nature, and that man *spiritually* is a perfection of all Motion. Therefore man as a whole, constitutes a complete system of organized *spirit* and *matter;* and thus it is that the spiritual principle of man is individualized, and is expressed by the human form, to the outer world. And thus likewise is the *body* unfolded by the specific and potential essence of its interior soul. Man is above all forms in being, and all congregations of forms; for he is the point, centre, and goal, to which all other forms flow and are perfected, refined, and made useful to the whole constitution of Nature and the Universe.

Meanwhile man in reality is *invisible* to the material senses; but all that sensuous observers know of man is derived only from his *exterior, representative* and express likeness, which is the outward form that his inward being assumes.

From these considerations it is made clear that every human form possesses an organized interior principle by which the exterior is determined and developed. And as the body performs its use considered as a medium by which the inner man communicates with the *outer* world, so does the inner principle perform a use in establishing a connexion with the *interior* world. So the human body individualizes the spirit in its relation to the outer world, while the spirit now connected with the body determines the perpetuity and identical existence of the spirit in its connexion with the inner world, the *spiritual* form being also an expression of *its* interior soul. Thus it is that the soul is a prior organization; and when unfolding itself to the outer world, it only assumes a coating, a body, a form, suited to its existence in this rudimental sphere of material and spiritual creation.

As everything is constantly assuming *form*, which is an express likeness of its interior cause, so the soul is constantly evolving *thoughts*, which are suggested by influences proceeding from the outer, or from the promptings of its own internal principles: and the thought is the *form* of these suggestions. The forms of thoughts are *words*—these always being the express likeness of the thought evolved. Not that any form in being, especially the *human* form, is an exact expression in *aspect* or *feature*, of the form and constitution of its soul—but the general form is always the express image of the soul that produced it. The *aspect* or *features* of a form are not the form itself; but these are the collateral appendages, which of themselves are no decided expression, only as they are animated and configurated by the active suggestions of the spirit within. But what is well to understand is, that the exterior form of man is the express representation of its productive essence, the soul. Hence form is not the *shape* or *aspect* of any substance whose general form is uniformly manifested. For while form is the mode by which essence exists, and is the *type* of the essence, the *aspect*, *shape*, and *features* of the form, are merely the external *particulars* of the established structure, and are in no case decidedly expressive of the image of the interior essence.

§ 182. We have now ascended in these psychological researches to a consideration of the specific attributes of the soul of man, their relations to each other, and their modes of manifestation from the inner to the outer world. For the question is now fully and irrefutably answered, What is man spiritually? Likewise it is proved, that the soul of man is a decided and established organization, preserving its identity by virtue of the peculiar character of its own constitution, and by the absence of all affinities which could absorb it in anything else. It has been made clear that every soul is differently constructed, this being manifest from the varieties and peculiarities of the human species. Every soul is thus individually organized, and can not by any possible means become blended or inter associated with others in such a way as that the soul's individual existence would be annihilated or immersed in the great ocean of moving and intangible substances. The law of *association* determines the perpetuity of every soul's identity, in both the material and spiritual world; for being in constitution dissimilar to each other and to all things, they can not become annihilated or disorganized.

The law of eternal progression also governs the constant development of all forms, both of a material and spiritual nature. And from the tendencies of this law flow all affinities, affections, relations, forms, and degrees of refinement. So each law develops forces and tendencies corresponding to the peculiarities of the forms that need to be actuated and governed unchangeably. Then it is proved that the soul of man (which is himself), with its form (which is its body), is an organized essence, such as can not be annihilated or lost as to its identity. For the dissimilarity of men not only establishes their identity in respect to the *outer*, but also in respect to the *inner*. And being thus differently combined, they can not associate with each other in such a manner as to become individually lost in a general commingling mass: but each, according to the law of eternal association, must necessarily preserve his own identity. And men will approach each other's spheres only as they are mutually congenial on the outer, in all worlds of spiritual existence, as well as in the physical world.

Everything is developed in Order and Form, and all things united form one mighty external expression of Infinite Wisdom, one of the essential attributes of the Divine Mind. Everything is actuated primarily by Light and Life; which are also an outward expression of Divine Thought, or of that potential essence which is

Love. Thus Light and Life are Love, and Order and Form are Wisdom.

These considerations, I repeat, advance the subject to another train of thought, which is to be confined exclusively to the human soul itself. And it will be found that the previous revealments contain within themselves latent arguments whose strength and tendency are not as yet perceived.

It has been said that *sensation* is the highest subordinate element of the soul, and hence becomes the medium of communication, between the soul and the form, and through the form, with the material world. This truth is fully exemplified in the animal creation; for the highest element of their constitution is this principle or medium of sensation. Thus all animals are governed according to the promptings of Nature; that is, they have suggestions from the outer only, which they invariably obey. All their movements are strictly *mechanical*, being in every instance created by outward influences which affect the *sensation*. This being affected, creates *inclination*; and this operates upon the *will* to accomplish its gratification. The animal, however, possesses a decided *will*, which serves as a moderator, and acts very much upon, and modifies the, external suggestions that are presented for gratification: and this will, combined with their mechanical ingenuity displayed in escaping danger and in procuring gratification, has been termed *instinct*, and sometimes absolute wisdom. The animal, however, has no mental possessions sufficient of themselves to be a governor; for all the causes of movement, ingenuity, experience, instinct, and wisdom, perceptible in animals, are situated on, and proceed from, the *outer*. They are influences that operate upon the sensation, and thus create a desire for gratification: and this desire may be called the ruling love of animals. For whatever they desire or choose to indulge in, is such only as gratifies the element of *sensation*, which is the actuating soul and prompter of all their external movements.

The *vegetable* possesses *motion* and *life*. Thus its particles are constantly changing, and the whole structure is constantly passing through various stages of development. But the animal possesses motion, life, and sensation, combined. Motion governs the constant action of the constituent particles of its body: life is displayed in the energy and animation of the form; and sensation is the soul or moving principle by which it is made to act, and from which are evolved all inclinations and desires. Motion can exist where life and sensa-

tion do not; but life can not exist where motion is not, nor can sensation exist where life and motion are absent. This makes it clear that one is unfolded from the other; and sensation, being the highest of them all, and connected with the human soul, forms the actuating principle of the animal, and establishes a perfect adaptation between its organization, with its ruling loves and passions, and all things in which it habitually indulges.

As sensation is the highest property of the animal's spiritual essence, it becomes the lowest of the spiritual essence of man. Thus, as has been related, it establishes a communication between the inner principle of man and external Nature. Hence, I say, sensation is the lowest element of the human soul, and is the animating principle which flows spontaneously from the animal into the human form.

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§ 183. It now becomes necessary to classify the parts of the soul, in order to conceive of the relation which they sustain to each other, and of the three great essential parts, which correspond to *end*, *cause*, and *effect*. The end or ultimate design in prospect, is always the *cause*, which cause institutes an *effect*; and both of these are engaged in accomplishing the *end*.

I discover, then, that the soul is composed of three distinct parts; and these are LOVE, WILL, and WISDOM.

LOVE is the first or rudimental element of the human soul. It is that liquid, mingling, delicate, inexpressible element which is felt in the depths of every human spirit, because it is its germinal essence.

WILL is a living force which serves as the connecting medium between Love and Wisdom, being subject to the influence and suggestions of each. It is the innate consciousness of energy, or force; and it has been supposed to be an absolutely-independent element of the mind, beyond the possibility of being influenced by external captivations.

WISDOM is the perfection of Love. It is the sealing element of the human soul; it is the establishment of the soul's perfect constitution. Wisdom flows from love, is directed by experience, modified by will, and rendered perfect by knowledge. Wisdom is the thinking principle, the faculty that cogitates, investigates, searches, and explores, the fields of terrestrial and celestial existence. It is the faculty that analyzes, calculates, and imperatively commands obedience from all the subordinate possessions of Will and Love.

These three parts of the human soul, then, being designated, I will descend into some considerations relative to their mode of manifestation through the body in the outer world, in order that the great question respecting the powers and actuating principles of the human soul may become settled, and equally comprehended by all.

LOVE being the first element, or the essence of the soul, is accordingly imperfect, unguided, and, like the lower forms in Nature, is developed *angularly*. It is the parent of eccentricity, impulse, fantasy, imagination, and inflated conceptions of all things invisible, intangible, and unreal. Also Love is the element of tenderness, kindness, affection, attachment, and of all kinds of pure and unsophisticated sentiments, such as gush spontaneously from the depths of the soul, and are expressed in music, in language, in paintings, in foliage, in embroidery, and in all the indescribable beauties that line the vaulted chambers of the expanded heavens. Love is the element that conceives of all loveliness, of gentleness, of sweetness, of fragrance, and of beauty, in all their various modes of exterior manifestation.

Love gives rise to an affection for *other forms*, or *for mankind generally*. To gratify this affection, men form societies, associations, communities, brotherhoods, sects, and congregations, as these are exemplified in the outer world.

Love also manifests itself in *conjugal attachment;* which is outwardly expressed in individual association and matrimony. And this same love is modified into a love for mankind generally: and this begets families, sects, and associations.

Love has also an affection for *music*. This is outwardly expressed even in the confusion of sounds that are invented by the uncultivated inhabitants of the earth, and which they endeavor to express by employing instruments of the most imperfect and discordant character. The sounds created are always in accordance with the wisdom of this love; and thus, on the other hand, this insuppressible affection for musical harmony has also led to the invention of delicate and finely-constructed instruments, by which it expresses itself outwardly in the most delicate and harmonious sounds, which have a corresponding influence upon the thoughts and conceptions of the soul.

Love involves an affection for the *beautiful*. This is expressed in the outer world by the construction of forms of the most perfect symmetry, and by ideal embodiments of what is angelic and celestial: also by beautiful expressions, or superior combinations of words

expressive of the eloquence of the soul, and likewise of the inward conceptions of the beautiful. Statuary and symmetrical forms of every variety are constructed; mansions, edifices, and temples, are erected according to the most perfect conceptions of the grand, the beautiful, and the magnificent. Gardens of shrubbery and flowers are planned according to a conception of perfect order and beauty. —And all of these are but expressions of love as it assumes this specific direction.

Love has also an affection for the *invisible* and the *sublime*—the outward expressions of which are the many ideal conceptions that clothe themselves in words, and which also infuse into all the other affections an element of chastity, refinement, and amiability. This affection of the love imparts grace, ease, and elegance, to every external expression of the other affections of love.

Love has an affection for *self*—which is expressed by the ingenious, secretive, and unrighteous plans that are invented for purposes of self-emolument; by the many disturbances that occur in society; by the destruction of life; by the employment of deceptive expressions; and by all those unreal and unsanctified forms and corrupt inventions, which, through the misdirection of this affection, prevail throughout the whole human brotherhood.

Love involves the affection of *unbounded benevolence*. This is openly expressed by the formation of societies and institutions, and by all those great and mighty movements that are so much admired by all expanded minds, for their tendency to an amelioration of the condition of mankind, and to the ultimate establishment of distributive justice and universal righteousness.

Love has an affection for the *just*. This is openly expressed by all the conscientious relations that exist between man and man, and by those exchanges which are just and reciprocal. This love is the love of the moral, of the holy, and of the righteous. It is the love which conceives of all Divine perfection, and which creates all yearnings for purity, refinement, and distributive goodness. It is that which breathes an affection for all that is of the Divine Mind, and for all those exalted and moral sentiments which constitute the highest attributes of man.

Another affection of love gives rise to *hope*. This clothes itself in an aerial garment of contemplation, anticipation, and expectation, of all that which is desired by the other affections of love.

Love also embraces an affection for the food which enters into

man's material form. This love expresses itself outwardly in procuring and delicately combining food, and committing it to the stomach. It leads to the cultivation of those portions of the vegetable and animal kingdoms which contribute most to its gratification. It leads also to a great variety of preparations of food, and it is constantly expressing itself by imparting delicious flavors to the vegetable and animal substances that are agreeable to its desires and suitable to the requirements of the human body.

Thus it is seen that Love, as the germ of the human soul, has various modes of manifestation ; and these consist in the external and ingenious inventions and structures that are existing in the world. A more definite understanding will hereafter be obtained concerning Love, when I proceed to consider the modifying tendency of Wisdom, which is the proper controlling influence of all the affections embraced in the love-principle.

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§ 184. From the faculty of Love, as the basis of the soul, flows the faculty of WILL. This then becomes the mediatorial faculty of the human mind, and is the means employed by Love to accomplish whatever end it desires. Herein are made plain the three moving principles engaged in accomplishing any end conceived of and desired. Love perceives and conceives that which is congenial to its affections. The *end* to be attained is the *cause* of Love's prompting the Will to act upon the body in order to accomplish it. In other words, *Will* is employed as a *means* by Love to attain the end for which it has an affection.

Will in all cases is subject to the promptings of the element of Love, and its acts in all cases originate in the suggestions thence derived. Will is the faculty employed to move the body in the performance of any external work for the accomplishment of which the Love has conceived an affection. Love conceives of the end or object which would be suited to its affection, and gratifying to its desires ; and the perception of this is the primary cause of the Love's prompting the Will to act for its accomplishment. The Will, however, is a living force, a perfect faculty, and a decided portion of the soul. By its inherent possessions and influence, the body is made to move ; and all the changing attitudes of the latter are the exterior forms and projections of the faculty of Will. In other words, Will evolves thoughts, as they are suggested by the workings of Love and

Love's affections; and these thoughts of the Will are expressed in manifest forms to the outer world—that is, in the assumed appearances and movements of the body, and in all external actions that are put forth by it. All these are the exterior forms of the thoughts evolved by Will. The latter being a means employed by Love to institute, construct, or create, any form for which the Love has conceived an affection, it is therefore a mediator and means by which all motion, all construction, and all exterior manifestations, are produced.

Will has no independent action, and can not institute a movement of itself: but it moves only as it is excited and prompted by the Love. *Love*, therefore, is the *primary cause* of external action; and *Will* is the *effect* produced: and the effects of this, again, are the exterior things which it accomplishes. In other words, Will is employed by Love to develop externally the expression of its own thoughts.

If a man has in view the construction of a beautiful edifice, the exterior and interior portions of which are perfectly defined in the mind, it is because he has first conceived of the *uses* which the edifice with its various portions may fulfil. And as it is the *use* that plans and arranges the whole construction, it may be said that the plan of the edifice, as to proposed form and appearance, precisely corresponds to, and represents, the *use*, the conception of which was the cause of the plan's being instituted.

Again, it may be said that the use to which the edifice is adapted corresponds precisely to the form of his affections, or the prompting desires of his love. Having the use and plan properly impressed upon the mind, his love for the attainment of the end prompts the Will to action, which implicitly obeys, and external movements are at once instituted for the construction and completion of the edifice. Then the edifice in its parts also corresponds to the isolated movements of the Will among the materials which are adapted to its structure, and which serve to form the perfect Whole.

As the *use* perceived, suggested the form and structure of the building, so the building corresponds to the *use* to which it is adapted; and the building and its use connectedly represent the affection or conception of the Love. Thus the Love has openly expressed its thought; and this expression consists in the edifice which has been erected. It is thus seen that the *cause* of the building is involved in the *use* to which it is adapted. This operates upon the

Love: and this, again, prompts the Will: and thus the end is accomplished.

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§ 185. The *third* faculty of the soul is evolved from Will and Love, and is the highest and most perfect one; and this joins and pervades the others, so that the three form a perfect Whole. This faculty is WISDOM.

The office of Wisdom is to listen silently to the suggestions of Love and Will, and to modify these according to reason, form, order, and perfect harmony. Love without Will would be eccentric, impulsive, disorderly, and confused, even to such an extent that the whole system of Nature would be nothing more than a vast congregation of disorganized forms. Everything would be misplaced, misformed, misconstructed, and rendered useless to the requirements of man. But Love being modified by Will, becomes at once limited as to its circle of movement, and confined in its conceptions to a definite sphere. Yet Love and Will would both be eccentric and ungoverned in their movements among material things, were it not for the presence of *Wisdom*, which presides over and directs them both. Wisdom is contained in the germ of the soul, which is Love—is developed in the body, which is Will—and perfected in the flower, which is *itself*. Wisdom, then, pervades, directs, modifies, and governs them all, because it is the crowning faculty of the soul, and the most perfect of all its attributes.

Will, then is the perfection of Love, and hence receives, contains, and continually manifests, all the qualities, thoughts, affections, and desires of Love. And Wisdom is the perfect form of them both, because Wisdom is an ultimate progression of them; and it is a representation of all their latent qualities and unexpressed affections. Wisdom is that faculty of the soul which gives order and form to all things in the outer world; and Love gives to order and form light, life, taste, grace, and elegance. And Will is the executive faculty between Wisdom and Love, and obeys *perpetually* the suggestions of Love as these are sanctioned by Wisdom.

The eccentricity of Love and Will is very much modified by the pervading and controlling influence of Wisdom, which becomes their director, governor, and lord. Were it not for Wisdom, order, form, and adaptation, would not be known, either in the natural or artificial world. So, then, the outward form of Wisdom is the perfect order and uniformity displayed in the outer world. The perfect

form of Love is the use for which all external things are designed and adapted. Love is also expressed in the life, grace, and elegance, which render every exterior form lovely and admirable.

Thus it is seen that Wisdom is the great head and flower of the human soul, and that it is perpetually engaged in the evolution of thoughts which clothe themselves in material things in the outer world. The more Wisdom is permitted to act, the more its sphere of action is extended, and the more will the natural and artificial world display beauty, order, and harmony. But the more it is restricted in its action, and the less its teachings are heeded, the more will Nature and the artificial creations of man become a disorganized and useless system, instead of displaying peace, order, beauty, and universal reciprocation. Love is only the *life* of things; Will is the means employed to obtain a desired end; but Wisdom is the order, beauty, harmony, and perfection of them all.

The Great Divine Mind, in essence, is Love: this is the light and life of the Universe. The Universe itself is the *Body* of Love, and its perfect Form. But Wisdom is the highest attribute, and the great ultimate of eternal Design. And Wisdom gives to Light and Life a Body—and to this Body, Order and Form. The whole is rendered thereby an harmonious System, each outward form being a perfect representative of its creative cause.

The following, then, are the three Parts of the great and universal System: The Divine Mind, or Love, which is the Soul; the Universe, which is the Form, Means, Mediator, and Body; and *Spirit*, which is the Order, the Form, the Wisdom, and the GRAND DESIGN of the whole System of the Univercœlum. The *End* primarily designed to be accomplished was *the individualization of the human spirit;* and for the attainment of this, Cause and Effect were brought into requisition. The Divine Mind is the Cause, the Universe is the Effect, and Spirit is the ultimate Design. The truth of this is demonstrated in every department of this terrestrial sphere, and is particularly exemplified in the nature and developments of the human soul, which are in exact correspondence with the great System of the Universe. Everything is perpetually displaying, in its inward and outward movements, End, Cause, and Effect; and Light and Life are Love, and Order and Form are Wisdom.*

* It may be well here to remark, once for all, upon these expressions, that "Light and Life" mean simply the *conception* of the end desired, and the *activity* which engages as tending toward its accomplishment. The two combined constitute the prin-

It is highly necessary, then, that the human mind should comprehend the great truth that nothing exists in the outer world except as it is produced and developed by an interior essence, and that of this essence the *exterior* is the perfect representative. Among all the various arts and sciences that now exist in the world, may be found demonstrations of this truth, and also of its vast importance. Forms do not exist with the mechanic or with the artist, merely as productions of the outer combinations of matter; but every form invented by man is a precise representative of the interior thought which is the *cause* of its creation. Every form is such as corresponds to the inward suggestion of Love, and is created by the living effort of Will, and modified and rendered perfect by the admonitions and directions of Wisdom.

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§ 186. Metaphysicians have devoted much time to discussing questions concerning the innate consciousness of the soul, "free will," "necessity," and the nature and relations of the faculties. The faculties thought to compose the various portions of the soul, have been minutely classified under the general divisions of propensities, sentiments, and intellectual faculties. The first of these are represented as relating to self and to things in the outer world; the second as giving rise to moral conceptions and the sense of justice; and the third as comprising the powers of reason, analysis, and investigation. Many such classifiers have given to the soul the faculty of absolute *free will*, or a power to act or not to act in any specified manner, uninfluenced by any interior or external thing. They have also given to the soul innate faculties perpetually disposed to wickedness and abomination, delighting to indulge in every species of evil and licentiousness, thirsting to injure mankind, to destroy life, and seeking, by a sacrifice of all moral principles, one's own emolument. Meanwhile, such metaphysicians have believed the human mind to be possessed of absolute independence as to its powers of action, and have disconnected it from the influence of every material thing. I now discover *why* all these opinions have arisen, and why they have become embodied in all the philosophical and metaphysical

ciple of Love, which is nothing more than an operative *attraction* toward an end or object first definitely conceived in the mind. "Order and Form" mean the perfect organization and arrangement: and as *Wisdom* alone can prescribe a consistent organization and arrangement, and such as would be permanently gratifying to the Love, so the Order and Form displayed when the organization and arrangement are completed, are considered as a perfect *embodiment* or *expression* of Wisdom.

systems which most prevail. It is because the mind can not *analyze and comprehend itself.* I moreover discover that the soul has no such inherent propensities and desires for evil and unrighteousness —that it has no desire to injure, or to dissemble, or to be deceptive. Moreover, I discover that it has no absolute independence, and that all those metaphysical theories are decidedly untrue—merely because they have sprung from the superficial conceptions of the mind, and not from a knowledge of its interior and divine essence. It is given me to know that the human soul is, in a low degree, an express image and likeness of the Great Positive Mind, and that it is an offspring of the incessant and successive developments of those mighty attributes which, connectedly, are the cause of ALL THINGS.

The cause of these metaphysical misconceptions, I repeat, lies in the fact that no substance, or compound, or mind, possesses within itself the power of self-investigation. The *germ* can not understand its own qualities, but the perfect *development* can; because it is a higher and unfolded state of the qualities of the germ, and is thereby enabled to comprehend all below its exalted state of being. So the human mind can comprehend all that is *below* it, but can not either comprehend *itself* or any *higher* degrees or spheres of animation. And thus, were it not that I am permitted to occupy a higher sphere of thought and observation, the soul would also appear to *me* as an indefinite and ambiguous consciousness which is neither to be comprehended as embracing any form, order, or substance, tangible to the senses.

Man, when investigating the faculties, propensities, and tendencies, of the soul, inquires *outwardly*—and thus the evidence on which legitimate conclusions might be based necessarily escapes his attention. This evidence would otherwise gush from the promptings of his own *interior self*, and proclaim truthful conclusions and their demonstration. Herein, then, is found the reason why man has not as yet understood his own nature and composition. The reason why all these evil propensities have been attributed to man as inherent in the nature of his soul, is, that men have confined themselves to the outer plane of observation, and have there beheld the fantastic misdirections of the human love—of love unguided and unmodified by the admonitions of *Wisdom.* They judge merely from the *externals* or *clothings* of things, and from these accuse the affections of the soul of being degenerated, degraded, and absolutely evil. By be-

holding the inconsistent movements of men, the mind conceives at once of the misdirection of Love and Will, and of their misapplication as respects the individual and general benefit of the race. And in order to create harmony in all things, and beauty and utility in all external forms, it is necessary to inform and develop the human *Wisdom;* and this will immediately dissipate all confusion and disorder in the outer world, and make all things useful, harmonious, and reciprocal.

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§ 187. Remember that the outer forms will correspond to the condition of the interior man. Remember, too, that *Wisdom* is the grand faculty of the human soul, and that it must occupy a position commanding and pre-eminent. It should exert an influence over all the subordinate faculties and affections of the soul, and they should (and *will* ultimately) bow in obedience to its mandates.

Wisdom is the lord of creation: for by it the fields of the vegetable kingdom are rendered fertile and useful, and the forms in the animal world are made to fulfil the office for which they were designed, and to benefit and administer to the happiness of the human race. By it Love is directed, and all its affections are modified and rendered useful. By it the various objects that are created by Love, are all adapted to uses and made beneficial to mankind.

Love enjoys intercourse with the outer world by and through the medium of sensation. Were it not for this latter, commerce would not exist; for it is by this only that the human soul can sympathize with things on the outer, and conceive of uses adapted to its nature and constitution; and it is by this that the soul is enabled to enjoy the incessant inflowings of the elements of all material things. It is by this medium that Love breathes forth an affection for external things; and it is by this that the inner and the outer are enabled to associate with each other. Therefore, by Wisdom should Love be directed; and notwithstanding its conceptions and affections are ambiguous, eccentric, and imaginative, a well-developed Wisdom never permits an action of the Will before those affections are essentially modified, according to principles of utility.

Will is likewise under the the potential direction of Wisdom. Whenever the faculty of Will is instigated by Love to perform an external act, Wisdom perceives the suggestion, conceives of its use, and directs the Will-force to its accomplishment. Will is some-

times actuated by Love alone; and this is when the faculty of Wisdom is undeveloped—and then the exterior manifestations of Will are impulsive, unreasonable, and often injurious to the well-being of man. When Will is thus acted on, the consequences are injurious to the general harmony and required unity of all things. A knowledge of this fact shows the importance of a universal elevation of the human mind, and of its being properly instructed concerning its own interior nature, and also concerning its relation to the outer world. It shows that the form or body should be superiorly situated in order to cause a proper development of the intellect; and this can only be accomplished by following the dictates of a well-constituted and well-developed Wisdom.

The cause of disunity in the actions, feelings, and affections, of men, is to be found in the uneducated condition and misdirection of the faculties of the human soul, and not in their innate depravity, or tendency to sin. The cause of every species of licentiousness and immorality, and of the unrestrained action of what are now called the baser passions of the soul, is found only in the ignorance, folly, and imbecility, of minds unguided by the faculty of Wisdom. Then, again, it is clear that these things would not exist were the human race spiritually elevated, and their faculties so expanded as that nothing would exist but the perfect Order and Form of Wisdom. This would (and *will*) be universal harmony, distributive justice, equal love to the neighbor, and brotherly kindness and charity. Let every one, then, desist from proclaiming metaphysical hypotheses derogatory to the innate divineness of the human soul, and rise to the plane of interior and natural thought—and then let all their external movements correspond, not to the hereditary affections and belief of the Love, but to the unrestricted sanctions of a well-instructed and well-developed Wisdom.

Here, then, is the reason why men have so long adhered to the imaginative beliefs of their *Love*, and not listened to the spontaneous teachings of their *judgment*. Hereditary opinions of every kind are merely the early impressions made upon the Love. But men who discard all hereditary affection for thought are those in whom is developed the highest faculty of the soul, which is Wisdom. From this they receive and impart instruction; by it all their external movements are governed; and all their constructions and inventions, which are prompted by the Love, are by it made perfect in Order and Form.

§ 188. Men in general believe that they have power to act independently of all influences, either from interior promptings or the suggestions of the outer world. Of the truth of this they suppose they have an internal consciousness—feeling, as they do, a sense of a self-existent power to move according to a desire of the *Will*, which appears to be born of and governed by itself. The reason of this conviction is plain: No man has the power within himself to perceive the relation and connexion existing between each portion of the soul; and therefore all the conceptions which man can have of himself internal are only shadowy, intangible, and unsatisfactory. He feels a conviction that he exists and moves independently of every other tangible form, and uninfluenced by any apparent cause. He feels that he has the power to do or *not* to do anything which presents itself to the mind. He feels that he possesses strength and independence to receive or reject, to act or not to act; and he has been taught to believe that he is a "*free agent*," unacted on, uninfluenced, ungoverned, and unrestrained, in any of his actions.

The cause of this inward conviction lies in the individual workings of the three parts of the soul, which are Love, Will, and Wisdom. It has been shown that Love prompts action, both from its own interior workings and also by its desires excited by material things holding a close relation to the sensation of the body. Love is thus the primary cause of all action, of all will, and of all thought, in the human soul. The transition of thought from Love to Will is imperceptible; and at the moment thought arouses the Will to volition, a man feels conscious that he has power to withstand the impulse, and remain unmoved. This conviction is truthful; but this does not establish the independence of the will-force of the soul: for Will in all cases is a passive faculty, never acting unless prompted by foreign influences or interior causes.

Furthermore, a man can not be conscious of the transition of thought from the faculty of Will to Wisdom; and the moment this latter faculty is brought into requisition, he apparently experiences an additional strength, and the conviction of an independent power of action. The reason of this is equally plain: the will-force seldom acts without first receiving approbation from the faculty of Wisdom; and the hesitation which occurs in the mind between the periods of the suggestion of Love and the sanction of the Wisdom, impresses the conviction upon the mind that there is a choice or independence of action residing within the Will itself. Man feels an impulse to

move, but hesitates; and this is an indication of the workings and deliberations of the Wisdom. And when *it* sanctions, the mind feels consciously impelled onward; and the person manifests great force and firmness, and presses forward with an innate conviction of prudence, justice, and truth, and thus feels an interior approbation. This always occurs with minds well constituted and superiorly developed.

But the Wisdom itself is not a faculty self-instructed and uninfluenced by interior or external things; for the judgment is developed by interior and outward experience, from which it learns policy, prudence, order, harmony, and propriety, as to its movements in reference to its associate faculties, and its interior direction in respect to outward action.

When the Will is impressed with an irresistible impulse from the Love, it sometimes acts without consulting or listening to the admonitions of the Wisdom. When this is the case, a man feels an innate consciousness of violation, and an unnerving sense of impropriety and injustice. He experiences an inward conviction of guilt, and of ingratitude to the silent but constant promptings of the Wisdom. And the internal condemnation which he feels results from the disapprobations of the judgment; and the workings of a violated conscience are expressed in the configurations of the countenance.

Thus it is seen that the Will is a passive faculty, subject to the command and action of the Love and Wisdom. There exists a perpetual strife between the suggestions of the Love and the approbations of the judgment. This would not exist if men would turn their attention to the cultivation of their interior faculties, so that they might recognise the great principles of the Universe, and thus learn to live in their external sphere of movement in a correspondingly-harmonious manner. Then the judgment would always be the supreme and governing faculty among the other departments of the human soul; and then would all things in the outer world precisely correspond to its dictates. When Wisdom assumes an immoveable position on the throne of the interior world or the soul, then will all other faculties, as *subjects*, be influenced, directed, and governed with a righteous government.

Thus the conviction of the soul's independence arises from an insufficient development of the faculty of Wisdom, from the misdirection of all the faculties, and especially from the very superficial modes of educating them which prevail.

Will, I repeat, is a passive faculty. It is, however, not only the *receptacle* of thought, but a faculty of thought itself; and it is also a medium of communication between the Love and Wisdom. Hence it is that when thoughts are evolved from the will-force, man feels that he has an independence of action and a "free will" uninfluenced. I say it is when the *thoughts* are evolved from the Will, and not when the Will prompts the system to outward movement, that a man conceives of the freedom of his own Will. For when volition is produced, the *judgment* takes cognizance of the operations of the Will.

Then, again, a man sometimes feels a conviction of "free will" when his *judgment* evolves the thought, and while the Will is engaged in perpetual volition.

The combinations of the soul are of themselves an enigma beyond the possibility of any mind to solve. And it is the evanescentness of the action of each faculty that gives rise to the interior conviction of "free will." Another cause of this conviction is that man does not individualize the specific promptings and suggestions of the internal. He therefore becomes confused in the general evolution of thought, and rushes to erroneous conclusions, and adopts unsound principles of metaphysical speculation.

And man is incessantly subject to the suggestions of Love and the promptings of thoughts which the judgment disapproves. Thus he feels a constant antagonism within his own being; that is, between the lower affections and desires of Love, and the approbations of the Wisdom. Meanwhile Will, as the mediator between the two other faculties, is passive. A man may feel impressed to act in a given way, yet he obeys not the impulse, and says, "I will not, until my mind is convinced of the propriety of so doing." This certainly is a most truthful acknowledgment of absolute dependence, and is an expression flowing from an undecided judgment. Man always makes himself, or the pronoun I, the *subject* of action, or the acted on, whenever the judgment directs or approves an external action. In the expression, "I will not act until my judgment approves the action," the pronoun I represents the Will or passive faculty; while the terms "my judgment" represent the higher faculty, which is the Wisdom. And as the Wisdom is dependent for its judgment, its development, or its capabilities of discernment, upon the character of the thoughts within, and the influences and experiences without, it can not be truthfully said that *this* possesses an independent power

of commanding action, which could with any propriety be termed "free will."

Hence the idea of the existence of "free will" proceeds from an indistinct consciousness that pervades the whole workings of the soul. The belief arises also from a confounding of the actions of the individual faculties, without perceiving the relations which they sustain to outward things, to the forms which they inhabit, or to one another. Hence there exists no law, principle, or fact, which affords of this belief the least particle of proof.

It has been said by some metaphysicians, and especially by Locke and Plato, that the "free will" of man is proved by his superiority over all the other forms in Nature; that the animal is governed by an instinctive impulse, and by influences that proceed from surrounding things—while Man is prompted to act, and is at liberty to positively refuse. Thus it is said that he moves under a manifest freedom of the will.

The discerning mind will perceive instantly that this indicates a very superficial view of the *cause* of action in the animal and human form; and the hypothesis is assumed without analyzing the individual faculties of the human soul, and their specific modes of action. Man is only an elevated form among all the forms in Nature; and from the variety of which he is a part, the whole is made a complete system, in which may be observed series, degrees, and states of progression, both as relate to the essence and the form, or the soul and the body. But there exists no proof in the perceptible superiority of man over the lower creations that he possesses an independent power of action, while all other things in the Universe are inseparably and unchangeably united.

It certainly is evident that there is a *species* of independence possessed by every particle of matter in existence; and that consists only in the fact that forms have an individual being. In this sense the term independence can be applied to all things. But speaking in reference to the whole System of divine creation, it can not be said that there is any such thing as absolute independence; for all things are but *parts* of one stupendous Whole—and from this is demonstrated the unity and dependence of all things.

The numerous classifications that have been made of the phrenic development of the soul, have no direct bearing upon the principles herein advanced, inasmuch as they are founded upon the anatomi-

cal constitution of the brain, and are therefore *external*, and not decidedly connected with any of the real-realities of the *interior* or thinking principle.

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§ 189. I next proceed to consider the spiritual and material SENSES, and their relations to the outer world. But I discover that two have been given to man which he does not possess except in a qualified sense, and then only as branches of others.

FEELING (or *touch*) is a distinct sense, and sustains a close relation to the faculty of Love.

HEARING, or the sense of external sound, is also a distinct sense, and is conjoined with the united action of Love and Will, and especially with the Will, for it is by this faculty that this sense is rendered a delicate medium of communication between the inner and outer world.

The sense of SEEING is related to the faculty of Wisdom; and hence it is subject to the Will. Seeing is always an act of the Will, approved or permitted by the Wisdom; for a person may or may not employ his organ of vision to behold material things.

But HEARING is a sense related to Love and Will; and hence Will has no power to prevent the inflowing vibrations of sound. And *Touch* is a sense related to Love alone, and is a connecting link between the human faculties and the instincts of the animal creation. Hence it is that the Will and Love have no power over it, and can not govern the sensation produced by it, or modify the intrusions of external things upon its susceptibility.

Two other senses have been recognised as belonging to man, and these are *Taste* and *Smell*. But this classification can not be true; for taste and smell are confined to the sense of Touch, and their organs are only avenues through which peculiar *sensations* are received. *Smelling* is subject neither to the judgment nor to the Will; nor is the sense of *Taste*; for each of them, unlike the others, is subject to be acted on, but has not power to resist external invasions.

It can be proved that the sense of *Hearing* depends upon the medium of Touch only *primarily*, for its power of communicating sound to the internal, and that the details of its action, and its effects upon the internal, are for the most part governed by the influence of the Will and Wisdom. That is, sound is governed not so much by the structure of the ear, as by the operation of the Will and Wisdom upon it. Thus sound is rendered by the judgment, gentle, conge-

nial, or repulsive; and that too by calling into action of the will-force. I say, then, that this can be proved; and this will establish the position of this sense between that of Touch and Vision: for Hearing is a mediatorial sense.

Man, then, has three distinct senses:—the subordinate or suggestive sense, which is *Touch;* the passive or modifying sense, which is *Hearing;* and the superior or protective sense, which is above and over them all, and this is *Seeing*. *Seeing* is related especially to the Wisdom; and both are watchful and careful to protect all the subordinate possessions of the interior and exterior form. Hearing is a medium sense, related to the Will and Love, and is passive. Therefore it is subject to receive all sounds created or courted by love, and to admit them into the interior, according to the modifying tendency of the Wisdom. And Touch is the germinal or rudimental sense, subject to the suggestions of Love, and the influence of outer things upon the body.

It is now made manifest why man's external form corresponds to and represents his interior being. For it is now perceived that there is a trinity in everything, and that there is a perfect likeness between the external form of man and the form and structure of the soul. The soul of man is thus proved to be a tangible reality; for it has been made distinctly clear, even to the sensuous observer, that *forms* are created and determined only by their *essence*. This all-important truth applies to man and to the whole Universe. To behold the soul or spirit of man, then, observe his material mode of being. Meanwhile consider that the *real* man is the *internal*, this only animating the material form, in order that it may perfect its constitution and preserve its identity, and also establish an inseparable connexion between the material and spiritual world.*

* It may not be improper to note a phenomenon which here occurred. Having spoken for about three hours, and the fatigue incident to the protracted sitting posture of those present having become somewhat severe, the lecturer paused and remarked to his magnetizer as follows: "I perceive that I shall now have to be absent (that is, from the body) about six or seven minutes, during which time the scribe and others of you may relieve your muscles by taking exercise." He then assumed his usual inclined position, and remained rigid and statue-like, breathing very slightly, for about seven minutes at the end of which period he returned with rather unusual muscular convulsions, and under mental emotions which he could not entirely suppress. Said he, "I see I have but little more to say before speaking of a totally different and altogether higher subject; and as my impressions flow easily, I will now proceed to give all that will precede the revelations on the spiritual spheres." He

§ 190. From past considerations it is made clear that *man materially is a perfection of all Matter in Nature;* and that *man spiritually is a perfection of all Motion in the Universe*, or of the First Great Principle of Motion, which is the Divine Mind, whose Essence is Love: and that man spiritually is constituted of the wisdom of Love. It has also been shown that every form is unfolded by progressive stages from the lower particles of matter to the perfect symmetry of the material organization of man; and that the form or essence has in like manner advanced through successive degrees of development, to the perfect spiritual organization. Moreover, it has been shown that the exterior or the form is the express likeness of its interior essence, which latter has unfolded itself from the inner to the outer on the principle of *end, cause*, and *effect*.

And I am desirous of enforcing that *great spiritual and eternal truth* which it is necessary for man to know and appreciate before he can know himself and be happy: and that is, *that all manifest substances, forms, compositions—indeed, that* ALL THINGS VISIBLE, *are expressions of an interior productive cause, which is the spiritual essence:* that the Mineral Kingdom is an expression of *Motion*, the Vegetable an expression of *Life*, the Animal an expression of *Sensation*, and that Man is an expression of *Intelligence;* that the planets in our solar system are a perfect expression of the Sun from which they sprang; that the various combined bodies and planetary systems in the Universe are a perfect expression of the Great Sun of the Univercœlum: that the Great Sun is a perfect expression of the SPIRITUAL SUN within it; and that the Spiritual Sun is a perfect expression of the Divine Mind, Love, or Essence. The Spiritual Sun is thus the Centre and Cause of all material things. It is a diverging or radiating Sphere or Atmosphere of the Great Eternal Cause. It is an *aroma*—a garment and a perfect radiation of the more interior Essence, the Divine, Creative Soul.

Behold the truth—that the *material* Universe is a perfect representation of the *spiritual* Universe, in which nothing exists but what is everlasting and infinite; that the whole material System is the Body of the Creative Soul; and that the Spiritual Essence has unfolded and manifested itself in a material Form! And this Form is the Order and Wisdom of the Divine Mind.

then proceeded to give in a prompt and unhesitating manner all that precedes his remarks on the process of death, the whole duration of the sitting being upward of four hours.

Light and Love constituted the first development of the Spiritual Sun; and that was Light and Life inconceivable—a brilliancy that extended throughout the height, and depth, and length, and breadth of space—that became illuminated space itself; and yet space is not limited, nor could it transcend the expansive illuminations of the Great Spiritual Sun. And when the Universe was completed, Order and Form reigned omnipresent throughout the whole Univercœlum! And such was the grand and stupendous Development of the Great Spiritual Sun—this having developed the Material Sun, and this the expanded Universe!

All things that *man* creates are such as represent his *thoughts*. They are merely the outward expressions of the thoughts of his soul. He creates nothing but what is a living evidence and representation of a thought previously conceived. This truth is useful as a guide to the mind; for now, when the inquiry is made as to what the soul is, where it is, how it exists, and what are the evidences—the *tangible* evidences of its existence—this truth, which is now proved to be a *universal* one, should be recalled to the mind: that all things tangible are in reality the living evidences of the soul within, made manifest to the material senses, and useful to the requirements of the outer world.

Every mind must conceive of the existence of a *Cause* as the parent of any *effects* visible to the senses. And the cause must be admitted as *corresponding* to the effect, or else the effect can not be attributed to *any* producing cause. Hence it follows that all external and visible things are *effects*, prompted, created, and unfolded to the outer world, by a corresponding interior cause; and that the cause must be the *real reality*, or else such tangible effects could not have been produced. So all material things created by man are the *forms of his thoughts;* and these are the offspring of the soul. The form of man is a likeness, a type, a representative of the *cause* or *soul* which animates and unfolds it to the outer world. The outer senses are typical of the inner ones; for they are unfolded from the corresponding parts of the interior essence.

And I feel authorized to affirm, from the nature of my impressions, that if man were differently situated and superiorly educated, he would not be so far removed from the *spiritual world* as he now is in his sphere of thought. And, moreover, he would recognise the proper use of all things, and apply them to his wants, as directed by the

governor of all things, which is Wisdom. And he would recognise the relation existing between the natural and the spiritual world; and that, too, without experiencing a metamorphosis or transformation of the real man from the outer to the inner world.

Furthermore, I now discover that man, as to soul and form, becomes individualized in this sphere, and preserves his form henceforward, and knows no change; and that man exists in the other world in a perfect human form, and among as many expressed forms of essence, and as many projections of thought, as are existing in this sphere of being. I discover that the Second Sphere is unfolded from this, the first, and that it is the perfect form of this its parent and creator.

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§ 191. I would have the reader apprehend the manner in which I employ words to express thought; for it is proper to guard against all obscurity and indefinite and imaginative thoughts. Know, then, that I use the terms "essence," "spirit," "soul," and "interior being," as *synonymous*—signifying the form which animates the body, which body is of it an outward expression. I use the terms "spiritual," "celestial," and "heavenly," as representing distinct degrees of material refinement. I employ language in a *relative* sense, though I intend every expression to be understood in its *absolute* sense, being relative only in reference to the whole System of the Universe, of which this philosophy is intended to be a tangible, verbal expression. In using the terms "*spirit*" and "*soul*," I am adapting myself to the forms of expression imposed on philosophy by speculative minds in order to convey their ideas.

I would, moreover, have all understand that I consider (because I perceive) that all things, whether tangible or intangible, are *material;* that there exists no such thing as "*immaterial*" or "*imponderable*" elements, gases, or pervading mediums; and that there exists no such a thing as *absolute perfection*, save that Divine Essence which is composed of Love and infinite Perfection itself. Therefore, when I speak concerning the spiritual Spheres, I will speak as if all things were visible to the material senses; for they *are* so to the senses unclothed and free from outward obstructions.

I shall preserve a sameness in the mode of expression, and a naturalness in all my descriptions of the things which I shall hereafter know and be enabled to relate. And many things which I have not explained concerning the various manifestations of the soul, will

hereafter be spoken of as collateral with the general descriptions. I shall employ the terms "*man*" and "*form*" throughout all the forthcoming relations, in order that there may not exist any confusion in terms; and these I shall use synonymously.

I now perceive the *objections* that will be raised against the preceding relations, and those which are to follow. The first of these is embodied in the question, "What proof have we that this account of the spirit-world is true?" I perceive the answer: and that is, Recognise the unchangeable tendency of the universal laws and principles that govern the whole System of creation; and by them and their unvarying teachings the mind may decide upon the truth or falsity of all assertions beyond the possibility of sensuous demonstration. If they are recognised as *immutable*, then a sameness in their tendency must be manifested in all parts of the general structure of the Universe; and all philosophy that is truthful must correspond thereunto. If they proclaim *universal association*, then the same principle should be considered as holding alike in every department of Nature and the Univercœlum. If they proclaim *universal development*, then the same must inevitably be perpetuated from the lowest point of time to the highest point in eternity. Upon these universal and eternal principles of progression, rests the truth of that which will hereafter be asserted.—And that which has been asserted will, in the main, receive the approbation of the most enlightened judgments, and is analogically demonstrated in the visible fields of creation.

The *second* objection is, "That it is impious, presumptuous, and inconsistent with the nature of things, for any being to pretend to a knowledge of heavenly things. Therefore what is said, must be an ingenious invention, or a systematized fabrication of unreal and chimerical things." This objection flows only from a misdirected and uneducated judgment, and therefore requires the most unbounded forgiveness: for it is plain that no enlightened mind would make an objection based upon such a mere superficial presumption. The evidence that it is *not* a fanciful and ingenious invention is contained in the exterior form of the work, and the irrespective presentation of truth, without courting the prejudices or beliefs that at present prevail in the world. And that it is not imaginary, evidence may be derived from the order of the whole revelation, and from the naturalness of the expressions, of the applications, and of the conclusions, which are irresistible to the higher perceptions of any expanded intellect

The *third* objection is the most powerful of them all, and is to be feared more than any other enemy, however formidable, that will be arrayed against the truth—and that is, "*I do not believe it.*" This, certainly, is an objection which no argument or reason can reach, because it flows from the depths of ignorance. And to such objectors I would only say, Abandon all such insignificant expressions, or your ignorance will become imbecility; and press onward to attain that degree of knowledge that will enable you to *understand* whether these things are true or chimerical.

I hereafter employ no arguments to prove the things which I relate; but I shall be prompted to employ *illustrations* to make the relations intelligible to the mind in its present plane of thought. With these remarks, then, I am prepared to venture the assertion of truths hereafter without fear as to their rightful apprehension. I will now, therefore, ascend to the *second world* of human existence. Meanwhile, I shall recognise the truthfulness of the saying, that "*Light and Life are Love, and Order and Form are Wisdom;*" that man internally, is constituted of the "*Wisdom of Love;*" and that he is the ultimate design of Nature, of the Universe, and of its Eternal Cause.*

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§ 192. Thoughts that are associated with the process of dying, and with the state of death, are to some minds dark, doubtful, cheerless,

* After having been in the abnormal state for upward of four hours, and closing his lecture at this place, the author remarked, that he perceived on the mind of one of the witnesses present (Mr. Theron R. Lapham) a desire that he should examine his wife, who was ill (a fact which had not been previously stated). He accordingly passed off, and on returning to outward consciousness he remarked, that it was very singular that all the inflowings of those exalted truths of which he had been speaking had now entirely ceased, and that his perceptions of them now were but little more expansive than they would be if he were in the normal state! This we understood him to attribute to the fact that the spiritual light governed by the associated minds of the second sphere had now ceased to shine upon his understanding to the same degree as while lecturing. He said his mind then rested on altogether a lower plane of thought, and that he was at that moment only qualified for the examination and treatment of the diseased. He then proceeded with the examination of the patient (who was absent), and to give a prescription, the results of which, it is scarcely necessary to say, were precisely accordant with facts, and attended with the relief sought by the patient.

and disconsolating; while to others death seems a welcome state, productive of peace, quietness, blessing, and elevation. It is in a degree terrifying to all, and to many it seems of all things the most to be dreaded and shunned. It is generally feared by the brave and the timid, the wise and the foolish, the old and the young. It is to all a fearful process, rendered much more so by the prospect of a cold and unrelenting grave! This, I perceive, is in consequence of wrongly apprehending the process of dying, and of not knowing the ineffable beauties that surround the living man when it escapes the outer form.

As soon as the human organization is perfected in its form, size, and general developments, and as soon as the period has arrived when the spirit exercises its full control over the body, the process of transformation commences. The change is imperceptible, yet it is incessant and progressive. The body is not dying for a few hours only, but for many years—during which time the faculties and powers of the inner being gradually release their proprietorship over the form, and the soul continues its aspirations toward the higher spheres.

When the form is yet a child, it manifests all the angular, eccentric, and irregular traits of character, inclinations, and movements. When childhood advances to youth, the eccentricity gives way to more uniformity, and then is displayed the circular, in every possible modification of that form. When youth ascends to manhood, the perfect circular and spiral make their appearance, and are uniformly displayed in the inclinations and characteristics of that progressed stage of development. At this period the process of dying or transformation commences. The spirit is continually developing and expanding its faculties, and putting them forth as *feelers* into the higher spheres. The tendencies of the spirit are no more descending, but ascending, and that, too, to an immensity beyond the power of language to express, or the most exalted intellect to comprehend.

And as manhood progresses to old age, the body gradually becomes incapable of performing the office required by the spirit. Hence, when people are aged, their faculties seem buried beneath the wornout and useless materials of the body. They appear weak in intellect, imbecile, and unconsociable to all around them that is youthful, blooming, and seemingly perfected. One faculty after another withdraws from the material form, and their energy, brilliancy, and susceptibility, seem to decline. The body, finally, is almost

disconnected from the spirit which gives it animation; and then the body is a dweller in the rudimental sphere, and the spirit is an inhabitant of the inner life, or the spiritual world. And when the moment of dissolution occurs, the *sensation*, or clothing medium of the body, is attracted and absorbed by the spirit, of which it then becomes the *material form*. At this instant the body manifests faint and almost imperceptible movements, as if it were grasping for the life which had fled; and these are contortions of the countenance, spasmodic contractions of the muscles, and seeming efforts of the whole frame to regain its animating soul.

Such are the visible appearances connected with the process of death. But these are deceptive: for the process occurring in the *interior* is far more beautiful than it is possible to describe. When the body contracts its muscles and apparently manifests the most agonizing and writhing efforts, it is merely an open indication of joy unspeakable in the inner being, and of ecstasy unknown to all but itself. When the countenance is contorted, pain is not experienced; but such is an expression of ineffable delight. And when the body gives forth its last possession, a smile is impressed on the countenance, which of itself is an index of the brightness and resplendent beauty that pervade the spirit's home! In the last moments of outer life the spiritual perceptions are greatly expanded and illuminated, and the spirit is thus rendered competent to behold the immense possessions of its second habitation.

It is given me to know these truths by daily experiencing them, and having them verified in the frequent transitions that occur within my being, from the outer to the inner world, or from the lower to the higher spheres. I speak, therefore, from personal experience, which is knowledge fully confirmed by the unvarying sensations and phenomena that occur.

The butterfly escapes its gross and rudimental body, and wings its way to the sunny bower, and is sensible of its new existence. The drop of water that reposes on the earth is rendered invisible by the absorbing invitations of the sun, and ascends to associate with, and repose in, the bosom of the atmosphere. The day that is known by its warmth and illumination, dispenses its blessings to the forms of earth, and sinks into repose in the bosom of the night. Night is, then, an index of a new day, which is first cradled in the horizon and afterward perfected in its noontide light, beauty, and animation. The flower, being unfolded from the interior by virtue of its own

essence and the sun, is variegated in every possible manner, and thus becomes a representative of light and beauty; but having attained its perfection, it soon begins to change its form, its color, and its beauty of external being. Its fragrance goes forth and pervades all congenial and suitable forms, and its beauty is indelibly impressed upon the memory of its beholder and admirer, when the flower itself is no more. The foliage, tinted with the breath of winter, no longer retains its outward beauty: but this is an index of new life and animation, which is perfectly exemplified in the return of foliage in the youthful season. As it is with these, so it is with the spirit. The body dies on the outer, or rather changes its mode of existence, while the spirit ascends to a higher habitation, suited to its nature and requirements. And as it is with these, so it is with me, and the transitions which I continually experience.

The transition of my being from the outer to the inner world is produced by the action of forces contained in another body, upon the similar forces contained in my own material form. The process is that of destroying the sensation of the outer, or rather of changing it to the sensation of the spirit—at which time the medium that connects my body with another is sustained by a mingling of the forces of the two bodies, while the actual sensation leaves the body and becomes the Form of my spirit. This Form, then, is the body which I possess while occupying higher positions in material existence. Inasmuch, then, as the body is thus deserted, I am enabled, by causes unrelated, to behold the possessions of the Second Sphere, and to commune with the knowledge there existing, together with that of earth. This elevation assists me to penetrate with spiritual perception the whole arcana of the various earths in the Universe.

Thus I am constantly experiencing a transition from the outer to the inner sphere of thought, existence, and investigation. This change will be experienced by all, though the means by which it will be accomplished may seem in some instances painful, terrifying, and disconsolating. Death, or the transition so termed, is, however, of all things the most to be admired, and its prospect is the first thing to be cherished and appreciated.

In these relations the inhabitants of the earth may repose confidence; and they should meanwhile strive to have all the faculties and powers of the spirit so developed as to be able to perceive and appreciate the grandeur of that superior existence to which all must inevitably ascend.

§ 193. I now behold the forms of earth and the bodies of men, including my own, in a light and with a degree of perception never before presented. I discover that I can only see the forms by judging what and where they are, by the light of the spirit: for the outer body is beyond my perception, and I only see well-constituted and living spirits. By possessing this perception, I am enabled to commune with all the possessions of this Second Sphere, and now behold the extended fields and living habitations of this elevated existence.

There are to be observed three specific degrees of form and development: the young and unmatured; the advanced stages of these up to the mediatorial degree of manhood; and the highest of them all, which is the perfect form and most highly developed of all the spirits there existing.

I perceive that whenever an *infant* dies on any of the earths, the germ or undeveloped body of its spirit becomes deposited in this Sphere, and is fully unfolded in intellect, and highly enlightened concerning all of its own existence and prior situation. The infant that has had life, and dies in infancy, is, I perceive, in this Sphere, fully developed and perfected. So it is with all uninformed spirits who escape the body on any earth: for each is here educated in the truths and beauties of the whole existence. So it is also with the intelligent and highly cultivated; for they are here more advanced, and occupy a position more elevated and refined.

Moreover, I discover three distinct *societies* or associations of men and females, each occupying a position determined by their degree of cultivation, sympathy for one another, and power of approaching each other's sphere of knowledge and attainment. And what is well to relate is, that each society is encompassed by a peculiar sphere or atmosphere, which is an exhalation from the specific quality of their interior or spiritual characters. Every spirit has a peculiar sphere of its own, and also a general one in which it can with pleasure exist. And spirits know and associate with each other according to the quality of the sphere which is exhaled from their interiors. They associate only as spheres are agreeable, and as they are capable of approaching each other with pleasure.

So it is also with mankind on earth.—They dwell in each other's society only as they can coalesce, and approach each other with pleasure. So also are existing on earth the three specific degrees of development, which are youth, manhood, and mature age. But they

are in a rudimental condition, and not situated in order as they are in the Second Sphere.

I perceive that spirits approach each other according to the relative degrees of brilliancy which surrounds and encompasses their forms. Thus association is determined and made perfect by the law of congeniality and affinity, or affection. They have an affection for one another in proportion to the similarity in the degrees of love and purity to which they have attained. Thus are the three states or societies established.

In the *first* society are an immense number of infant and uncultivated spirits, which are in various degrees of advancement and cultivation, according as such have proceeded from the earth. In the *second* group or society, are those who have become highly instructed in the principles and truths of the Divine Mind. And into this society all who die on earth with minds properly unfolded, are immersed, because here they can associate agreeably. In the *third* society I discover spirits of the most enlightened character. The most of them proceed from the planets Jupiter and Saturn, and also from planets in other solar systems. This society is so highly illuminated with wisdom, that it is almost impossible for the spirits of the lower societies to approach it. If they make an effort to enter their midst, this is immediately overcome by the strong repulsion arising from the non-affinity existing between them and their respective spheres.

The atmosphere that flows from and encompasses and protects the first society, is of a mingled and rather unilluminated appearance. Its brilliancy is rather faint in comparison to that of those above it. It appears gloomy, dark, and rather uncongenial, because it is an emanation from uncultivated intellects. Yet there is a purity—an exceeding purity among them, viewed comparatively with that existing on earth.

The *second* society is enveloped with an atmosphere of far more congenial variegations, presenting a resplendent brilliancy which indicates purity and elevation. It appears like the mingling of many colors, such as are not known on earth. And these are all so perfectly conjoined, and are blended together in such harmony, that the whole *arema* is of itself a representation of purity and refinement. Yet it is a sphere emanating from the whole body of the society, indicating the wisdom of the spirits composing it. Their wisdom consists in a knowledge of truths and principles concerning material and

rudimental things; and in them they are highly enlightened. And the inconceivable variety of colors surrounding them arises from their dissimilar stages of intellectual advancement. Yet they are all in the same plane of wisdom, and thus form one society, enveloped by this beautiful and refined atmosphere.

The *third* society is also clothed with an aerial garment, which is a perfect representation of the character and perfection of their interiors. I behold in it all colors, and a variety of reflections proceeding from the subordinate societies; and these reflections render their spiritual emanation so very beautiful that language is inadequate to describe it.

Those of the *first* society are in the plane of natural thought; that is, they are just emerging from the instructions and impressions of earth, into the wisdom of the higher societies.

The *second* society is in the plane or sphere of *causes;* that is, they are just emerging from a superior knowledge of visible effects presented on earth, to a perception of the interior causes of them: and their wisdom extends to the lowest and first cause of all material things. Therefore they have a knowledge of all interior causes, essences, and their modes of external manifestation: but they are not in the possession of superior wisdom concerning the *uses* for which causes and effects were instituted.

The *third* society is in the plane of *effects;* and those composing it have a perception of all ultimate design, and of the universal adaptation of things to each other. Their minds are exceedingly luminous. With their powers of penetration, the externals of things are laid open, and they perceive only the character and quality of the interior. Their vision extends to every recess of their own habitation, and their knowledge comprehends all subordinate material existences. They have a most unlimited presentation of all created things below their elevated position; and their wisdom is light, and love, and brilliancy, and even ecstasy, to a degree that transcends description. With their unfolded spiritual powers, they behold the vast landscapes of the spirit-home, too extensive to be comprehended by men on earth, and too beautiful to be appreciated or enjoyed by them.

The third society are not only in a state of emergement from the plane of causes to that of effects, but also from their sphere to the third world of human existence.

§ 194. And what is well to relate is, that notwithstanding the dissimilitude that exists between the three societies, there is a perfect unity among them, and a mutual dependence one upon another; and there is a continual aspiring affection that gyrates from the infant intellect to the high and superior wisdom of the third society. There is a unity of action, an agreeableness of situation, and a propriety of position, which cause them all to live for one another, like a brotherhood.

And, moreover, it is profitable to remark that each society or group is well situated, well conditioned, and well cultivated, in reference to the specific state which each is compelled to sustain. The situations are perfect in proportion to the degree of wisdom and refinement to which each has attained. The lowest appears inferior in comparison to the higher and superior; though even the first, to man on earth, would appear to be a high state of perfection. By the varieties of condition and development, the societies are made perfect. They are thus as one brotherhood, joined by mutual affections and actions, and perpetuated in goodness by the benign and gentle influences that proceed from the highest society to the lower ones, and from these to it again.

The societies in the Second Sphere are very much to be admired, because of the perfect harmony which pervades them, and the perfect melody and concert of rudimental and perfected knowledge which they manifest. In a corresponding manner does there exist a concert of action, a unity of feeling, and a universal love, one for another.

The inhabitants do not converse *vocally*, but immerse their thoughts into one another by radiating them upon the countenance. And I perceive that thought enters the spirit by a process of *breathing*, or rather it is introduced by influx according to the desires of those conversing. They perceive thought by and through the eyes, inasmuch as *these*, like the general countenance, are an index to the quality and workings of the interior. They seemingly *hear* each other converse; but that is owing to a previous knowledge of sound by which words are distinguished and their meaning apprehended.

They perceive things without them by their sense of *vision*; but they are conscious that it is the *reflection* which they perceive, and not the *substance*. Therefore they exercise *judgment* concerning all they perceive—not judging from sensuous observation, but from the character of the substance observed

I also discover that spirits in this Sphere approach and associate with each other according to the mutual affinity subsisting between them, even as do the inhabitants of earth; but the difference is in the *mode* of associating. Men on earth associate with one another by the guidance of their gross and rudimental senses, as these are productive of inclination and desire. Instead of this, men associate in this higher Sphere by a knowledge of each other's inherent purity, and the state of each other's affections.

Moreover, I perceive that the *former experience* of every person, both male and female, is treasured up in the memory, from which they can extract representations of that which they previously knew or experienced. Everything appears indelibly impressed upon the memory, and is mirrored forth with a vividness in proportion to the strength of the impression. Therefore whatever thought enters the human mind on earth, becomes a resident in the memory, and is here brought forth with the appearance of newness that makes it both interesting and instructive. Those things experienced which are disagreeable to the memory, are deposited in its depths and concealed from the view of any other being, by the prevalence of those events and experiences which it pleases the mind to remember, and which the mind takes delight in contemplating. Hence it is proper for all men on earth to do and think only that which pleases them most (according to wisdom), and which they would most earnestly desire to remember; and *not* to do those things, or encourage those thoughts, which are opposed to the superior delights of the mind. If this can not be done in the present social and mental condition of the world, then it is proper to *change* those conditions, so that even *this* great good and pleasure may be obtained.

When spirits conversing appeal to each other's memory, the memory mirrors forth a perfect representation of the thing remembered, which is perceived and understood by the conversing spirit. I behold beautiful representations in the memory of those in the higher societies. These representations are of the most exquisite character, because they proceed from the memory of highly-enlightened intellects; and they are therefore delightful, inviting, and instructive.

I perceive that everything in this Sphere is created and manifested only by and through the exercise and direction of *Wisdom*. Hence the perfect order and uniformity that subsist, and the inexpressible happiness that flows as a consequence from such exquisite harmony and unity of action. Everything is appreciated as a blessing con-

ferred upon them by the light and life of Divine Love, and the order and form of Divine Wisdom.

It is pleasing to behold these heavenly societies: for I see them at this moment existing in, the most perfect degree of brotherly love, and joined inseparably together by constant ascending and descending affections. How very clear and bright are their countenances and expressions! They are unblemished by artificiality, and unspotted by rudimental and gross intrusions—for they are above and superior to these, and highly developed. The first society is indeed low in comparison to the highest; but the variety and the degrees nevertheless form of the whole a complete brotherhood. The diversity consists in the different degrees of development; and the lowest can not approach the highest, because of the dissimilarity of quality and spheres. But the lowest contains and involves the highest, while the latter in return comprehends and pervades the whole Sphere, manifesting a grace and beauty beyond the power of language to describe. And there exists almost an infinite variety of dispositions, of loves, of affections, and of wisdom, among them; yet each modification of previous conditions of mind is only an ascending degree of refinement toward perfection.

The whole is beautiful—surpassingly beautiful and sublime!—for there exists that continual emanation of love and wisdom from societies and individual forms, displaying a brilliancy of illumination beyond any light or color on earth. It is even so very bright and beautiful that those in the lower societies who approach are almost thrown into ecstasies of delight. They become prostrated, and apparently fall on their faces, because of the beauty and brilliancy of the *aroma* that encompasses the superior societies of the spirit-home.

Thus it is that all preserve an order in their lives and situations; and thus it is that their approach to each other is graduated according to the unfolding of the spiritual senses and faculties to the external. They represent the circular and spiral forms; for there exists among them a uniform and also an ascending movement. And one is continually unfolding the possessions of another, even as from the germ are unfolded the body and the flower. And even as the flower perpetuates the species of the plant, so does the superior society pervade the lower ones, and is constantly introducing them into its own vast possessions; and thus all go onward to a still higher Sphere of spiritual and intellectual elevation.

§ 195. I now proceed to relate the *external* beauties that appertain to this Second Sphere of human existence. For it is necessary that the whole aspect of the spirit-home should be vividly represented to the inhabitants of the earth, so that it may be an inducement for them to advance in their social and spiritual condition.

I behold the *spiritual* Sphere as containing all the beauties of the *natural* Sphere combined and perfected. And in every natural Sphere these beauties are represented, though in the first and rudimental degree; so that every earth is of itself an index and an introduction to the beauty and grandeur that are existing in the Second Sphere. For from the natural the spiritual is unfolded, or made manifest.

The extended surface of this Sphere, I perceive, presents regular and gentle undulations, which render the whole diversified and exceedingly inviting. And very extensive plains are presented, which are clothed with great fertility, and with innumerable varieties of forms such as deck the bosom of the earth when all things are favorable to a thrifty production. In those vast plains is represented the most perfect order. They are gardens, typical of purity, unity, and celestial love. Their diversified paths continually lead to new and instructive portions, all of which are useful as displaying Divine Love and Wisdom, which generate unity and affinity in all created things. All flowers, and even their *leaves*, are observed as so many voices proclaiming the beauty of interior perfection, and the infinite Source from which they sprang. Every plant, flower, bird, and tree, is perceived and appreciated as the express creation of Divine love and Divine action.

And there is a beauty in the external of each created thing, which is of itself an open expression of celestial love and wisdom. The flowers and foliage are of the most variegated appearance; and their variety renders them instructive and impressive, insomuch that they act as enchantments upon the minds of those who behold them, and induce thoughts beautiful, elevating, and edifying. A fragrance perpetually ascends from those vast plains of creation, giving life and brilliancy to the atmosphere, which is thereby rendered suitable to be inhaled as the breath of love and exhaled as the thoughts of wisdom. Every created thing possesses within itself a living love and affection; and this is communicated from one thing to another, all things thus becoming as it were electrified and illuminated. The beauty of one flower is imparted to another, which in its turn communicates an equal

bestowment upon others. And thus those plains are a living representation of Divine Love and Wisdom.

There exists among the many inviting things of this Sphere a peculiar blending of inherent affections that different forms possess. This remark applies to all things in the spiritual Spheres. The beginning and ending of things appear not; but their *actual existence* is made manifest with all their living beauties.

Wisdom here existing consists not in words, nor in the depths of the memory; but in the actual manifestation that everything vividly displays. In other words, instruction and admonition are not derived from speech, but from action and representation. And everything here is profitable and practical—nothing is useless or imaginative.

Those of the *first* society dwell much in the delights of these plains and their variegated foliage, from a sense and susceptibility of love, but not with an appreciation of wisdom: and they are thereby instructed, developed, and rendered pure. Herein is displayed a perfect adaptation; for while they are irresistibly drawn to the beauties thus presented, those beauties in return breathe into them the breath of living love, enkindling the flame of perfect wisdom, which then burns to purity. All things are adapted to the necessities of man; and this they feel, both from an inherent consciousness, and also from a living desire to become instructed in the ways of goodness, which are those paths that lead throughout the many portions of this Sphere.

Those of the *second* society enjoy very much the unity displayed among those of the first group, and also the delights courted by the first. Besides this, they are continually investigating, analyzing, exploring, and cultivating, those many things which are within their sphere of comprehension, and thus producing living evidences of their wisdom and united ingenuity.

Those of the *third* society are to the rest ministering angels, directing spirits, and perfect examples of exalted wisdom. By their knowledge the lower societies, and even the spiritual possessions of the whole Sphere, are illuminated and made bright, beautiful, and enchanting.

There are also flowing through these gardens rivers of clear and placid waters; and even in these are exemplified the ceaseless flowings of Love and Wisdom, that are breathed, not only into heaven, but into the Universe, and become the light and life of all created things. The Love of each society, like the still water agitated by a

falling pebble, expands and waves throughout all the lower and higher spheres until the wave has almost reached the bounds of space, which is then filled with love. There is no limiting the extension of the wave of water, nor can the unfoldings of love be circumscribed. And as the waters will roll gently against the shore, so Love flows forth and unfolds itself until it becomes merged into Wisdom, which then is rendered surpassingly beautiful, because Love is its creative soul and living principle.

Those rivers are representations of Divine creation. They also represent Life: for as the river flows from the rill, so Life flows from the germ that is deposited deep in the interior of the Universe; and as the rill flows into and becomes an immense ocean, so Life flows into and becomes the animating soul of all things. These rivers are so very clear and translucent, that the brilliancy of the azure heavens is in them vividly reflected. And as night makes the stars appear, so do these waters represent the whole celestial scenery above them.

These rivers flow through *valleys* abounding in the most beautiful and varied creations, and in every species of variegated foliage that also adorns those vast plains; and the whole presents the most exalted representation of life and Wisdom.

I behold, also, *groves* that are of the most charming and enchanting character. It is impossible to behold them without being impressed with new and beautiful thoughts, such as they naturally suggest. In these groves are reposing those who investigate and who love wisdom and the Divine Mind supremely. And those that are in the first society, or in Love only, court the refreshing shades of those groves, and learn with docility and yet with dignity, of the beauties that are around and above them, and are instructed by these beauties' expounders.

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§ 196. I perceive that all spirits are engaged in loving their neighbors, and advancing their welfare; and here is good will without distinction. I perceive that spirits are engaged in exploring the fields of Thought, and searching deeply into the *causes* of things; and thus they learn of love and accumulate wisdom. And there is no inertia, no stagnation, but activity and industry are visible in every department of this heavenly Sphere. And it is well to relate that every one is engaged in that for which he has an affection, and there is, therefore, no confusion. Nor are there any disqualifying conditions, but every one is qualified to labor in that for which he has an affec-

tion. Affections are varied according to the degrees to which each spirit from the first to the highest society, has advanced in the stages of development. Hence industry is equal, useful, harmonious, and reciprocal; for every one gravitates to the situation which accords with his predisposing desire.

Moreover, I behold here some of the most magnificent creations of Will and Wisdom. It is well to remark, that everything created in this sphere is suggested by Love and perfected by Wisdom—and is, therefore, a living projection from their minds. Things are created by Will; and these I discover are distributed in a uniform manner throughout the plains, valleys, rivers, and groves of the spirit-home. I discover constructions of the most grand and magnificent character, each having a brilliancy and illumination according to the advanced state of the society in which it is found. The first society have creations which are representations of their Love and Will, and uncultivated Wisdom; and these they behold as representations of their interior thoughts. The creations of the second society display more uniformity, order, and usefulness; and thus they subserve the purposes of the first society and themselves. The third society have splendid constructions, too vast and elegant to describe, and the most ambitious imagination could not transcend them in its conceptions. For they are in reality too perfect and too magnificent to be conceived of by any mind in its rudimental state of being.

And there exists among them a pervading happiness; a soothing and tranquillizing element of forgiveness and universal love; a cordiality in the bestowment of inherent love upon each other, and a mingling, and yet perfect harmony, of thoughts, all of which it is delightful to contemplate. These manifestations all proclaim the divinity of the life and love that flow into and animate all the heavens.

The waftings of thought from one mind to another, are such as can be felt, and yet no spirit receives thought uncongenial with its quality and being. These waftings are breaths that are inhaled by unfolded spirits willing to receive them. It appears as if thoughts were continually descending into the recesses of less advanced spiritual existence, and also ascending through all the higher Spheres even to the highest, which is the seat and Throne of the Divine Mind.

There are truths here known of the most novel and mysterious character; but these I am not permitted to relate at this time; for they are unimportant to the human race. Yet there is a class of

truths which it is profitable to mention—and these are concerning the experiences, opinions, and beliefs, that exist among the inhabitants of this spiritual Sphere.

I perceive that when infants are introduced from the human races into the first society, they are believed to be born among them: for appearances to them are the same as to families in the human race. After the infant is ushered into their midst, they behold and admire it; for it teaches tenderness, kindness, and immaculate purity. Infants, therefore, are caressed, nourished, guided, and admonished by them, according to the high degree of love and wisdom that exists among the various societies. The infant is beheld as constituted only of love, and as possessing inherent qualities that will unfold and lead to perfection. Their whole object is to produce a proper development of the germinal qualities contained in love; and this they do by processes of the most simple and gentle character.

And so it is also with spirits from the human race that are imperfectly developed while in the human body, and with such as have had their faculties and spiritual principles misdirected, obstructed, or disconcerted. Thus, I perceive that imbecile persons, especially if they have become so by accident or disease, are received into this Sphere as *infant* spirits, and are then unfolded and rendered beautiful.

I moreover perceive that those who are interiorly deformed from birth, have no identity, or even birth in the higher Sphere. And so it is with all unorganized bodies; for such are not capable of developing the qualities and faculties of the spirit, and hence do not preserve their identity.

Spirits from the human race who have been from birth dejected and disconsolated, and who have suffered trials and afflictions of the most severe character, are received to the bosom of the first, or second, or third society, with exceeding great joy—so great is the fondness of love for them, and the desire to make them happy. They are received to the bosom of their affection, and to the life of their love, as the mother receives and embraces her child. They are cherished and loved with all the combined affection that dwells in the depths of each spirit. How joyful it is to see those welcomes, and those soothing and tranquillizing affections breathed into that spirit who has suffered trials and afflictions in the human race!

The quality of a spirit is at once perceived, and what is better than all, is, the dwellers in this sphere judge not by external or ap-

perficial manifestations, such as passions or impulses of the soul, but by the quality and advanced state of the spirit itself; and it is according to this that they love the spirit introduced into their midst. Yet the strength of their love is in proportion to the capability of the introduced spirit to appreciate and enjoy it. Love is not bestowed too abundantly, nor is any privilege granted which is not useful; but everything of this nature is graduated according to capabilities. Thus it is that "to whom much is given, of him is much required." This is a truth which angels know; and these are the words of superior wisdom.

And what may appear strange is, that often when a spirit leaves the human form, and is introduced into this Sphere, it for a moment can not realize the change, for it is imperceptible. Spirits retain the same bodily form in the spiritual Sphere; and at first they feel as if they were only transferred to a country they knew not. It is, however, not long after the transition before their interior senses are opened; and then they behold and appreciate the change, and the beauties with which they are surrounded. And some spirits appear to wonder that they did not see it before, and that they did not believe it while in the body; for now it appears so tangible, and so perfectly agreeable with the universal teachings of natural law.

Men who have been impressed on earth with certain doctrines concerning the other life, seem to smile at themselves, and marvel because they were so misled, and so easy to be misdirected. Some who have believed in the literal resurrection of the material body, are so ashamed of this conviction that they strive to hide their memory of it from the perception of others. And some strive to modify their previous beliefs so as to make them harmonize with what they now experience and know to be true. And such is the ease with those who have imbibed gross doctrines while on earth, and which are still impressed upon their memory; for immediately after the transition, they recognise the falsity of their previous convictions, and for a little while strive to conceal and modify them. This desire, I discover, continues only for a little season; for being penetrated by the perceptions of others with ease, they are led to discard with pleasure the impressions of the memory, and their hereditary affection for doctrines; and they then become enlightened by the light and love of heaven, and begin their ascending progress toward the higher societies of their new home.

§ 197. The *first* society is in Love, the *second* is in Will, and the *third* is in Wisdom. These societies are composed of families, groups, and associations. And these live in an harmonious manner one with another, displaying perfect order, form, and series of development and position. And all are thus as ONE BROTHERHOOD.

Even *one* of these societies is composed of more individuals than are existing upon all the planets in the solar system, and even upon all the earths belonging to the fifth Circle of Suns. Their numbers transcend computation. And I discover that the first Sphere of spiritual existence is unfolded from the last Sphere of material creation, which is the Circle of Suns above referred to. It appears now a little strange to me that men have not conceived this truth before. But when man is in the human body, with his *material* senses opened, he perceives *material things*, because he is animated from the inner to the *outer* world: but when he escapes the body, at death, though the form is not changed, nor any of its qualities or properties, yet instead of seeing with his *material* he perceives with his *spiritual* senses; and the spirit-world is unfolded to his view. The transition is imperceptible.

I discover that most of the inhabitants of Mercury, Venus, the Earth, and Mars, are dwelling in the first society of the Second Sphere; and that those of the other planets occupy higher positions in the plane of thought and wisdom.

And a holy quietness pervades the whole spirit-world. There is happiness of the most inexpressible character—and ecstasies, and exultations, and glorifications, are continually ascending. There is so much purity and holiness that my mind is scarcely capable of withstanding its moving influence, such as would instantly annihilate all speech. Yet I have now a strength which I have not before known. I can receive the inflowings of these truths, and behold these holy and celestial beauties, without becoming disconcerted or incapable of declaration.

They have a sense of *music*: but it proceeds not from *hearing*, for they *perceive* harmony, and the *soul* of harmony, which *is* music. Such floats along the strata of the atmosphere, and is wafted into the soul as the fragrance of a flower into the senses. I do not *hear* but *see* music. I see it in the united voices of flowers, that speak, yet make no sound—in the shrubbery and foliage that proclaim truths, yet speak not—and in the harmony of each heavenly society: for that harmony is heavenly music. Music is perceived by the unfold-

ed senses, and appreciated by the Wisdom. It is the soul of order, the creator of all celestial harmony and melody. The music thus perceived sinks into the depths of the soul, and unfolds sentiments of which the spirit-home alone is worthy. There is not a labyrinth or avenue of the spirit-land that is not penetrated by the vibrations and silent echoings of this heavenly harmony. There is not a thought concealed in the soul which is not quickened into life and awakened into the act of glorification thereby. There is not a recess in the material or spiritual Universe that is not quickened with life and illuminated with light, even Divine Love; and wherever this exists, music flows and is congenial. Hence everything loves and appreciates music; and this is perfected only in the Second Sphere.

There is a translucent beauty, and glory, and holiness, and happiness, that pervade and quicken into life the spirit-home, that defy all verbal expression. There is such a specificness manifested in all things, and yet such an inseparable unity and brotherly love, as can not be described, but is to be known only when experienced. It is impossible to portray the delights, the ecstasies, and the enchantments, which flow into the mind as it is immersed into this beautiful Sphere of spiritual existence.

I can read from the memory of any spirit, either in the human form or in this spiritual Sphere, with as much ease as one can read from a book. I can converse with the spirits distinctly, and learn from them the peculiar impressions and affections of their souls; and this I can communicate to any person in the human form. But this I am not permitted to do at all times, inasmuch as it would be revealing that which the human race should not know.

One more important truth it is well to relate; and that is, that those who form a mutual attachment while on earth, which is pure and true, continue to preserve an affection for one another throughout the spiritual Spheres. If the attachment is pure, it will be their conjugal affection, of the highest degree of refinement. And if one leaves the form before the other, this will make no difference: for when they are both out of the form, they recognise each other in the same manner as friends do in the human race. And if one has progressed further than the other, the one possessing wisdom will pervade and cultivate the love of the other, until their natures become assimilated, and they become fully suited to associate with one another. All attachments are of the Love; and all love is modified and perfected by Wisdom. Hence, while all conjugal affection

on earth is of the Love, all conjugal affection in heaven is of the Wisdom, strengthened and quickened into life by the Love which gave birth to the prior attachment.

And also *little children* are recognised and loved here as they are on earth. Parents who love their children while in the form, continue to love them in this Sphere; and their love is here strengthened by superior wisdom. If a child leave the form while very young, and the parents when aged, the child must of necessity be far advanced, both in its outward size and its inward developments. But when the parents are introduced into the same Sphere, they *know* their child by a peculiar sense of rudimental love—by a relation of a constitutional character which they instantly perceive; and they rush (with wisdom) into each other's embrace.

All are joined according to the purity and realness of their attachment. Degrees of *refinement* do not determine the attachment so much as the *quality* of the spiritual constitution; and this is according to a law pervading all material and spiritual things.

Such is the Second Sphere of human existence; and such substantially are its truths. The relation between it and the earth, and all earths, may be perceived by the similitude of external manifestations, these differing only in degrees of purity and development. And it is proper and advantageous that the human race should know and appreciate these truths, so that they may be induced to press onward and upward in the ascending scale of progress toward the great Fount of Love and Happiness. This is the object of the present relation, and it can not well fail to perform its office: and when this is fulfilled, the race will be elevated to a high degree of social and moral culture, and thus all as one will be holy, happy, and perfect.

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§ 198. Inasmuch as on the various earths there are born several millions of spirits in one second of time, from which fact there necessarily occur also as many deaths, so an equal number at every second are being introduced into the spiritual Sphere. And as there is this incessant influx from the natural into the spiritual Sphere, so there is also an equal refluxation from the Second Sphere into the *Third*, which is the *Celestial* Sphere. Thus the movements that are incessantly and imperceptibly going on, are in number beyond the comprehension of any except that mighty Mind who moved, and they all sprang into being!

There is, then, an incessant transition from the *Second* to the

Third Sphere; but the darkness incident thereunto is light, and the death is life inconceivable. Pain is a living index of pleasure, and love is the first indication of superior wisdom. The highly-cultivated spirits of the Second Sphere contemplate this transition with delight that surpasses all human speech. There is no more death to them, for death is life, and this springs up and blooms in the Sphere above, with a brighter beauty and a more lovely wisdom. It is impossible to describe the sensations of delight which exist in the interior of that spirit who lies down to repose in the Second Sphere, to be quickened into newness of life in the first society in the third heavens. They experience ecstasies which none but spirits know; and what is more beautiful than all is, that they govern their delights with the most transcending wisdom. They only migrate from the habitation of the second state, into the more congenial climes of the Sphere above. "The sting of death" is lost in the pleasures of life and beauty, and herein is that passage fully verified which speaks of this consummation.* Such are the views of the spirits in the Second Sphere concerning their flight to higher habitations, which takes place according to the workings of natural law.

In this Sphere I perceive also three distinct societies, and three aromas of the most inexpressible brilliancy: and I perceive that they correspond to perfected Love, to perfected Wisdom, and to celestial purity.

The *first* society is composed of those whose last stage of being was in the third society in the Sphere below. They have Love, Will, and Wisdom, combined, and to a degree of perfection that transcends all human thought. Their love is so pure that there is a visible radiation from their countenances, and a halo of purity surrounding them that possesses inexpressible attractions. Yea, it is like the electric fire: for it is instantaneously communicated from one to another; and thus all send forth smiles of delight, until the whole society is *exceedingly* delighted. It is attractive to behold their perfect Will, or the holy passiveness of that faculty, which is not prompted to an improper act, or to do one thing derogatory to the general welfare. And it is more than beautiful to behold their highly-cultivated Wisdom; for it blooms and sends forth a fragrance that no flower can more than faintly imitate. And this fragrance makes glad every spirit in heaven.

The *second* society are still more advanced, insomuch that they

* "Death is swallowed up in victory," &c., 1 Cor. xv. 54–57.

transcend all human description. They are so perfectly conjoined one with another, and their mutual affections are so absorbing and penetrating, that it requires a high degree of discernment to make a distinction between them.

And the *third* society is the highest of the Third Sphere; and they have celestial purity. So exceedingly pure are they that every subordinate spirit is repelled with an innate consciousness of non-association. Their purity gives forth a radiation brighter than the brightest sun. It is even a light of love, of wisdom, and of celestial purity, that gives life to every spirit in the lower societies. They are guardian angels to those below them, to whom they are constantly descending, with no other end in view than to gratify their thirstings for purity, and their desires that are holy and celestial.

I perceive here also those *plains* that are undulated as the gentle waves of the ocean. I perceive a celestial fragrance arising from every flower that blooms in the garden of the living Mind with an immortal beauty. I behold those diversified creations; and each one is as an angel proclaiming immortal truths in the sanctuary of the Divine Mind.

It is well to relate that everything has a *use* and *design*, to which it is with promptness applied: and there are thereby ends of the most inconceivable importance accomplished. These advance the condition and quality of each spirit; and each created thing is only a step to perpetuate infinite progression. Everything is as an act of the Divine Mind, and every representation is as a word fitly spoken. These things are all *perceived* by their expanded powers. Thus it is that *hearing* is transformed into *seeing*, and seeing is correspondingly elevated, and includes all the powers of the other senses combined.

I behold also those *valleys*. Their termination can not be seen, and their excellences can not be appreciated, except by those who dwell among them. Each valley is as a volume whose contents are sublime beyond conception, and each plain is as an unbounded field of knowledge.

And I behold also those very placid *rivers*—whose power of reflection seems only fitted to represent the unspeakable grandeur that pervades the atmosphere of the celestial heaven. A holy pensiveness seems to be manifested by those rivers and the atmosphere; and they seem to welcome and embrace each other. The still waters seem to spring up unto everlasting life; and they seem to play and

sport with the brilliant atmosphere, as if there were a mutual and lively sympathy between them.

Again, I see those *groves*—and how they extend to, and line the surfy margin of those living rivers: and their roots and foliage are baptized in them, and purified to the glory of the Infinite Mind. There is a precision in every form, in every bud, and leaf, and flower, that garland and render beautiful those heavenly groves. Indeed, their shade casts a freshness which inspires every living form that reposes therein with vigor and vivacity; and thus are they means employed by the Divine Mind to refine the faculties of his spirit-children, and prepare them for a home in the highest Spheres.

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§ 199. Inasmuch as the *knowledge* of this Sphere is entirely above the comprehension of the human race, I am not permitted to dwell upon it to any extent. For I perceive that all these relations are only permitted as a means to elevate the inhabitants of the earth, and to purify all their spiritual sentiments. But I now perceive the truth of a passage in the Primitive History, by one of the lovely spirits that dwell in the celestial Sphere, and also its application. For here are beauties innumerable, all of which are means employed by Divine Wisdom to perpetuate infinite progression, and whereby his spirit-children of all earths and all Spheres may dwell in the "Father's house not made with hands, eternal in the heavens." And I perceive that "in the Father's house there are many mansions," all of which are illuminated by Divine Love, animated by perfected spirits, and send forth an expanding brilliancy throughout all space, which is the order, and form, and soul, of Divine Wisdom.

The inhabitants of the Third Sphere impart knowledge and express love to each other, as the sun imparts life and beauty to the forms on earth. And in this Sphere are also imparted a grace, ease, and elegance, that beautify and sublimate every spirit.

It is charming beyond description to behold the stately palms, and how they by every movement proclaim humiliation—and to see with what grace they bow their majestic tops to the breaths of divine Wisdom! And while spirits are seeking repose under their wide-spread branches, they learn a lesson of grace, and meekness, and gentleness, which is indestructible. It is, moreover, enchanting to behold the fertility, so expressive of divine Love, and to perceive the fragrance so typical of celestial purity.

Every spirit has an exhalation or bodily atmosphere which is an

exact indication of the quality and purity of its interiors; and thereby are all distinguished. For spheres are of every possible variety of color, according to the qualities of the spirits from which they emanate. Some have mingled colors, and some have only one. And it is also given me to know, that every natural earth, and that every mineral, vegetable, animal, man, and spirit—yea, that every particle of matter in the universe, has a peculiar sphere, by which it may be designated and recognised:—also, that every *spiritual* sphere, from the lowest to the highest, has a spherical emanation that describes its interior. It is surpassingly delightful to see those aromas and haloes of purity that surround every spirit.

So true is it that all things have a *language*, that even the spirits learn as children in a book, from the united voices coming from everything created. The whole forms a Volume whose contents are celestial, and whose philosophy is the Divine Creator's. Every passage which it contains proclaims goodness infinite, and every page unfolds volumes of immense love. The whole Book is an offspring of Wisdom. Yea, it was written in the great temple of Truth, and in the home of many mansions. The spring, the rill, the stream, and the river, are introductions to this great Volume. The groves, ravines, and forests, are margins that cast a reflection on its contents, and speak only of harmony and inherent affection. The valleys, plains, and beautiful gardens, abounding in all the luxuriant and immense creations of the spirit-home, are the impressed words on the leaves of this divine Book. And angels are the recipients of the instruction thereof, through which their interior powers are expanded to the glory of the Divine Mind for ever and ever. They drink at the fount of Wisdom, and walk in the fields and gardens of celestial Love. They are incessantly employed in imparting blessings to those who need, and meanwhile they receive in return the smiles and approbations of a delighted heaven. Yea, in this the angels rejoice, and give forth songs of thanksgiving and praise that ascend through all the Spheres, to be recognised by Him who spake, and all things became alive!

Such are the combined beauties of the Celestial Sphere: but what has been said concerning Nature, Man, the Second Sphere, and the Universe, is as nothing in comparison to that which might be related concerning this *one state* of spiritual existence. We have only as yet entered the *vestibule* that introduces the mind into the great Temple of divine Truth, whose foundation is in the depths of

the Universe, whose immensity fills all space, and whose aspiring domes are lost in the heights of infinity! Nay, the heights, and depths, and lengths, and breadths, thereof, can be known only by its Maker and Builder, who is the Living Soul of all things. This Temple has splendor and gorgeous magnificence that no mind can conceive or appreciate save that Divine Architect who fills and animates it by the living fire of his own Love, and beautifies it by the living energies of his own Wisdom!

What has been said concerning the Third Sphere, and all previous ones, is, then, as but one particle compared to that which is, and shall for ever remain, unrelated. Expand the Universe to an extent that will outdo space, and make spheres so numerous as to defy all computation—and yet there is a Univercœlum about which not one word can be spoken, or one thought can be conceived. If all the sublimest thoughts of the inhabitants of the earth were combined, their magnitude would be naught in comparison to the extent of the beauty, greatness, and grandeur, of the celestial heaven. Nay, all thoughts, save the thoughts of that Being whom these things represent, would be as *one atom* in comparison to that which is above, beneath, and around those things of which I have spoken. The human race can not conceive of this immensity; but O! how beautiful, how pure, and how enduring, are these truths!

Yet, the restless mind of man leaves earth and soars off into the regions of the celestial spheres; it strives to familiarize itself with all the creations thereof, and brings into its employ all the mathematical skill that can be of service in marking out and mapping out the structure of the Universe; and while it is striving to comprehend these things, the thoughts expand to their utmost tension, and doubt and dread repulse it back to earth. It finds no resting-place, and returns to its narrow encasement unsatisfied. Hence, again, I say, were all thoughts of this nature that ever have been conceived by man, combined together, they would not be adequate to a comprehension of the grandeur even of the *Third Sphere* of human existence.

I perceive, then, that we have just entered the *vestibule* that leads to apartments too vast and immense to ever be described. Yet I am permitted to ascend to the FOURTH SPHERE, and observe the comparative perfection that there exists, in reference to that of the subordinate habitations. Thus I ascend to, and am immerged into, the *fourth* habitation of the spirits and angels that were once of the human race.

§ 200. I now perceive the *order* of the spheres; which is in this wise: The first Sphere is the Natural; the second is the Spiritual; the third, the Celestial; the fourth, the Supernatural; the fifth, the Superspiritual; and the sixth, the Supercelestial.

I am now permitted to speak of matters pertaining to the *Supernatural Sphere.*

In this sphere are also three societies and three distinct degrees of Love, Will, and Wisdom—each society being unfolded from the one next below.

I perceive that an incessant transition is also occurring from the Third to this Sphere, and also an as immense transferation from this to a still higher.

In this Sphere everything is still more lovely: and even here all things appear to have attained the highest possible loveliness and exaltation. So true is this, that the inhabitants of the sphere next below, in all their sparkling purity, appear even as undeveloped. The beautiful emanation that surrounds and clothes each society, is of such an intense light that it is impossible to approach it, or to search into the interiors of the inhabitants. Colors of every conceivable description surround their local habitation, each being a bright indication of purity, goodness, happiness, and wisdom. Every form and thing is constantly growing lovelier and lovelier, and every sphere more beautiful and pure. Each indicates a spiral progression, and that they are ascending nigh unto the throne of the Alpha and Omega. Each thing shows forth its own purity, and speaks its own celestial language. Each object is distinct in its proclamations, and every lesson of instruction is as a word of the Most High!

The first society is in numbers almost infinite: and from them flows spontaneously an element of love that is clearer than the clearest water, and brighter than the brightest crystal; and its reflection clothes the higher societies with a garment of whiteness pure as the jewels that adorn the crown of the King of kings and the Lord of lords.

And from the mediatorial society flows a constant stream of passive and active Will, subject at all times to the life-giving promptings of Love, and receiving the high approbations of Wisdom. This is constantly descending and ascending, as the light goeth forth from the sun to enliven the earth, and returns to be revivified.

Wisdom in this supernatural Sphere, is as a fount that is constantly springing up and flowing over all the subordinates. It is like a great

receptacle in which are deposited the choicest thoughts and memories of the angels and spirits of this exalted Sphere. It is like a treasury whose contents are depositions for the lower angels, who ascend to and unlock it, and extract from its depths beautiful thoughts, and upon them ponder and meditate. They have contemplations so exceedingly immense, that the Love and Life of the Universe appear open to their thoughts, and they drink of their depths and thirst not.

In a more exalted degree I behold those *plains*—decked with life and beauty inconceivable; and over them is diffused an omniprevalent element of purity that appears as life, and by this they live and bloom in beauty.

In a different and higher degree, also, I perceive those ceaseless *streams of living water*. Their gentle flowings speak only of tranquillity and unending happiness; while the inexhaustible Fount from which they spring proclaims the constitution and infinity of the Divine Mind.

Also those undulating *valleys*, or wave-like variations, appear, presenting grandeur and loveliness indescribable. They transcend all possible conceptions of the lovely and beautiful; and their united voices sink into the recesses of the soul, yet they are silent and unheard. They are penetrating as the electric fire, yet gentle as the mountain-air. They are dignified in their tone, and are withal impressively pensive. They do not *compel*, but cause a *voluntary* submission to their undying teachings.

And again those *groves* are presented—and appear in a more exalted degree of loveliness. They are as the tree of Righteousness, budding and blossoming as the rose. They proclaim glory and honor even in their refreshing shade, and inspire the reposer therein with thoughts worthy of such a celestial home.

And the *inhabitants* are of the most exquisite purity and loveliness; and they, with one united voice—a voice that arises not from *speech*, but from *action*—proclaim glory, honor, immortality, and eternal life. They are wending their way up to the city of the living God. They are illuminating the vestibule of truth and the archway that leads to immortal life. They are pervading all below them with the holy influences of wisdom, and with the most simple love. Gentle as the unsophisticated dove, they send forth a welcome to all below their exalted state; and with a kind, peaceful, and inviting smile, they call all to come away, and go with them to the Fount of purity on high!

The *atmosphere* of this spirit-home is rainbowed and clothed with resplendent brightness, such as reflects the goodness of all things, and the use to which they are applied. Yea, it is a mirror in which are represented the living beauties of heaven and earth—even of all things beneath this exalted state of perfection.

Such is the loveliness, goodness, and wisdom of the Divine Mind, that nothing is made in vain; but everything is as a living thought, and every thought is as a representative of Perfect Wisdom. Everything is thus admired, appreciated, and applied, in every degree of material and spiritual existence; and in this Supernatural Sphere this truth is especially and perfectly manifested.

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§ 201. Inasmuch as life is universal, death can not mar the divine constitution of things; and by virtue of this, the inhabitants of the Fourth Sphere, like those of others, repose for a moment in silence, and awake as beings of the FIFTH SPHERE or *Superspiritual* habitation. And by and through this process, I am enabled to behold the vast possessions of the fifth department of the great Temple of Truth.

It is almost impossible to approach, yet I draw nigh and behold with humility the extended landscape and living happiness, which are here so exceedingly enchanting, that all I have previously beheld appears clouded with comparative imperfection. The vast landscape of this spiritual habitation is reflected on the perceptions of my spirit with an impressiveness that renders all speech inadequate to express the beauties thereof.

The first society, as in the third and fourth Spheres, is a child of the highest society in the Sphere below. And here Love, Will, and Wisdom, present a more attractive loveliness. Love appears as the perfection of Wisdom, while Wisdom appears greater and more extensive than all the Love and Wisdom heretofore described, combined.

And it is well to relate, that as the Spheres approach the Divine Mind, they become more simple, more lovely, more unassuming, and more pure. The nearer they approach the Fount of purity, the more transparent they become, and the more do their inhabitants appear to exist as it were without body and without external and artificial habiliments. They appear unclothed, and eminently purified

There is an exhalation from each society that forms an encompassing halo of glory, which surpasses all brightness of the material sun

and all brilliancy that illuminates any portion of the material Universe.

Each spirit seems so pure, and the thoughts of all seem so celestial, that it is almost impossible to resist the attraction thus presented. There is such a commingling of thoughts, and such an affection manifested for each other, as seems beyond all captivations imaginable. Every mind is like an opening flower, and every thought is like the fragrance thereof. Every love is like a bud, and its expression is like the rose. Their wisdom is as the fountains of heaven which dry not, and which perpetually flow to all that thirst, and heal all that are wounded, and cleanse all that are not purified. I behold their Wisdom in every thought, in every movement, and in every expression of Will and Love. It is indeed beautiful!—and what is to be lamented is, that language must be employed to speak of that which defieth utterance. O may expressive silence breathe forth an eloquence that will penetrate the souls of men, and duly elevate their understandings; and may they be induced to abandon expression where speech is vain, and extend their conceptions to the bright spheres of everlasting love!

Here, in the Superspiritual Sphere, the scenery possesses a redoubled grandeur and loveliness. Still more perceptibly are the thoughts of the Divine Mind impressed on all created things. The plains, and valleys, and groves, and streams of living water, are all instrumental in the great work of purification and refinement. They are all bright representatives of spiritual industry and universal love, and are also living advocates of the perfection of Him who breathed them and all living creations into being.

The spirits here are so lovely and attractive, that it requires an effort to prevent being, as it were, absorbed into and becoming a part of them. Here I perceive another truth vividly manifested, and that is, that all things possess mutual affinities, and that things differ only as to degrees and states of development. Thus is established, what has been before declared, that opposites or antagonistic principles can not exist; that all things were created and are animated by one living Essence; and that it is injustice to the character of that Divine Essence for men on earth to say or believe that there is a principle or habitation existing opposed to the general happiness, or to that celestial purity which joins in one all created things.

This Sphere is so closely allied to the Spiritual Sun, that it becomes incomprehensible to the inhabitants of the earth—whose

sphere of existence is nothing more than one atom in the great Body of material and spiritual constructions.

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§ 202. As has been related of the transition of the spirits and angels of the Spheres below, so do those of the Fifth Sphere ascend to, and become inhabitants of the SIXTH, or the *Supercelestial* habitation.

Here is the consummation of all conceivable perfection! Here is the sublimation of all purity, of all goodness, and of all refinement, as appertaining to the spirits of every human race in the Universe. All spirits and angels are of the human races, and these occupy earths innumerable, from which they ascend through all the Spheres to this, the Supercelestial habitation. Here they have combined all the perfections that have been uniformly unfolding while passing through the ascending Spheres or stages of eternal progression. This Sphere is the great ultimate of all beauty, and the crown of all loveliness and purity. Yea, it is the highest point of angelic loveliness.

Countless millions dwell in each society in each Sphere — more than numbers can express. Yet the combined numbers dwelling in all subordinate Spheres would not form any comparison with *one half* of *one* society that dwells in this supercelestial home! How inconceivable, therefore, must be the immensity of each society in this Sphere, inasmuch as the *half* of *one* society comprises more individuals than all the created forms that animate all the subordinate Spheres of universal space! Yet creation has *just begun:* Love is just born, Will is just conceived, and Wisdom is in the germ yet undeveloped!

Here are the fields of Paradise; and on them is erected the house of many mansions. Interior splendor and gorgeousness is penetrating to all the spirits and angels thereof, and shines through then with a brilliancy of celestial light, as the light of the Divine Mind penetrates his whole material Structure. And the exterior beauty, grandeur, and magnificence of this celestial mansion, express in unequivocal language that it was not made by hands, yet is eternal in the heavens. It is the great Asylum where all are taken in, and loved, and breathed upon, and made perfect. It is the home of all celestial things.

All things are divine, both in the material and spiritual Universe; and all become celestial. So every created spirit is invited by the progressive law of the Father to its home; and when it enters and

becomes sensible of the loveliness and purity thereof, it glorifies the Father, not in prayer, but by *thought* and *deed* for ever and ever. Each one, then, is an undying child of the Eternal One, who is the Father of all: and no one is so low but that it is the highest of some still lower, and no one is so high but that it is the lowest of some yet undeveloped. One spirit can not say unto another, "I need thee not;" for each one is the sustainer of another, and the mutual dependence constitutes the harmony and wisdom of all things.

In this Supercelestial home are all the beauties of earth and heaven combined, developed, and perfected. It is thus removed from human comprehension, and it can not therefore with profit be dwelt upon, or impressed on the memory for meditation. Notwithstanding what might be said concerning it are legitimate truths, they are too high and refined to be comprehended by the human race—nay, even by those in the *Third Sphere* of wisdom and knowledge. No one can say with propriety, "Why not tell us all?" if he will but consider his incompetency to comprehend that which has already been related.

The brightness in this state of celestial purity exceeds all conception—and the elegance, majesty, power, grandeur, goodness, and happiness, transcend all human thought. And here spirits and angels rejoice with exceeding joy and thanksgiving: and this by *action*, and not by speech—by *Wisdom*, and not by Love. Still Love is the all-animating and life-giving element.

Such, then, is the immensity of these things, and such the greatness and glory of the Supercelestial habitation. And it is proper not to confide in that which is opposed to this high degree of angelic purity, but to encourage hope when born of Wisdom, and belief when well conceived; and then those things will descend to and illuminate the human mind, and give eternal life to that which now seems mortal and changeable.

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§ 203. From the position now occupied I can perceive, and in a degree comprehend, the SEVENTH SPHERE, or the Infinite Vortex of Love and Wisdom, and the great Spiritual Sun of the Divine Mind that illuminates all the spiritual worlds.—And behold, the natural sun is the sun of the *natural* Universe, while the Spiritual Sun was and is the Sun of the *spiritual* Universe! The *material* can only illuminate the *natural*, and the spiritual illuminates the spiritual. Of the Body and constitution of the material sun, the Univer-

cœlum was born into being, and caressed, nourished, illuminated, and perfected, in universal order and harmony. From the constitution of the Spiritual Sun, all the *heavens* were created; and by it they are sustained, controlled, purified, perfected, and illuminated: and every spontaneous breath of light and love is as a smile of the all-pervading Father and Creator of all that is, and of all that is not, developed.

Thus the Spiritual Spheres are allied to the Spiritual Sun, while the natural spheres approach the material sun. Thus the spiritual is as a soul, and yet a garment, to the natural, while the two are joined together as one creation. And the *second* or Spiritual Sphere sustains a relation to the fifth Circle of Suns, and their innumerable planets—and is as a soul to it, and comprehends the whole as one creation. So the third Sphere is allied to the fourth Circle; and the fourth Sphere to the third Circle; and the fifth Sphere to the second Circle; and the sixth Sphere to the first Circle: and the SEVENTH SPHERE is the Great Sun and Centre of all power, and the Vortex of all creations!

This displays the order and harmony of the Divine Mind, and this is one Body of one Immortal SOUL!*

Much might be said of the Seventh Sphere, or the Spiritual Sun of the Universe—yet all would be inconsistent with the order and power of the human mind. For speech is vain, and all that might be said of the incomprehensibility, the magnitude, and the infinitude of the truth centred in the Spiritual Sun, would consist only of *words;* and these it would be useless to speak and impress upon the human mind. Neither would it be proper to speak of the essences, qualities, and attributes, dwelling within the Vortex from which rolled forth the Universe, inasmuch as each possible atom comprehends more than the human mind is able to grasp. More, then, would be superfluous and unprofitable. For the word "*incomprehensible*" falls far short of conveying a definite idea of the immensity thereof; and

* On the next morning after the above was delivered, the clairvoyant was thrown into the abnormal state for the purpose of examining some patients who were under his medical treatment: but after the manipulations were completed, he remained motionless and speechless for some fifteen minutes, when, in a faint whisper, he uttered the words "It is painful." He was then speedily restored to the normal condition. At the close of the subsequent lecture he alluded to this circumstance, and said that owing to the excitement remaining on his mind from the previous lecture, his mind was, on the occasion referred to, elevated to such close proximity to the Sphere of the Spiritual Sun, that the light was beyond endurance; and that had he not been quickly relieved from his condition, his faculties would have been for a time deranged.

even this word implies the impossibility of human understanding. This much only can be said: It is an inexhaustible Vortex of Life and Light which are Love, and of Order and Form which are Wisdom—which flow not only into Heaven, but into the material Universe: and everything is thereby breathed into being. And the Great Centre and Spiritual Sun is the habitation and throne of the DIVINE MIND, the Great Positive, Central Power of the Universe, and of all eternal movement! And it is a Fountain in which nothing exists but what is pure, divine, everlasting, and infinite!

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§ 204. The natural Universe corresponds to the spiritual; and one is related to the other as intimately as the body is to the soul. For every spiritual Sphere is the creator, sustainer, and pervader, of a natural Sphere; and this order is preserved in every department of creation.

A mind was sufficiently illuminated to have an actual knowledge of the relation and affinity existing between the natural and spiritual Spheres, and of the Spheres to one another, and this was EMANUEL SWEDENBORG. He, however, employed terms to express the same things that I have endeavored to impress by terms of a different and more congenial character. He put forth the truth that there were different degrees of goodness, and that the lowest was so imperfect when compared with the highest, that the one seemed evil and the other good; the one perfect and the other imperfect. Hence he describes the first three Spheres as three *hells*, inhabited by lower spirits and angels; while the three higher Spheres were the three heavens in which the higher spirits and angels dwelt. He represented the first Spheres as being under the disapprobation of the all-wise Judge, yet as being loved with an unfailing affection—while the higher Spheres were near the Great Spiritual Sun, and their inhabitants dwelt under the smile of Divine approval. And he also related the truth that the inhabitants of these Spheres could not approach each other, because of the dissimilitude in their positions and degrees of refinement—any more than evil can approach goodness, or darkness can approach light.

All this, I can affirm, is true, not in the *absolute*, but rather in the *comparative* sense. There is a seeming difference between the lower and the higher in all things; yet the highest, as has been proved, is an unfolded representative of what the lowest has in substance, undeveloped. It is, then, the use of *terms*, and their particular appli-

cation, that presents the apparent discrepancy existing between his relations and these. And I can with assurance affirm, that the conceptions are the same in substance, and *true*—as is demonstrated by the order and harmony of all visible things; and that a unity of thought has arisen, by independent processes, from no other cause than the influxations of the truths of visible and invisible Nature. From this, as a common source, and from an illumination of the same, has the relation of each been derived; and the two accounts from this cause mutually substantiate each other. Concerning this, then, I say no more.

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§ 205. The spirits of the various planets in our solar system are in different stages of refinement. And those that are on the higher have the privilege of descending to the lower planets, and immersing their thoughts into the spirits of the inhabitants at will, though the latter in many cases know it not. In this manner do spirits descend to, and dwell on, the earth, when they have a peculiar attraction to some relative or friend; and they are ever ready to introduce into his mind thoughts of higher things, and suggestions that are pure, though these may seem to the person to flow independently from the workings of his own spirit. Spirits from any sphere may, *by permission*, descend to any earth in the Universe, and breathe sentiments into the minds of others which are pure and elevating. Hence it is that there are times when the mind appears to travel in the company of those it knows not, and has visions in its dreams that are actually true, and sometimes come to pass with remarkable accuracy. At other times, dreams are incited by the influx of thoughts from spirits, but are not *defined*, because they are not duly directed. There is, however, a species of dreaming which is uncaused by anything except an excitement of the nervous medium or consciousness of the body. Such dreams are only unquieted thoughts, and wild and fantastic formations of thoughts pre-impressed into visions and fancies.

It is a truth that spirits commune with one another while one is in the body and the other in the higher Spheres—and this, too, when the person in the body is unconscious of the influx, and hence can not be convinced of the fact; and this truth will ere long present itself in the form of a living demonstration. And the world will hail with delight the ushering in of that era when the interiors of men will be opened, and the spiritual communion will be established such

as is now being enjoyed by the inhabitants of Mars, Jupiter, and Saturn, because of their superior refinement. Concerning these things and their details, a knowledge can be had by perusing the relations made by Swedenborg during the period of his mental illumination.

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§ 206. The structure of the Universe is now presented to the mind, and all its living beauties, together with the Divine Essence that gives it life and animation. It presents an indestructible basis of hope and faith, and a corresponding foundation of human action. It is as a mirror in which are reflected all corresponding beauties yet uncreated, but proved to be in embryo by the universal teachings of natural law. The whole is BEAUTIFUL. The whole is as ONE BODY, and GOD the SOUL and FATHER of all living and unliving things. Everything is perfect in its way and state of being. Everything is necessary—even *indispensable*. Everything is pure, even divine and celestial. Everything teaches harmony, and universal reciprocation by an unfailing manifestation of the same. Everything is of, in, through, and to, the Divine Mind. All things are parts of Him; and these are as one Whole, even Nature, Man, and Heaven.

The earths, or the first Sphere, constitute the germ; the second Sphere is the roots; the third, the body; the fourth, the branches; the fifth, the buds; the sixth, the blossom; and the seventh is BEAUTY—beauty that blooms with an immortal fragrance. Here is the Tree of *Righteousness*—righteousness because all is right and nothing wrong. It is the Tree of *Goodness*—because nothing is evil. It is the Tree of immortal *Life*—because there is no death. It is the Tree of divine *Perfection*—because there is nothing imperfect. It is the Tree of *Truth*—because there is no falsehood in the divine creations. It is the Tree of eternal *Causation*—because nothing *is* but what was in another form before. It is the Tree of *Love* and *Wisdom*—because there is no confusion or disunity; for all things are working together for good, and that good is the elevation of all low and undeveloped things to a high degree of refinement from which a Universe yet unborn will be ushered into being to breathe the breath of heaven.

Here, then, is the Tree whose foundation rests in the depths of Time, and whose top extends to the heights of Eternity. It puts forth branches throughout the lengths and breadths of the Universe,

and casts a refreshing shade over the labyrinths of space whose limits no thought can define.

Further contemplations upon these inconceivable creations would be taxing the mind beyond its powers of thought, and would not tend to usefulness. Yet a word fitly spoken, by way of admonition, may not lose its influence until some of the most desirable results are accomplished. Remember, then, that the *germ* of this great Tree is in the *First Sphere*, which comprehends all earths and their inhabitants. Knowing this, let every one strive diligently to cultivate the germ, and to make perfect its unfoldings. Strive to give its properties and essences a proper and truthful direction. Put forth all love, and energy, and wisdom, to effect that which is most desirable—that, the principles of which are found in the nature of all men, and that which prompts them to profitable action; and, remember, that is UNITY: and unity is HAPPINESS.

In view of these things, the importance and truthfulness of the saying is manifested, that "The things which are seen are temporal; but the things which are not seen are eternal:" and, also, that the things which are visible are terrestrial; while the things which are invisible are heavenly. While these truths present themselves in bold relief, the human mind should put forth efforts to comprehend their signification and importance. In doing this, mankind will discover that the mind must be *refined and perfected*, and that when this is properly accomplished, the social world will be correspondingly elevated, and thus be advanced to honor, goodness, and UNIVERSAL PEACE.

END OF THE SECOND PART.

FAMILY RECORD.

BIRTHS

FAMILY RECORD.

MARRIAGES.

FAMILY RECORD.

DEPARTURES.

FAMILY RECORD.

DEPARTURES.

PART III.

THE APPLICATION;

OR,

A VOICE TO MANKIND.

THE HUMAN RACE is composed of *three distinct parts, classes,* or *societies.* The poor, ignorant, enslaved, oppressed, and working classes, constitute the *lower stratum* of society. The semi-wealthy, learned, enslavers, oppressors, and dictating classes, form the *second* or *transition stratum;* and the rich, intelligent, enslaving, oppressing, and idle classes, form the *third stratum,* and serve to complete the body of Mankind.

The *poor* are distributed among all the nations of the earth, They are those who are born amid circumstances opposed to their nature and its requirements. They are those who have necessities unsupplied, desires ungratified, and affections uncared for. They are the degraded, the down-trodden, the forsaken and unappreciated of the land. They are the despised, the weak, the wretched, and the repulsed, of all others that compose the human race. Inferior circumstances produce inferior effects; hence the poor are also ignorant. And because they are uneducated, they are the more easily chained in the degrading shackles of superstition, and enslaved by laws imposed by government. They are imbecile, and hence are fit subjects to bear the burden and weight of the upper classes; and feeling impressed that they are performing their duty, they submit to arbitrary and tyrannical government.

Inferior circumstances not only create these effects, but also *slavery*. Millions that belong to the first part of the race, are existing under the most oppressive slavery, and are compelled to do honor to those who oppress them. Their thoughts are restricted, and their innate powers are crushed by those who hold them in bondage for the purpose of perpetuating the darkness of degradation to which they are subject. They are also sorely afflicted, and with the most inhuman and unnatural afflictions. The symmetry of their forms is marred; the constitutional qualities of their being are obstructed in their proper development; and their spiritual faculties are clouded from birth to the grave by vice, misery, superstition, and all manner of impositions possible

The poor are thus oppressed (yet the oppressed are not always poor); and oppression is a protective policy employed by those occupying a higher position in the scale of social circumstances.

The poor are also the *laboring* and *productive* classes. The wealth of the world has been accumulated by the incessant toil of those who are compelled by the hand of oppression to work constantly to gain a subsistence: and yet their labor is not duly rewarded. In every portion of the world it is a general fact that he who labors the most, receives the least in return. And the more laborious the thing in which men engage, the more are they enslaved, degraded, and unrewarded.*

The poor are the *sustainers*, because they are the *industrious*. They are the producers of wealth, and of all the blessings that circulate through other and higher societies; and yet they are the forgotten, the despised, and the uneducated!

Poverty is such a universal affliction, that many are led to believe that it is a means ordered in the providence of things for the purpose of causing a submissiveness in the nature of man whereby he may receive ultimate reward and consolation. Some men are striving to console the poor by these deceptive prospects; and such being impelled by interest, are anxious to have such an opinion prevail among them, so that poverty and ignorance may be perpetuated, and that thereby the permanency of their despotic and tyrannical control may be secured. In every portion of the earth the poor are uncared for, and their circumstances are very seldom relieved. Still they are the foundation of all that blesses the human race, and of all which mankind enjoy.

The *semi-wealthy* are those who are situated amid *superior circum-*

stances; and being thus situated from birth to death, they become the *mediatorial* classes, learned in every department of art and agriculture. These are the direct employers and governors of the lower classes. They exert a continual influence on those in their employ, and press them to labor not agreeable to the constitution of man, and for this labor give them little reward. The mediatorial class thus enslave and oppress those beneath them. They are compelled to do this by an *interest* which actuates all their movements; and they are thus afflicting those striving for a subsistence, because their welfare and all their interests consist in a vast amount of labor and little reward. They are exceedingly oppressive, because society is so constituted that the interest of every man is in direct *opposition* to the interests of others: and thus what is one man's interest results in another's misfortune.

The *higher* class are the *wealthy* and *powerful*—holding within their grasp the productions of those beneath them, and distributing happiness only as it is extracted from them by the unceasing calls of those who are oppressed and degraded. They are the *capitalists;* for the wealth which the poor create is accumulated by them, and held within their grasp. Wealth that rightly belongs to those who create it, is thus given to those who earned it not, and hence have no natural title to it.

The higher classes are those who rest upon the toil and labor of the mass of mankind. They are thus both enslaving and oppressing, because of their dependence and yet their controlling influence, which is both unjust and destructive to the peace and happiness that otherwise would be enjoyed by the lower classes of community. They are the *enlightened;* for being situated amid superior circumstances, they have the advantage of all superior attainments and superficial accomplishments existing in the world. This intelligence is the only pledge for the world's ultimate amelioration from vice, misery, and degradation. But this intelligence is at present improperly directed; and instead of illuminating the mass of mankind, it is shrouding the whole race with bigotry, superstition, and prejudice! It is making more ignorant those classes which are ignorant, and confirming them in their low and unfortunate situations. Meanwhile it is dividing the human family into sects and exclusive classes, and is also creating every species of disunity and dissatisfaction.

The *poor* and *moderate* classes are not the governing, but the governed. They are not the enslavers, but the enslaved. They are

not *in themselves* the impure and unsanctified, but are *made* so by those above them. They are not the unfortunately constituted, but become weak and deformed by the burden of the responsibility universally imposed upon them.

The wealthy being the *powerful*, from them flow all arbitration, oppression, and absolute misery, that prevail in the world. It is from this class that exclusiveness and sectarianism take their rise, and flow like an ocean-tide over all the classes beneath them.

The rich, as to their *favorable situations*, are examples of what the *Race* will be, when equal wealth and equal justice pervade the social world. *Intelligence* will then be the governor and administrator of all laws and principles required by the constitution of the human family. Then all may drink at the fount of Knowledge, and thirst not. But owing to the disunity that prevails in society, the wants of the lower classes are not supplied, and the desires of those in the higher classes are supplied with such a profusion, that they are unable to appreciate the blessings of life, and the natural enjoyments flowing from a well-ordered desire and its adequate gratification.

These three classes constitute the Human Race; and each of them will exist in its present condition so long as intelligence is exclusive, labor is unrewarded, and wealth is possessed by those who have it unjustly.

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§ 2. The poor are those who have desires unsupplied. Thus they are rendered miserable, and their existence is entirely unappreciated. They are those who have all the pressure and the afflictions of the race; and by their ignorance they are compelled to remain thus situated. They can not set forth with moving eloquence the vice and misery that prevail among them; they can not free themselves from the shackles which bind and crush them to the earth. They can not escape the prison of sectarianism, nor raise their voice against the many inhuman proceedings that are instituted against them. The poor lie at the lowest point in society, and are therefore sustaining, by their perpetual industry, the great weight of the world that rests upon them. They have no means to extricate themselves, or to advance where everything opposes their progress and arrests their ascension. They can not accumulate force and power of themselves, because each person is striving for a subsistence, and laboring to supply his increasing wants. *General* power is thus lost and dissi-

pated among *individuals*; which prevents them from acting as a *body* to ameliorate their condition.

The highest society exists as if they were not in possession of feeling and affection for what is just, and good, and righteous. They seem to be unconscious of sympathy, and unable to discern the *cause* of the evil and misery that prevail. They are *seemingly* striving to benefit all; yet in that which appears to benefit most, a greater injury is done to the working-classes. And every *isolated* act of benevolence, though *meant* for good, ends in affliction; and every effort toward amelioration creates sectarian hostility, and terminates in depression of the most tyrannical character!

Society is thus constructed. It will preserve its structure in *form* for ever; but its constitutional developments will change ere long, materially—the result of which will be distributive justice and harmony.

The cause of all human action is centred in these three things: *Love* (or desire), *Necessity*, and *Interest*. *Desires* are created by the *love*, or bodily requirements. *Necessity* is the desire ungratified, or the requirement unsupplied; and *Interest* is the spring of action, and is a means by which love is rewarded, by which desires are gratified, and necessities supplied.

Interest, then, is the *mode* of human action, and is the ultimate cause of all industry, all invention, all movement, and intelligence, in the world. Interest is the means employed to supply the necessities of the human body. Where there is no interest, there can be no action; where there is no desire, there can be no interest; and where [illegible] is no love, there can be no desire.

[illegible] is impossible for a man to act without an *interest*. His interest m[illegible] the self-gratification or emolument; in sectarian advancem[illegible] usurpation; in general benevolence, brotherly kindness, and charity; in universal love, or in the attainment of knowledge. But in whatever thing his interest is centred, for that will he act alone; and while thus acting, he will, as society now exists, injure some and benefit others, please some and excite indignation in others.—And thus it is that interests (being the cause of human action) will, if not directed aright, produce unhappy consequences.

The interests of the *poor* consist in rendering themselves and their families happy. To this end they exert all their abilities to extract from the earth, and absorb from the higher societies, a sufficient re-

ward for their labor. Their interests are opposed to the interests of those who employ them; and this creates an antagonism between the laborer and him for whom he labors. One is diametrically opposed to the other. Thus it is that while industry becomes fatiguing and disgusting to the laborer, the employer is pressing him to more and heavier action, and meanwhile reduces his reward to the lowest possible amount. The laborer is thus discouraged from laboring cheerfully, and the employer is discouraged from rewarding abundantly. The interest of the laborer consists in the *reward*; the interest of the employer consists in the *amount of labor* accomplished: therefore one is absorbing from the other; and the absorption creates distinction, obstruction, and disunity. They are thus existing in direct opposition to each other.

Thus labor is despised and shunned by the human family, because it is unappreciated. Hence *poverty* pervades the world; and this is perpetuated by disunity of interests and a want of sympathizing feelings and affections between man and man. The poor have no regard for the situation of the rich, nor the rich for that of the poor; and they thus despise and repulse each other. The unfortunate circumstances that surround and embarrass the poor from birth, encourage the monopolies of the higher classes, and the interests of the latter consist in the distinction thus created. It thus becomes impossible to discover harmony between the interests of the poor and rich, or affinity between their respective situations.

Men may have their *judgment* convinced of what is their *duty*; yet their *interests* consist in that to which their duty is *opposed*. Hence the world is immoral and disorganized. It is proper that all should be so situated as that industry may become a *necessity*, and that its reward may be legitimate and proportional.

If universal industry existed, all would be wealthy, and all would appreciate and glorify their existence. Neither would there be so much labor needed; for a little labor, if properly directed, would contribute more to the general wealth of the world than twice the same amount in the present condition of the human race. *One third* of the present amount of individual labor, if equally distributed and rendered profitable, would contribute more to the happiness and wealth of mankind than the amount of individual labor now performed; and then rewards would be equal, interests reciprocal, and all action universally beneficial. As interests now are opposed to each other, all action of laborer and employer must necessarily be in corresponding

opposition. Hostility is constantly being generated by the disaffection for each other's welfare, arising from this cause. Every one has desires uncared for by others, and necessities which none but himself knows, and for the relief of which no one but himself provides. The provision is *extracted from*, not *freely given*, as it ought to be, by others, or the body of the human race. Thus one's interest consists in that for which no other has an affinity.

And so conflicting are the situations of men in the lower strata of society, that there is nothing but vice, misery, discontent, hostility, and retaliation, existing. Their interests are like conflicting elements, which in meeting, destroy each other's power. Hence the harmony that would exist, if interests ran gently into each other, is dissipated. Hence he is immorally situated whose duty tells him one thing and his interests another.

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§ 3. The laborer, feeling an interest in the amount of reward given for his toil, has no interest in the general improvements in *machinery* that are made to relieve and curtail labor. Labor must be appreciated and duly remunerated, before there can be either a pleasure in industry, or a general interest taken in mechanical and agricultural improvements. That inactivity may be repulsed from the earth, industry must command increased rewards. There must not only be a higher value set on industry, but a higher regard must be manifested to him who labors, in order to make all feel an interest in activity, and that no one may feel an attraction to idleness and speculation. The laboring classes support those who are idle, and the idle in return despise and oppress those who labor, because their interest is not in industry, but in unfeeling speculation.

The interest of the laborer should consist in the thing on which he is employed. Then he would press onward in his physical and mental exertions to improvements of the most valuable character, such as would not only ameliorate his own condition, but would send forth a blessing over the whole world. As things are now existing, the laborer feels an interest in the *reward* only, and not in the employment itself. Therefore labor is disgusting and tiresome, while its reward alone actuates the worker; and thus the proper development of his physical and intellectual powers is discouraged and obstructed. The laborer feels no interest in the advancement of his employer's interest, but merely in the amount of reward he may extract from him, and which is necessary to his subsistence. He who employs

feels no interest in the poor and their necessities, but exerts his power and ingenuity to press the laborer to every possible extreme, and then remunerates him agreeably to his own interests. The employer does not reward the laborer because he feels an interest in his and his family's welfare. On the other hand, after compelling him to labor excessively, he pays him only as a man would feed his herds at night. Nay, the classes who speculate upon the poor and the oppressed, in many instances do not scruple to force them from their families at an hour which all the laws of the human system have appropriated to rest, into the field of labor or the workshop of toil, and after compelling them to work without cessation until their energies are exhausted, reward them as their own power and interest may dictate—even as a man would drive a mule from his stable, oppress him with heavy burdens during the day, and at night requite his labor, and hunger, and prostration, in proportion to the amount of food he has garnered up for all his extensive herds.

The poor are thus oppressed, and the laborer is thus not justly rewarded. They not only have no interest in mechanical improvements, but have none in the cultivation of their own powers; for all their physical energies are concentrated, day after day, on gaining a subsistence, and their mental powers are circumscribed to the limited circle of their degraded occupation.

Men should be rewarded in proportion to the *amount of labor* they accomplish, and then they would feel an interest in *industry*, and not merely in its *reward*. At present, however, he who labors most and suffers the most oppression, receives the least reward; he who is idle and subsists upon the labor of others, is both abundantly rewarded, and extensively appreciated for supposed goodness and virtue.

It is true that virtue exists only where vice is not; and it is, moreover, true that he who is idle, is necessarily *vicious*—and is no more than an unnecessary particle (or person) in the constitution of the human family. Such a one is an excrescence to society, and is an injury to the welfare and happiness of the laboring and industrious. Nothing can be more injurious to the human race than an inactive population, or a class of persons who despise, and yet subsist and speculate upon, the labor of others—of those who are degraded.

The beehive of industry typifies what the race should and will be. In the economy of the beehive, one thing is particularly to be remarked: and that is, that every inactive bee is considered a [illegible] the community, and therefore all interest and affection are withdrawn

from it; and they all decide that the bee is thus an injury to the welfare of the whole, and that it must be cast from their midst for ever. Every bee is obliged to contribute its share to the wealth and elevation of the whole mass; and they are taught to feel an instinctive affection for the universal welfare. And having their interests thus centred, nothing can thwart their activity for the benefit of each other and the whole; nothing can prevent the accumulation of wealth, or destroy the happiness which they universally enjoy. Here, then, the philosophy of social harmony is represented; and all that is necessary for the human family to do, is to adopt a corresponding system.

Poverty is necessity unsupplied; and therefore this indicates disease in the organization of society.—For if all men were properly situated, want would not exist in any *part*, while an abundance belongs to the body as a *whole*: and absorption would not exist while every one created his *own* happiness and meanwhile the happiness of *others*.

Vice, degradation, necessity, and misery, pervade society only because there is no unity in the interests and movements of men. He who has a family to support, seeks to serve some person who may give him a reward adequate to his wants. But if there is no sympathy extended to his necessities, he drowns his crushed feelings and his domestic embarrassments in the depths of intoxication. He goes to every extreme in this vice for no other purpose than to sear his sympathies against the cries of his children, and his sensibilities to the supplications of his wife! He becomes unnerved and incapable of laboring, even if labor is procured; and anticipating a most wretched dejection in his own family, he lays his hands on the possessions of others, and ingeniously conveys something to his family. Thus a *theft* is committed; and now the community is for the first time aware that such a miserable being existed! They appeal to conventional laws, investigate his case, and employ unfeeling magistrates to seal his imprisonment. No one feels an interest in his welfare; but all are pleased at his capture, condemnation, and repulsion from the bosom of society, and the light of the sun that smiles on all, that all may be happy!

Not long from this and a family is thrown upon the institutions, destitute of all bodily requirements, physical strength, and mental energy. The children are situated among circumstances of the most vitiating and corrupting character. The mother is unable to perform

her duty toward them, and they are led into the paths of vice, ignorance, and prostitution. Nay, every invention is sought out by them to relieve their immediate wants, and improve their external condition. Under various circumstances, those children advance to maturity, and are then thrown upon society to find employment by which they may live, if they are fortunate and successful in their movements. It may be that some one of them will advance to a position tending to unfold the physical and mental powers, and such a one may bring forth living evidence of innate genius and magnanimity of soul.

Another one may seek domestic labor, but being incapacitated, is unsuccessful, becomes disheartened, and is cast out by the employer, uncared for, upon the disunited and conflicting world! This one will flee for refuge into the paths of vice and misery — will seek shelter where no human being should lie, and drown all sensibilities in the abundance of vice into which he or she is immersed — and perhaps end where the father did, a dishonor to society, and an outrage to the moral sensibilities of the human race!

Another may be situated differently, but still where influences are corrupting and opposed to the proper direction of the faculties. This one may be selfish, ferocious, and barbarous in the extreme — even to the destruction of a fellow-being's life — and finally swing before the gazing world as a *representation* of its *own corruption, ignorance, and fanaticism!*

Another one, being a female, and because of unfavorable birth being despised, may seek seclusion from the scoffs of an unfeeling world in the sinks of iniquity and prostitution — and there live as a representative of social disunity, discord, degradation, and conflicting individual interests.

Here, then, is a family unknown to the world, until some one of them, pressed by poverty, commits a depredation; and then the community takes an interest, not in the *unfortunate*, but in him who loses for the benefit of that desolated family! Then one member after another becomes known and *despised!* Every innate energy is crushed by the withering frowns of the social world! Every pure aspiration is pressed back upon the soul, because it needs an atmosphere of light, liberty, and social happiness. The light of genius is clouded by the inferior circumstances surrounding and obstructing its development. Nay, every pure and innate quality of the human soul is arrested in its growth, because society smiles not on its ten-

derness, nourishes not its roots, and assists not, by superior circumstances, its growth. Everything tends to darken the sun of vivacity and future prospect; and where the light and heat of this dwell not, the human soul can not bud and blossom, for its soil is barren and uncongenial!

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§ 4. Interests are thus mutually opposed; and the effects of the opposition are the evil and misery that prevail in the world. No man would be evil in action if he had not an *interest* in being so. No man would touch the wine-cup were it not to gratify some unhealthy desire, created by influences and situations in which men are often existing. No man would defraud his neighbor and plunder his possessions, if all wants were supplied and desires gratified. No man would injure or destroy the life of his neighbor, were it not to accomplish some end, being actuated by a necessity unknown to community. Neither would man injure his neighbor, if his interests consisted in his neighbor's welfare. No man would deceive or falsify, if his interests consisted in honesty and unrestricted benevolence. Finally, no man or woman in the human race would do an unholy deed, if their interests consisted in the interest of the *whole*, so as to comprehend both individual and universal happiness.

Community are aware of all unholy deeds *when* they are committed; and they manifest no sympathy toward the unfortunate perpetrator, but have an interest in his condemnation and imprisonment. If society felt an interest in the welfare of its individuals, then men would not be in situations that are vitiating, but would be placed amid superior circumstances, and thus benefited and rendered useful to the requirements of the community at large.

All these evils arise from this one fact—that labor is unrewarded and unappreciated; and hence that labor is disgusting to him who is compelled to perform it, and absolutely abhorred by those who subsist on the industry of the poor and oppressed. No interest is felt in labor itself, but merely in its emoluments. No interest is exercised for the general good, but all interests are isolated, corrupting, enslaving, and disorganizing. No interest is centred in the general advancement and happiness of the race, but merely in individual acquisitions of wealth, and power, and aristocratic rank. No interest is felt in the condition of those who are unhappily situated from birth to the grave, but everything is against the cultivation of their powers, the enjoyment of their existence, and the profitableness and utility

of their lives. No interest is exercised in behalf of those who are unable to assist themselves and enjoy the rightful blessings of life; but all are striving to advance to individual power, and honor, and emolument—are even willing to exert a commanding influence over those who are depressed and unable to resist the tyrannical domination thus exercised over them. No interest is universal, but all are isolated, individual, and corrupting: and all this is existing because labor is not appreciated as a universal blessing, and esteemed in proportion to its tendency to elevate the human race.

The laborer is entitled to something more than arising at daybreak, going forth into the field and toiling till dark, and then returning to his couch of straw, and awaking again with body prostrated and suffering with hunger. Industry is entitled to more than this; for activity is the wealth of the world, and the use and destiny of man. Yet it is a truth that in various portions of the world, laborers are confined to the meanest subsistence, and their bodies are sacrificed to the enslaving and degrading speculations of idle men. They are forced almost from their cradles to the plantation or the manufacturing establishment, and are compelled to work as long as sunlight will permit, then to return to their desolate homes fatigued and unrewarded! While they are obliged to lead a life like this, those subsisting upon their labors pass on regardless of the destitution spread before them.

Interests are so conflicting, that men sacrifice their real dignity of character and moral worth, by engaging in every species of fraud, imposition, and cruel speculation—and that, too, as practised upon a multitude of uneducated beings who are confined to labor of the most oppressive character, both in the field and in the workshop. He who, by the workings of social circumstances, happens to be born where this oppression and slavery exists, knows no use of his own being, nor of the enjoyments to which he is entitled by Nature and her extensive provisions.

In the various countries and kingdoms of the earth, monarchical governments and exclusive and arbitrary laws are instituted as a protective policy and safeguard to aristocracy and despotism. And they are also as walls, defending the accumulated wealth of idlers against absorptions by the poor within their dominions. Every kingdom, with all its wealth, owes its birth to the incessant industry of the injured and unrewarded poor. The most stately lord is nothing more

than a drone, supported by those compelled to till the soil and bring forth its wealth and excellences.—And while the land is burdened with lords and inactive men, the poor *must* be degraded and deprived of their just dues; and where such useless materials exist, vice, poverty, and wretchedness, will also dwell. These latter are unfailing representatives of indolence, lordly aristocracy, and despotic governments. Where suffering most exists, there the burden of idle and useless materials is. And this suffering in society is always an unfailing indication of conflicting interests, which are constantly producing violations of the injunction, "Thou shalt love thy neighbor as thyself."

It is impossible to find a radical distinction between the natures or the requirements of different men: but there is a difference only in the *degree* in which these are manifested. Some men require *more* than others in the way of physical or mental *food;* yet all are entitled to as much as they desire, especially when that desire is governed by a well-ordered Wisdom.

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§ 5. As he who *tills the soil* feels no absolute interest in its productions, but only in the paltry sum given for his labors, so the *science of agriculture* has not advanced to that degree of perfection of which it is capable. All improvements are such as result from isolated effort, and therefore they are not such as to visibly benefit mankind, but their benefits are dissipated by vain speculation.

MECHANICS feel no interest in the improvement of *machinery*, any further than it conduces to individual wealth. There is no general interest manifested for the relief and consequent reward of the laborer. Hence, if mechanics improve in arts and sciences which abridge manual labor, they also take the food from him whose employment is destroyed. It is clear, then, that the interests of the laborer are opposed to those of the mechanic; and the conflict creates hatred and local persecution.

Every new invention *should* be hailed with shouts of joy by all, as conducing to the relief of laborious employment, and to the advancement of the race. But instead of this, every new invention is frowned upon with all the jealousy of disunited interests. Thus genius is crushed, and the poor man's energies are prostrated by the non-reception of his invention and the non-appreciation of his ingenuity.

If a man should invent a floating battery as a means of *destruction*, or plan any other new mode of destroying human life and the interests

of nations, then would the public encomiums be warm and enthusiastic. Any new and deathly instrument is hailed by all as a reliever of national hostility, and an indirect benefit to the poor and unfortunate. This is an expression of a public feeling characterizing every nation of the earth; and how unholy are the conditions which give rise to this feeling! These conditions breathe hatred and wretchedness into the bosom of every excitable being, and deposite the poison of envy in each neighbor's cup; and when they drink, all descriptions of prejudice, hostility, strife, persecution, and fanaticism, flow from their intoxicated minds!

The community is thus disordered, even in its departments of mechanical industry. Every new invention for the destruction of *life* is smiled upon by the mass; but every new invention for the destruction of *degrading toil*, and for the elevation of the interests of the race, is only hailed with delight by a few good and benevolent minds, while the *mass*, feeling conscious that it crosses their interests, scout at and frown it down, that it may not go forth to *their injury*. The laborer is thus opposed to mechanical improvement. Any exertion in the way of such improvement is the commencement of hostility and persecution between the inventor and the mass of laborers.

TRADESMEN are all engaged in isolated pursuits, diametrically *opposed* to each other. Each one establishes a capital and a business where the most advantage can be taken of his neighbor and of the community. Thus isolated business among the tradesmen is leading to the most ingenious deception and falsehood. He who can converse with the most freedom, and present the most external inducements, has the advantage over his neighbors in his accumulations of wealth as derived and extracted from the community; while he who is less competent in these respects, ultimately fails in his enterprise, and then receives for his consolation the fiendish exultations of his neighboring tradesmen.

It is right and profitable to unveil the corruptions of society, and to present a mirror in which the actions and situation of every person may be visibly and justly represented. Nothing is more injurious to the morals of community, and more enslaving to the poor man, than the vast congregation of tradesmen, whose interests are as much opposed to each other as the darkness of midnight is to the light of noonday. More [illegible] exists among this class of community than in any other department of society. They are connected with each other locally, and are joined externally, to extract an unreasonable

profit from him who buys—yet they are *internally* bitterly opposed to each other's welfare; and each one is compelled by interests to overreach and deceive his neighbor. The fact of their being thus impelled by misdirected interests, generates every species of vice and disunity among themselves and in society. The buyer enters the establishment of the tradesman with the full conviction that the latter will *deceive* him if *possible*. Therefore the interests of the *buyer* and of the *seller* are in direct *opposition* to each other. And what is worse than all is, that there is a distrust of virtue and morality deposited in the bosom of every man toward his neighbor and the world!

As society is existing, men are considered *uneducated* if they have not an acute perception of their neighbors' faults and follies, or if they are not at all times prepared with deceptive plans to overcome the intrigues and deceptions of others. If a man has grown up from the cradle to manhood, in a little community where peace and harmony dwell, having no suspicion of evil or deception as pervading society, and having an implicit confidence in the purity of the dealings of mankind with each other; and if he should go forth into a community of desperate and unfortunately-situated men, he would be deceived in the most cruel manner. His property would be taken from him for one half its value; his pure spirit would be corrupted; his confidence would be betrayed, and his natural genius smothered: and for all this loss, he would receive the fiendish sneers of the tradesmen, because he was not *educated*, and aware of their ingenious expertness! Thus no men are more viciously situated than *tradesmen*, and none are doing a more direct *injury* to the social requirements of *all mankind*.

The poor man is entitled to food and clothing in as great abundance, and even greater, than he who subsists upon the poor man's labor. But what a hopeless adventure it is for an honest man to prefer this claim, or to endeavor to procure suitable garments for his person! In the first place, the article from which clothing is made is gathered from the earth which he cultivates. Its owner demands and receives a profit from the manufacturer—who presses the operatives to labor for little reward, that his profit may be greater when he transfers his produce to the tradesman. By the time the tradesman receives the cloth, the *profits* consume more than its *original value*. The tradesman is, however, entitled to a profit *also*, and this the *buyer* must pay. The poor man then receives of the tradesman his garments, and is compelled to pay the combined

tariffs and profits of the agriculturist, the manufacturer, and the tradesman!

Thus from the labor of the poor man are all these various and conflicting situations sustained, and the many persons therein engaged constantly supported. Surely it is not strange that poverty exists where capital is so isolated and interests so discordant.

Tradesmen are also striving to succeed at the sacrifice of *each other's* interests; and while doing so, they affect the manufacturer, the operatives, the agriculturists, and those who toil from early dawn till evening without reward.

There should be no local, isolated establishments, such as are now existing; but there should be a *general storehouse* for every community and every city; and this should be *abundantly supplied* by the united industry of the whole community. Not a tear should be shed in consequence of hunger; no bosom should throb with pain or sink with disconsolation. No child should be left to shiver from cold, or suffer deprivation of natural wants; no mother should lament her children's, her own, or her husband's destitution. Nor should there be a life sacrificed at the altar of want, or destroyed by the hand of fearful starvation; for those stores of wealth and abundance should yield a subsistence to every one who moves and dwells in the human form. Then tradesmen's interests would consist merely in assisting others to their natural demands, and not in keeping from them every article of comfort and subsistence which they may hold within their own grasp, as at present.

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§ 6. The LAWYER's interest is opposed to *general peace* and *righteousness*. Lawyers are in situations which make them interested in the *disturbances* that prevail, and not in the general tranquillity of community. They have their interests centred in the numerous *litigations* caused by persecution and hostility. Where vice exists, poverty prevails to an equal extent; and where vice and poverty prevail, the lawyer is most powerfully attracted. Instead of being *peace-makers*, they are *peace-destroyers*; inasmuch as the settlement of every legal question must be for or against the individuals concerned. The result of this is latent envy, and a secretive determination to have their demands satisfied, and that, too, when the laws of society can take no cognizance of their plans to deceive and injure. Every act of adjudication among the legal profession is the commencement of interior hatred and hostility. And besides this, every man seeks

refuge in the laws of society and the state, against the injuries of his neighbor; and this is the strongest indication of disease in the constitution of society. For local quarrels and conflicts are blemishes that affect society as ulcers affect the diseased body; and it is clear that blemishes would neither affect society nor the body of man, if the interior qualities and particles of the constitution were pure, united, and circulating throughout the whole form with a perfect equality. Evils that exist in society are like diseased parts of the body; and the open contentions manifested through the workings of vice are like pains that affect the body: and both testify of internal corruption. And he is the true *peace-maker* who strikes at the root of social evil, and who destroys the fruit of the contaminating tree.

If the poor of the earth were *educated*, and their feelings were *refined*, there would be no stooping to the vice of deception and falsehood; neither would there exist so much disunity which lawyers are employed to settle according to the established codes of the land. And every legal decision is a virtual protest against the prevalence of morality and unity of human interests. If the mechanic labored in connexion with the tiller of the soil, and their enterprises were mutually assisting to each other, such a thing as contention and lawsuits between them would not be known. Did tradesmen act in accordance with the requirements of the mechanic and the laborer, then would their reciprocal action create harmony, and the lawyer would have no occupation.

The lawyer's interest is therefore decidedly opposed to this state of things; and as they are exerting an undue influence in society, their opposition will retard the progress of social, moral, and universal reform. Their interests consist in the prevalence of ignorance and imbecility, in the greatest amount of strife, contention, and deception, and in every species of corruption and degradation that now render society a disgusting body—even as a whitened sepulchre, full of dead men's bones!

Lawyers, *as men*, are good and honest, like all other men; but how deplorable to reflect on their corrupting situations! From these situations spring the most unhealthy influences into the bosom of society; and instead of reforming and equalizing mankind, and amicably settling their difficulties, they are merely casting a veil over blemishes by an external legal process, while that which they conceal is rife with all sorts of evil, extortion, and excess. No verdict is given without violating as many feelings as it gratifies. Hence a

great portion of the counteracting and conflicting feelings that are in the world, are because the verdicts of conventional laws are in favor of or against the established interest or prejudice of some person or persons. It can not be said that they are *relieving* the evils of society, so long as verdicts are isolated and superficial in their character. The laws of *Nature* are unlike this. *Their* verdicts are manifested to all beings, and all acknowledge their justice, and are encouraged by their unfailing distribution of justice to every created form.

The lawyer's interest therefore consists in the amount of vice and misery that prevail, and not in the peace, and unity, and happiness, which the world is striving to enjoy. The lawyer's situation is thus the most unenviable of any except that of the *clergyman*. But lawyers are to be relieved from their positions ere long, by feeling a thrilling conviction of the truths of Nature, and by her unceasing demands for social reform and distributive justice. It is pleasing to contemplate the day when men will forsake theory, sect, philosophy, prejudice, and situation, for the sole purpose of fulfilling their use in the nature of things, and thereby to establish happiness in every portion of the world: for each will have a position created by his own industry.

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§ 7. The PHYSICIAN's interest consists in the amount of organic violation that occurs, and in the abundance of distress and physical wretchedness that are found in the sick-room, the hospital, the asylum, the prison, the army, and throughout the nation. Physicians, as men not professionally employed, will express the most unbounded benevolence, and actual sympathy, for the suffering that exists. They will express all the yearnings of noble minds for the improvement and education of the poor and ignorant, and for superior situations to bless the poor man's home and the rich man's constitution. But a physician, in his *occupation*, feels no interest in any new invention, or system, or compound, that might be effectual in curing disease. He feels no interest in the advancement of intelligence on the subjects of anatomy and physiology, because a general knowledge of the organic structure of man would lead to a great amount of health, inasmuch as then all would strive to avoid violation. He feels no interest in the prevalence of physiological knowledge, nor is he interested in any degree of reform leading to a destruction of vice, debauchery, and physical violations. Disease and pain exist because

the science of life and the necessities of the human body are unknown to a majority of the human race.

The poor man is obliged to exert all his physical energies to gain a subsistence for himself and family. He is thereby subject to exposures of every possible description, and to sufferings that are intolerable. The atmosphere may change, and bring disease to his exposed body. Labor may be excessive and disproportionate; and its results may be deformity, contractions, inflammations, and muscular prostration, some or all of which are a portion of the poor man's reward. Thus exposed, he sinks under disease; and when prostrated on his couch, amid his family whose wants are unsupplied, he ventures to raise his voice to the wealth and philanthropy of society in supplication, and humbly solicits relief. What is the reply which he receives? It is the frowns and silent abuses of the community—and he can see that the world regards him not. Thus forsaken, he languishes and departs unappreciated! Such examples are, in modified forms, visible in every portion of the world. The physician feels no interest in the health of that sick man, and it is a matter of indifference to him whether his pains are soothed or his situation relieved. He seeks not the poor man, because the little *attraction* (which is insignificant indeed) is not in the poor man's possession. Therefore the poor man is neglected, because the physician's interest consists, not in the prevalence of health, but in the extent of disease among those able to reward his labors.

The wife and children of this poor man are also exposed to inclement weather, and to every description of destitution possible to conceive. The wife, exercised by grief and depressed with sorrow, becomes weakened and emaciated, and finally occupies the bed just deserted by her unfortunate and neglected companion. She, too, is encompassed with sorrow, and is afflicted with privations, which society perceives not. Amid the cries of her children, she is depressed beyond the possibility of a resurrection; and she soon closes her eyes upon the world with a fear, and dread, and sorrow, unknown to any but herself: and the last vibration upon her ear is the cry of hunger, arising from her infant child! She thus dies a sacrifice to human injustice and social disorganization!

The children, one by one, are taken and placed in the asylum; and there cared for in proportion to the reward given to the physician and the overseer. There they are treated as *strangers;* there they grow like the plant uncultivated, and finally become a burden to

the community and the keeper of the almshouse who supports them all.

If the physician were well situated and properly rewarded, he would seek the afflicted, relieve their pains, and strive to inculcate physiological truths whereby disease might be avoided, and unnecessary violations escaped. If the physician were rewarded in proportion to the amount of *health* that exists, then would he feel anxious to have vice, and misery, and degradation, and debauchery to cease, and health to bless the existence of every man. These corruptions gyrate through all portions and classes of society, and the physician is *interested* therein. And where *disease* is in abundance, *there* he is attracted, not because he feels interested in the *health* and *prosperity* of his patients, but in that which he *receives* for his medical attentions.

Nothing can be more dishonoring to the convictions of the physician than the corrupting situation which he occupies; for he is compelled to follow the promptings of his interest, while his convictions of duty and his higher sensibilities weep over his ill-directed proceedings. The physician's duty, like that of the lawyer and the clergyman, is sensibly impressed on his judgment by Nature, and he would cheerfully comply with its dictates, were he not so viciously and unhappily situated. But *interest* is the governing principle of human existence; and the object to be attained is so to *change* the *situations* of men that their interests may correspond with the admonitions of their enlightened judgments.

The physician has an internal conviction which he can not suppress, that what he is obliged to do in his profession is directly opposed to his duty. He can not resist this conviction; and the same is true of the lawyer, mechanic, and the laborer. And this truth unfolds the fearful and horrible fact in the condition of the human race—that men are not only contending with each other in their social occupations, but that there is a constant antagonism existing between *interest* and *duty* in every bosom. Men's *interests* tell them one thing, and their *duty* another. Interests are created by the necessities of the body and its propensities; and men, to supply these necessities, are compelled to smother conscience in the blackest clouds of social warfare and conflicting interests.

One third of the earth's population are bound by the hand of disease, merely because they are uneducated, inferiorly conditioned, and unjustly treated by the exclusiveness of classes and aristocracies

And this one third are also crushed by poverty, caused by ingenious speculations on their labor. These come into being, live unhappy and useless lives, and finally die, not knowing the destiny of their creation. They live, moreover, in a wilderness of pain, starvation, and discontentment; and it is conspicuously true that physicians never venture into that wilderness of despair! They never explore the regions of pain, distress, and wretchedness, because their *interests* speak, and their steps are directed to the bed of the rich man, whose wealth consists of the accumulated productions of that wilderness of despairing and diseased beings! Terrible indeed is the unrighteousness of these things: and they are truths that need unveiling, though they will thrill the soul of every enlightened person with an overwhelming conviction of their truth and importance!

The *human race* is afflicted with disease. Mankind as a body are *sick*, and need a *physician*. They need effectual attention and permanent restitution to health, and energy, and happiness. The race, then, must be *educated*. The rudiments of this education must consist in each one *knowing himself*, in every anatomical and physiological particular; and then the world will not be cursed with ignorance, vice, disease, and misery. Then physicians will be *useful* and beneficial; for their time and talents will be concentrated in the great work of social and moral reform, and their interests will not only consist in the amount of *health* enjoyed, but in the destruction of ignorance, violation, and local wretchedness.

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§ 8. Of all professions and situations occupied by men, none is absolutely more unenviable and more corrupting than that sustained by CLERGYMEN. It is a deplorable fact that all the miseries, the conflicts, the wars, the devastations, and the hostile prejudices, existing in the world, are owing to the corrupting situation and influence of clergymen. From the beginning of the human race to the middle of this century, nothing has been more prominent than sectarian enthusiasm and theological warfare. And from the lowest period of the race, there have been successive modifications of clerical power: but each modification has only contributed to consolidate the error, and make the evil more impregnable. Clergymen have (like other professional men) smothered their consciences in the gloomy cloud of sectarianism. They are all *good* in *spirit*, but *unholy* in *situation* and *influence*. And nothing can be more disgusting and

depressing, even to their own clouded judgments, than the unrighteousness proceeding from the influence they exert over an ignorant and imbecile race.

Each clergyman, like the physician, is opposed to every new system of practice and model of profession. Physicians do not countenance *new* modes and systems of practice, because this would be stepping from the consolidated systems established by early generations. And their system is so defended by a wall of Latin and insignificant terms, that no one can pass through and become initiated without spending a large sum in some medical or technical institution. The wall is so unsurpassable, that the majority of mankind are obliged to remain on the outer, uninformed of their nature and the paths that lead to health and happiness. The *clergyman* is still a little *more* unfortunately situated, and is as effectually defended against the invasion of natural intelligence, and the discoveries of any researcher into the truths of Nature and her God, that clergymen speak of so much. They also have a consolidated system of error—which error, however, is concealed by the assumed cloak of "orthodoxy," which means "the *right way*."—But it is only the right way in one sense, and that is to defend sectarianism against its foes!

Clergymen have a *system of practice* which is guarded by commentaries so vast, and sentinels so numerous, that the practice in general can not be overthrown, or new systems be built up in its stead. They have not, however, succeeded *fully* in this particular, inasmuch as new systems of theological practice are being conceived and instituted in nearly every generation. The world at the present day is a striking example of this truth. It displays many systems of sectarianism, and modes of curing the diseased soul.—And there are also clergymen practising in each mode and system of "salvation." Some have more expedient and plausible ceremonies than others, and such generally receive more patients; and in this way new sects and new forms of sectarian prejudice are established.

Their interest consists in smothering the consciences of men, as the physician's interest consists in general violation of the organic laws. If clergymen can have a general psychological ignorance prevail, they are well pleased. If they can have a general effeminacy and mental submission, then their occupation is prosperous and their reward proportional. If they can have a submissive sectarianism, and a moderate yet ignorant prejudice for exclusive sects, then they entertain no fears as to the perpetuation of their reward, and the

success of their professional enterprise. Clergymen *can not deny* that their interests consist in the prevalence of *ignorance* and *sectarian prejudice*, and *not* in *free* and *unrestricted thought* and *theological investigation*. They are aware that the unrestricted exercise of the mental powers would seal an everlasting destruction to all sectarianism, and consequently to their professions. If the human mind were free from the shackles imposed by prejudice, it would not rest until every vestige of chimerical philosophy and theology was banished from the earth. The clergyman's policy proclaims his consciousness of this fearful truth. He shrinks childishly from the investigation, and strives to protect his situation by a more sanctimonious life, and a deeper devotion to the sectarian prejudices of his parishioners!

Previous research into the condition of man and society has demonstrated that man, having been well situated, amid many cultivations of his own industry, began to exercise his mental powers on spiritual subjects, and upon the most profound mysteries. His thoughts were at first confined to his social condition and to the things near and about him that were pleasurable and profitable to the requirements of the body. And after having removed all influences that excited pain or displeasure, he lived happily, being abundantly nourished by good and congenial productions. Soon, however, the mind deserted visible things, and soared in search of that beyond its comprehension.—And what is remarkable is that the first adventurer in celestial imaginations was a chieftain who was what at the present day would be called a *clergyman*. He, like others after him, felt inspired with novel conceptions, and, not perceiving their origin, supposed they were *divine*.

From the first, these chieftains were adored as celestial teachers, and true expounders of every (without them) inexplicable mystery. It was found necessary to establish a distinction between those thus elevated, and the enslaved admirer. Moreover, it was deemed a virtue, and an evidence of divine religion, for the poor, depressed laborer to give all his super-productions to the priests and chieftains. The priests, thus elevated and pauperously supported, exerted an influence over those beneath them, which established at once despotic government and sectarian usurpation.

Clergymen have been so long engaged in their profession—in perpetuating the primitive doctrines among the people, carefully pre-

serving every mystery—and in establishing lines of demarcation between the good and evil in society—that the bright functions of reason in them have become completely beclouded; and they feel conscientiously employed, and impelled by a sense of duty to continue to promulgate their hereditary doctrines. Their conceptions of duty are at the present day moulded in their profession. Hence the most brilliant mind, the most sensitive conscience, the most worthy man, is pursuing his profession under the deepest convictions of a mysterious duty enjoined upon him. They feel it impossible to be mistaken in their work. They feel that as the profession was established *many centuries ago*, it is no more than consistent with the highest *reason* that it should be perpetuated.

Their interests consist in the prevalence of *ignorance* on psychological subjects. They are evidently conscious of this truth; for when a new discovery is presented which is unfavorable to their leading principles, they are impelled by a sense of duty and religious interest, to defend their profession against such an unholy invasion. It is with them as with the physician.—All new systems in his profession, all new discoveries and newly-invented medicines, he *opposes;* for these are against his interest and professional education. The success of any new medicine would reduce his practice, and conflict with his prejudices. So clergymen, in whatever situation they may be placed, are anxious that new discoveries and truths should not prevail, inasmuch as every new truth would convey a light into their midst, which would reveal the hideousness of their corruption and imbecility to a confiding world.

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§ 9. From the influence of such ignorant despotism, the world is thus disorganized, and existing amid conflicting elements of the most corroding and corrupting character. The clergy exert power over the prejudices of every society throughout the world. From the cradle their doctrines exert their influence: at youth they become instamped, and at manhood the mind is hampered with a confirmed prejudice to some sectarian faith, and to some formal observance, barren of benevolence. The laborer, the mechanic, the tradesman, the lawyer, and the physician, are all under the immediate control of clerical influence; and all of them yield to this influence as slaves yield to the imperious commands of a potentate. Like the Medes and Persians with reference to their secular laws, they dare not move and raise their voice against the corrupting restrictions imposed by

the clergymen. For an open denunciation of them, or a serious expression of a conviction of any new and higher truths, would bring down upon them the fearful threats of the religious profession, and it would not be long before the general prejudice would crush them to the earth. Let any man speak sentiments *irresistibly* received, derogatory to the religion of the world, and the whole clerical army would be arrayed against him. All sects would instantly combine their forces to repulse and crush the untrammelled mind! His voice would be hushed, his influence would be arrested, and his benevolent teachings overwhelmed in the clouds of ignorance and religious fanaticism!

When the laborer is nourishing the vegetation; when he is engaged in beautifying the earth and perfecting the harvest; in short, when he is connected with the teachings of Nature and her requirements, he conceives of a benevolent Creator, who is good unto all, and is no respecter of persons; and who, in his impartiality, has made the same provisions for the Christian, the laborer, and the cannibal. The experience of the poor man is more closely connected with truth than that of any other, because he is constantly associating his thoughts with Nature, her laws, and her evident bestowments upon him. His convictions are irresistible when free from the clergyman's philosophy, or from any conventional doctrines. But when he leaves the field and turns to society, his better convictions are instantly crushed by the gloominess of the doctrines and impressions of the theological world! He is not only subject to all the vicissitudes of life, but to the contaminations of sectarian belief. And if his natural convictions are too strong for the admission of sectarian doctrines, the clergyman beholds him as an outcast, because he can not believe his inconsistent teachings. Nay, the clergyman would smother what little hope he has derived from Reason, and throw him and his family into consternation and despair. Being impelled by *interest*, the clergyman seeks the laborer, and endeavors to rescue his blemished soul from ultimate destruction. He first tells the man to *believe*. He questions the faith presented. He is told it is a sin to employ his "*carnal reason*" on such a subject. He inquires *what to believe*. The clergyman presents to his mind a profound mystery, not surpassed by the invention of the Chaldeans or of the priests of the Juggernaut! He discovers he *can not* believe. Then the clergyman's hope for his salvation is lost. He utters a drawling invocation for the lost soul, and, for the especial consolation of himself and

family, deliberately consigns him to an inviting gulf of *unending torment!*

Clergyman, see what you have done, and behold your iniquity! The man you have visited was unsophisticated by the corruptions of sectarianism. He enjoyed his communions with Nature; for in her he saw the smiles of a divine Creator. But now he hesitates whether to return to his field of pleasure, or seek the dens of iniquity to smother his disconsolation! Behold, you have driven him to desperation! He no longer loves his neighbor, his family, or his nation. With indignation he curses the earth which gave him life, and the God who exposed him to such fearful destruction! He curses Nature, man, and Heaven; for all appear dark, and inconsistent with what you have called "*divine revelation.*" See, then, how he flies for refuge to the alehouse! And now his joys and sorrows are lost in a stupor, while his body is obstructing the way-side! His joys are buried in intoxication. His despair is drowned in insensibility. His physical energies are lost—his forces are expended. He has violated every law of his being, and now, writhing in pain, he breathes but a curse on society, and dies in degradation! His family are all infected with the epidemic; and they, too, are distributed in the asylum, in the prison, and in the grave!

Such examples have existed in every generation. And who has caused this misfortune, and destroyed the natural enjoyments justly belonging to this family in common with all men?

The *mechanic*, being engaged in his occupation, can not devote his thoughts to the various *causes* existing in society that oppose his happiness and contentment. So he labors intensely during the week, deserts his business (which has become disgusting), and seeks the sanctuary, to gain if possible some consolation to relieve his anxieties and bless his existence. He is led by the clergy, and dares not to think or speak that which they do not sanction. The minds of mechanics are generally enlightened concerning the rudimental principles of Nature and of mechanism, but they reason not concerning the theology of their forefathers. They are submissive to sectarian restrictions, and are thus a *mentally-enslaved* though a *worthy* class in society.

The *tradesman* is obliged to lull the admonitions of his conscience into silence during the days of his business; for then he is compelled by *interest* to invent all manner of deception in order to succeed in

his occupation. Certainly he violates his duty by following his interests. He darkens his judgment by intensity of application. He, however, can arouse his slumbering conscience when he enters the sanctuary, and drink in every agreeable expression from the clergyman that would heal his wounded conscience and encourage him to proceed in his business.

The tradesman also contributes liberally to the support of local sectarianism, and this secures him a high seat in the synagogue; and he is generally considered as one of the "*elect.*" This, however, is a matter of suspicion in his own mind, and even the clergyman dares not reveal his deepest doubts. The clergyman is thus obliged to deceive those who hear him, merely that he may be sustained in his occupation. And so long as he can procure submissive converts to the mysteries which he promulgates, he is pleased; for this is one of the manifestations the world requires of religious purity and prospective salvation.

Men go to church with their interests closed and their reason open. They hear good and practical principles taught, and admire them. They are told to love their neighbor, and do unto others as they desire others to do unto them. These are good and moral principles, and men admire them. But let them return to their business, and they find those principles impracticable; for they remember the maxim of early tradesmen, that "*he who is honest can not succeed.*" Hence mechanics, tradesmen, and lawyers, admire and preserve those moral teachings in *theory*, but continue the old maxim in *practice*.

Thus clergymen teach that which is good occasionally, but not that which is practicable. They tell what men should do with an eye to their *profession*, but are not willing to follow their own advice. They will encourage the laborer, but shun labor. They encourage the mechanic, but have no sympathy for his occupation. They advise the tradesman, but assist not in reforming his unholy situation. They sanction the legal profession, but are deeply convinced of the vitiated practice. They admonish among themselves, and sometimes disagree, but they are careful to preserve their *profession* by strenuously opposing the light of knowledge. They fear the electric fire of intelligence, and shrink from its penetration. They are conscious of their misty foundation, and of the innate barrenness of their system. Hence the torch of wisdom is too bright, and the benevolence of the human heart is too expansive, for their contracted systems of religion.

§ 10. Clergymen are exceedingly unfortunately situated. They deserve the sympathies of the whole world, while their occupation should be changed as soon as possible. And their influence should be tending to wisdom rather than ignorance, to benevolence rather than restriction, to light rather than darkness, to Nature rather than a book, and to God rather than the devil, who is at the present day one of the most important personages engaged in sustaining and protecting their tottering systems against the invasions of natural morality and human intelligence!

Clergymen have manufactured a theology whose author is a God of inconceivable attributes, yet which are beneath the natural characteristics of *man*. The God whom they have invented is only a huge human potentate, who is susceptible to pain and pleasure, to impulse and reason, to justice and injustice, to exclusiveness and benevolence. The *devil* whom they have manufactured is no less human except in his *anatomy*. His passions are as strong as their God's; his reason and ingenuity are transcending, and his influence over the human race is far more potent. While the administration is divided between them, the *devil's* is the *greater;* for the majority of mankind are supposed to court his presence, and finally to animate his illuminated abode!

Here, then, are the creations of man: a God after his own image, a devil after his own likeness, a theology after his own interest, and a system of practice after his own prejudices!

Clergymen feel interested in the restriction and suppression of thought; and in order to defend themselves against it, they call their devil to their immediate assistance. And by his influence the voice of reason is hushed, their sanctuaries are filled, their financial departments are supplied, and their profession is thrown into a flourishing condition. Can you not, reader, perceive that you are compelled to love their God because you are frightened by their devil? Can you not see that your love is born of hate, and fear, and a mysterious consternation? Can you not see that your thoughts are crushed, and that the exercise of your reason is prohibited because it is called *carnal* by the clergyman? Do you not see that it is their *interest* that prompts them to restrict the spontaneous aspirations of your bosom for communion with Nature and Heaven? Do you not see that the clergy are *immorally situated*, notwithstanding they profess the *highest* morality and the highest spiritual enlightenment?

Reader, *your* interest consists in the free exercise of your moral and intellectual endowments—in unrestricted inquiry and unceasing intellectual progress. Your happiness consists in the light, and unity, and happiness, of the whole world. Your interest consists in being free as the mountain-air—in being as free to utter thoughts as the sun is to bless the vegetation of the earth. *Your* interests, then, are *opposed* to the interests of the *clergyman;* for he *restricts* your inquiries, and strives to crush the spontaneous aspirations of your benevolence. He tells you you must believe and move in the circle which he has marked out. That circle is a mere denomination, characterized by local hostility, *apparent* purity, and corrupting prejudices. He binds you within that circle with the chains of *sectarianism*, which he locks with the key of *fear*, and attaches to a monument of *imagination*. That circle is walled about with prejudice, ecclesiastical tyranny, oppression, and despotism. Only one gate is open through which an escape may be effected, and there is stationed —*the devil!* He frowns as you approach, and you fly to the sanctuary and the shepherd for protection! Reader, *your* interests are *without;* the *clergyman's* interests are *within*. It is with you and your convictions to decide whether a *sectarian bondage* shall oppress the freeborn mind, or whether *knowledge* and *universal happiness* shall bless the earth.

But there is one great consolation for the enslaved mind who ventures to escape through the gate of this great sectarian wall and city —and to enjoy this consolation, remember that the chain which binds you, with its lock, is only *fear;* the monument only *imagination*, and the satanic gate-keeper only a sectarian phantom! Nothing, then, prevents your escape. Press onward!—and after you have gained the field of Nature, raise your thoughts to Him whose essence is love, and whose wisdom is universal justice, benevolence, and reciprocation!

Clerical and sectarian despotism encompasses the inhabitants of the earth. Like a mantle it extends over all nations; and thus the world is in bondage, not knowing the kingdom of heaven, which is peace on earth and good-will to men. Prejudices are so enstamped upon every being that the world is in a confused condition. Men approach each other only as their prejudices coalesce. This is following too much the inclinations of the *body*, and not the directions of the *intellect*.

All evil sprang from a source intimately connected with the influ-

ence of chieftains and religious potentates.—And these are still sustaining and modifying this evil, and consolidating it in different degrees in every portion of the earth. Men are self-deceived. They first admit, through fear, the teachings of their chieftain, potentate, or clergyman, and finally cherish the faith which they have adopted with great affection, and are ready at all times to defend it by bitter anathemas and unholy denunciations of their neighbors. Men are first deceived, and then delight, as it were, in conscientiously deceiving others. After they have admitted a faith, whether congenial with their reason or not, they feel anxious to *sustain* what they have adopted. Hence there exist in society religious strife, contention, and prejudice. Every nation has all these combined; and they are manifested whenever approached or invaded by an antagonism.

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§ 11. Reader, suppose yourself among the followers of Mohammed. Wander forth into the desert, and there lift your voice against the Koran. If you wish to see the sectarian Genius, just utter these words: "I disbelieve the Koran;" and behold in the distance a dark and fearful cloud, from which is emerging a chariot drawn by infuriated steeds, and in which is seated a huge, gigantic form, whose countenance is as black as midnight, and whose garments are the wealth of nations. See! it approaches with a frightful speed. By its side is seated a darling child whose name is *Ignorance;* and on the brow of that huge monster is written in characters of fire—"*Mohammedanism*"! It rushes by, bearing down nations in its course. War and persecution are its attendants, and misery, desolation, and ruin, complete the train: while over the whole is waving the flag of fanaticism; and beneath, blood is as a river!

That form has departed. The desert is clear, and you are deserted. Reader, meditate upon the *cause* of all this, and give forth your convictions to the world. Was it not by denouncing the Koran that you excited the prejudices of the nation, which in return [illegible] wrath, ruin, and indignation? And was not that prejudice [illegible] bute of the great Genius of sectarianism, established and sustained by a religious chieftain? Did you not see how earnestly the nation engaged in crushing and arresting your thoughts? And was not this because they considered you an enemy to what *they call* truth and religion? Think of these causes, and let reason display her [illegible] to the world.

But you forget, reader, that you are a *Christian*, [illegible] of

a *Christian* land, where the inhabitants are *civilized*, where the true religion exists, where such fanaticism *can not be*, and where such ruin, dismay, and prejudice, *can not possibly exist!* You are convinced of this — and to demonstrate its truth, go forth into the fields of science and knowledge spread before you. Drink in the streams of knowledge that are springing up about you in every direction. Supply every natural want — every passion for which food is there offered; and now open your mouth and utter these words: "I believe not the theology of the land;" and behold in the distance an army of infuriated and exasperated clergymen, armed with spears of indignation and battle-axes of — *Christian purity!* Their steps are hurried, their movements confused, and their countenances darkened with fear, while their mouths proclaim, "Think no evil." See how they march and erect a battery of *commentaries*, and prepare for battle! How strange that every one is armed so differently! Each one has his peculiar mode and plan of fighting, yet they all combine and are arrayed against you. Behold again! Just as they were prepared to demolish you and your thoughts, a *disturbance* sprang up in their midst; and see what a wretched confusion is presented! Instead of fighting you, they are quarrelling and fighting with each other; and what is stranger than all is that their firearms do not perform their office! Now they are again at peace in those portions where the confusion was created, and they are again prepared to fire a volley upon you. Alas for your reputation, your happiness, your life! for now the torch is at the priming. Now is the explosion — and where are you?

You are now recovered from your consternation; and you perceive that the whole fire, and all the opposition, is only a cloud of dense and disgusting *smoke!* Not a shot has done execution. Every cannon of wrath and spear of destruction was pointed at your person, reputation, and life; and is it not strange that you are not destroyed? Meditate. — Now the reason appears plain: they had *powder*, but no *balls!* Your destruction was doubtful to them, and they began to quarrel among themselves. And you perceive that notwithstanding everything was aimed at your breast, nothing has harmed you; for you are *immortal*. Their battery was destroyed by its own explosion; and what before was war and contention, is now the remains of that old corrupt sectarianism, which you may deposite in the grave of fanaticism, and erect over it a monument of ignorance to be interrogated by generations yet unborn!

The war is over; you have fought the good fight; you stood alone —and are unharmed. And now that all is clear, and the fields of science and knowledge are blooming before you with beauty and [illegible] happiness, you can repose and contemplate the strength of that power which preserved you. You now perceive on reflection that you were clothed with a garment through which their spears and bolts of sectarianism could not enter. What was that garment?— Reader, with delight you exclaim, "IT WAS IMMORTAL TRUTH!"

A religious strife and party antagonism has pervaded the earth ever since the early stages of the human race; and each successive generation has only modified and confirmed the previous doctrines, until at the present day there exists a universal discord. This discord is owing to the promulgation of doctrines heretofore conceived, to the exclusion of all others, or of new truths that would enlighten the world. Among the early nations a distinction of classes was made by those who directed their religious sentiments and governed their thoughts. These were chieftains, who were supposed to exert a mysterious influence over the subjects under their respective dominions. In all ages and countries this sectarian distinction has been the most prominent feature in society; and this is at the present day engendering new and more corrupting prejudices.—And all this is the work of popes, bishops, rulers, and clergymen.

Some men have conceived that it is their privilege to exercise their *reason*, and believe whatever *it* sanctions: but those who have conceived this truth are compelled to smother it for the want of an atmosphere of light and liberty. Such men are also compelled to arrest their thoughts, and confine their influence to a limited circle, because sectarian hostility and local prejudices cloud the atmosphere of free thought, and render their existence dark, dreary, and uncongenial.

There are nations upon the earth so shackled with the chains of sectarianism imposed by religious and despotic governors, that they are obliged to think only what their priests permit, and thus are slaves to religious tyranny and fanaticism. No one among them dares to express the deepest convictions of his judgment; for before *him is erected the fearful prison, the rack, and the stake, around which consuming flames are created*, to compel submission and arrest the thoughts of his freeborn mind! Inquisitions, then, are recognised as a form of converting souls to religion and love to one

another! It is known that in generations past these inhuman tortures were imposed by apostle-endowed chieftains—whose business it was to rule the people and compel submission, if not by enslaving mandates, then more effectually by the rack or the boiling caldron. It is certainly not natural for the human mind to be converted to religion by lacerating and disorganizing the body—much less to be made to love the pope and his commands by being *burned* or *boiled* into submission.

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§ 12. The mussulman is seriously devoted to the teachings of his chieftain, and deliberately denounces all dissenters as infidels and unconverted beings. He has a prophet whose life is clothed with miracles, whose teachings are unsurpassed for mystery, and whose whole career has never been equalled. The mussulman can appeal to the miraculous power of Mohammed, and on its authority he demands conviction and faith from others. He tells you that his inspired lawgiver traversed the sun and its brilliant atmosphere without casting a shadow, and deliberately separated the moon with a knife, and traversed ninety heavens in one night, on an animal that was one half woman and one half horse! The mussulman will tell you that you must visit Mecca once in your life, give one tenth of all you have to the priest, and that by so doing you will escape an ocean of inconceivable flames, by passing over an enormous bridge, whose immensity almost exceeds that of one human hair!—and that thus you will finally dwell in heaven for ever, where all good *mussulmen* will preserve an eternal youth! No miracles can be more inexplicable than these; none more inconsistent with the laws of Nature; and, reader, you do not *believe* them: for they are written in the Koran by Mohammed, and in the productions of his followers!

But remember you have also a book that proclaims mysteries almost as inconsistent, and *them* you *believe!* Reflect one moment, and you will discover that the mussulman disbelieves the claims of *your* religion, and *its* miracles, because it is written *in the Bible,* and that by authors unknown. The mussulman calls you an "*infidel dog*" with great self-complacency, and with a serious approbation of conscience; while you reciprocate the favor by calling him an *ignorant Arab,* having no hope or light in the world!

But the convictions of the Mohammedan, the Chaldean, the Persian, and the Christian, are all derived only from hereditary impressions, and from circumstances not worthy of distinct veneration, or of

exclusive sectarian faith. All are seriously *convinced*, and all are as seriously *deceived*.

War, and bloodshed, and cruelty, and persecution, are all the legitimate effects of sectarian usurpation and priestly government. Clergymen are indeed most unrighteously situated. Their influence is corrupting to the morals established immutably in Nature, and the distributive benevolence contained in the constitution of Nature's God. Men who are laboring to reform the race by destroying all sectarian distinction, are sanctimoniously opposed by the theological shepherds of the land, who profess to be teachers of the highest morality, and advocates of the most universal reformation. Let one free mind express his convictions, and the clergy of the land piously denounce him as an "infidel dog," the same as the mussulman would denounce the *clergy*. Inconsistent indeed are the social and general conflicts arising from sectarianism, with the teachings of Nature and her divine requirements. For the clergy teach that exclusiveness whereby sectarianism is preserved, and religious hostility is engendered, whose fruits are local disunity and social confusion. Even domestic happiness is turned to misery, and the affections of parents and children, and brothers and sisters, are all crushed and [illegible]. They no longer love each other, for the clergy have made them *bigots!*

Reader, have you a companion? If so, when the day arrives to visit the sanctuary, do you not, after having enjoyed years of social bliss and domestic happiness, walk side by side from your dwelling, and separate on the corner of some highway, and go to different temples of worship? Are you not united at your peaceful homes, and in everything but the religious impressions of your youth, and their confirmations to your minds? Do you not separate and seek different modes and sanctuaries of worship? At the same time, do you not withdraw friendship and affection from each other, and are you not in your spiritual predilections disunited by a wall of [illegible] built by the *sectarianism* of the land? And was not that wall established by the *clerical profession*? And have they not told you that you should forsake each other, your homes, your country, your companions and children, for the sake of a more strict devotion to what they teach you to consider as a holy and righteous life?

Families should be as *one* in their search after truth, and their obedience to the morality of Nature; but instead of this, families are fearing to approach each other, because of their religious convictions!

The son, surrounded by different circumstances from those surrounding the father, is impressed with a different religious doctrine, and therefore a dread of the presence of each other is created between them; and they are no longer congenial or affectionate. The mother, too, is opposed to the father, and the daughters are in like manner thrown into confusion, and no longer love each other with the same strength of affection that previously bound them in peace together?

Society is thus disorganized, both in its general and particular departments. The corrupting influence of clergymen extends to families; to all the professions of the day, and to all the governments; and consequently the whole race is as a flock of sheep whose direction is undefined and whose relations are no longer congenial. This condition of society will exist so long as the clergyman's interest consists in the prevalence of ignorance on psychological subjects, and the general testimonies of Nature. Their interests must be changed so as to be in favor of knowledge and intellectual progression. Their influence will then be elevating, and their position in society will be both useful and industrial. They must be made to feel the importance of unrestricted inquiry into the *causes* of *evil*, and of a general investigation of all principles that govern Nature and man with an *unerring* government. They must understand and cherish those principles, and apply their teachings to the necessities of society—and thereby establish a morality that is as indestructible as the laws that govern the Universe. Thus they will improve the race; and this will bring happiness and peace.

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§ 13. What is the cause of the ignorance that shrouds the world?—the barbarous despotism that exists among the nations?—the war, bloodshed, persecutions, and intolerance, that have existed in every empire and portion of the earth? For what purpose was the dungeon established, the rack constructed, and the stake and flame invented? What is the cause of the religious wars, and tumults, and contentions, that have so sorely afflicted the nations in every age and generation? What is the cause of cities, once well constructed and beautiful, and displaying all the splendor and wealth of the land, now lying in desolation? Why is it that where once throbbed the cheerful heart, and where was heard the sweet voice of affection and friendship, are now heard only the hideous yells of the beasts of the forest? Why is it that where all was once beauty, opulence, and splendor, is now a mass of ruins, inhabited only by the reptile and other forms

that disgust the human eye? What is the cause of vast empires, after being established and living in abundance for a while, sinking to be known no more except as the cold steel of the long-forgotten warrior, or the spear of some infuriated potentate is exhumed from among the ruins? What is the cause of the expedition of the Israelites, and of the laws given by Moses in the mount?—of the unalterable laws of the Medes and Persians?—of the worship of the sun and of the Juggernaut?—of the origin of Catholicism and of Protestantism, which at the present day are exercising their omnipotency over the societies and nations under their respective influences? What is the cause of all this dissimilarity, this confusion, war, persecution, fanaticism, and religious intolerance? What is the cause of even *families* separating, and their members despising each other? What is the cause of poverty, of vice, and of all infractions upon the physical and moral laws of human nature? What is the cause of aristocracy, and pride, and arrogance? What is the cause of the fiendish exultations of one man or one sect over the destruction or unsuccess of another? What is the cause of your prejudices, and why do you tremble and shrink from investigation? Reader, speak and proclaim the causes of these. Fear the frowns of [illegible] legal practitioner. Smile at the stake and flame. Face the rack unmoved! Fear not the rod of persecution, for truth and purity will protect you. Speak boldly and fearlessly your earnest and serious convictions: and Nature will smile upon you with her divine approbations; the angels will rejoice, and the Divine Mind will bless your mind with celestial knowledge. Fear no clerical practitioner (for they, like the physician and lawyer, have various modes of practising), for although he may be well versed in the learning of his profession, he can not quell the testimonies of a divine Nature, or the corresponding convictions of a noble mind!

The clergyman may become more devoted to his denomination, and assume a more sanctimonious countenance, but, reader, remember that the *external* is not the *reality*, and that the inside of the platter may be full of extortion and excess! New councils may be organized, and new conventions called. Fearful resolutions may be passed, and solemn prayers may be offered for your destruction, and [illegible] your salvation. But remember those prayers are sometimes the spontaneous desires of misdirected *passion*.—And, moreover, remember that homage is done to the Divine Mind, not in prayer and [illegible] supplication, but in harmonious industry and universal [illegible].

Theory may be the profession of some, but *practice* must be the manifestation of *all*. Search well, therefore, into the causes of these evils; and after the investigation is completed, ask those religious teachers who piously oppose you, whether sectarian despotism and prejudice have not shrouded the race as a "veil of covering cast over all nations"? And then tell him that that covering is now *removed*, and that you see the corruptions of the whole world. Know no fear — no doubt; but press onward and search the field of science and the unerring book of Nature. And let this one thing be your consolation and your hope — that the tide of intelligence is rising, and is flowing to and over all nations, even as an immense ocean of truth and knowledge. It will flow on to its destined universality; and remember — IT EBBS NOT AGAIN!

The lines of sectarian distinction are so visibly drawn in families, societies, states, and nations, that the whole world can not fail to perceive them, and freely admit their deleterious and corroding influence upon true and divine morality. Nation wars with nation; and one subdues the other and confiscates its most precious wealth, such as gives to nations honor, and to their cities elegance and beauty. And the destruction by one nation of the wealth and existence of another is from the impulse of local prejudice and religious usurpation. So likewise is society divided into castes, groups, exclusive denominations, and institutions, all of which inculcate different principles of faith and morality. The influence of these extends also into the bosom of families and divides their members one from another.

All of these national wars have sprung legitimately from local impressions disseminated by the clerical profession. These various sects and institutions in society are also living offspring of the same parent; for each one of them is an open expression of sectarian affection, and love of party distinction and aristocracy.

Ask the poor man whether the sympathies of the higher classes are extended to him in his inferior condition? Ask the traveller who has deserted friends and home, whether he meets with sympathy in society, or finds a general willingness to supply his wants? And ask the mechanic, also, whether he can move in the higher circles, or whether they descend to and favor him with their smiles and approbation? — or whether he is not rather shunned and unnoticed by him who has his footmen in livery, and whose coffers are filled with the products of the laborer's and mechanic's industry? In the present order of things, one man desires to gain, if possible, the ascen-

dency over his neighbor. He desires to display more dignity, and to accumulate more wealth, so that he, thus defended against poverty, may look down upon him who labors with a species of triumph and exultation not worthy of an existence in the human breast.

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§ 14. In every nation, there exists to some degree the same exclusiveness and the same depression and bondage. This exclusive, sectarian, and prejudicial feeling, is created by the clerical practitioners; for they preach the doctrines of partiality even in the nature of the Divine Mind. They, with an audacity unparalleled, call a class of their brethren "*sinners*," while those under their immediate influence are esteemed as "*the righteous*," or "*the elect*." They have established two distinct classes in society, which they call "*good*" and "*evil*." Those who are good (in *their* sight) are admonished to spurn the evil and degraded, and to leave them to their sinks of desolation. Thus he who is called *evil* becomes exasperated, and, for the sake of retaliation, seeks an unrestrained indulgence in his own animal inclinations. Thus a distinction is created by the clergy, the influence of which fills the prison, and gives employment to the legal profession and to the *hangman!* It also establishes prostitution, fills the almshouse and the asylum, casts the poor upon society uncared for, causes them to forsake their home and friends, and go down to the grave through the paths of misery, despair, and intoxication!

Clergymen create this distinction. They draw a line between good and evil, and, with an apostolic license, consign one class to the regions of darkness, wretchedness, and pain, while the other is elevated to the highest seat in the celestial heaven, to have their enjoyments enhanced by contemplating the miseries of damned souls! So long as there exists a sectarian distinction between good and evil, so long will war, persecution, ignorance, vice, misery, and degradation [illegible]. Meanwhile there will be the self-righteous, the self-sanctified, the "born again," and the religious hypocrite, whose imperfections will be obscured from the gaze of natural eyes by a cloak of gorgeous wealth and pretended piety. So long as sectarian interpretations are [illegible]ided in, so long will governments continue to be exclusive in [illegible] enactments and privileges. And with them the church will continue, and thus confirm a most unrighteous despotism which will enslave and corrupt the morals of society, and misery will everywhere raise her hideous head, weeping in anguish unutterable!

Party prejudice and isolated denominations will remain and enslave society so long as the clergyman's interest tells him to preserve ignorance and repress the light of knowledge. A latent cupidity is generated by their profession, which penetrates through all the recesses of society and pervades the whole nation. Nay, it is self and universally deceptive.—And this, too, is the offspring of clerical policy, and the first-born of Ignorance and Hypocrisy.

Most deplorable is the state of society all over the world! Every home is desolate of that pure morality which recognises all as brethren, and barren of those elevating principles which are taught by Nature as the laws of God. Every denomination "*knows*" that its own doctrines are right, and each one is earnestly engaged in denouncing and exposing others; and thus strife and sectarian warfare are perpetuated. And who are the champions of the battle? Are they not the theological gladiators, who exert an influence on your minds and affections while claiming to be teachers of *peace* and divine *purity*? Are these not the shepherds of the land, whose flocks are the societies over which they preside? But alas! the flock is sheared of their wealth and the fruits of their industry, and that, too, to support an army of useless and *injurious* persons in splendor and elegance. For such men are useless in their *present* occupation—even injurious to the peace and health of community. How much therefore do they need the sympathies of the world, who at the same time should strive to *change* their situations and render them useful to the human race!

So long as clergymen preach distinction, so long will vice exist; and so long as they array the mind of the community against the free exercise of the mental faculties, so long will prejudice remain, and mankind will continue to despise and abhor each other. So long as men presume to say, "I am holier than thou," so long will bigotry and fanaticism continue to destroy the happiness of mankind. So long as clergymen continue to say, with their usual application of the language, "The good shall be on the right, and the evil upon the left," so long will a corruption continue to prevail in society, and so long will local hostility clothe the beauties of Nature with blood and carnage. So long as men preach truths and not practise or assist others to practise them, so long will there exist a degeneracy in the moral condition of the race which all preachers and systems can not regenerate and make perfect.

As society is existing, it is impossible for a man duly to love his

neighbor, or to feel an interest in the universal elevation of the race. Nor can one do unto others as he would have others do unto him, for every law and sectarian doctrine opposes, and therefore the interest of every man is in direct opposition to such a manifestation of benevolence. Men may preach to the race and exhort them all to be happy, while they do nothing to accomplish this end, and while it is plain that every circumstance opposes such a universal peace. But as well might the clergy preach to the great river with the intention of arresting its tide or changing its course—or to the vegetation of the earth, that it may come forth in all seasons and under all circumstances alike—or tell the black man that it is with him to say whether his color shall remain as it is, or whether he shall become white—or tell the poor man that he may be wealthy at pleasure—or the rich man that he may be good or evil at will. In all of these teachings the clergyman would fail to accomplish the thing for which he labored. For it is impossible for men to be moral and good when all influences are corrupting and vitiating—or for men to be evil when all influences are elevating and purifying. Nay, clergymen should learn this truth: that mankind can not be what they would, at pleasure, in any possible particular; for they are existing from birth to the grave amid uncontrollable circumstances, such as are being created by every profession, every government, and every hereditary impression upon the physical and mental constitution of man. Moreover, clergymen must learn that these circumstances, which govern the world, are the creations of *man*, and that *he* possesses power to seal their everlasting destruction, and to create superior ones in their stead, to bless his existence. Therefore it is more than folly to proclaim that which is absolutely impracticable, from the pulpit to a race guided by the circumstances of their own creation. Men should not entertain prejudices against each other, so long as the sun shines to bless the earth and all men, and while the laws of Nature are unchangeable and ever impartial in their displays.

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§ 15. One portion of the earth is called a "Christian land." It is thought to be blessed with celestial truths that no other country enjoys; and this is the constant saying of those who are most engaged in the promulgation of sectarian doctrines. But, reader, in this "Christian land" exists error consolidated and sublimated; and there is also inherent hostility that would burst out and flow over the nation were it not for the freedom guarantied to the public mind, and

the political privilege of unrestricted thought. These considerations are startling, but they are true, and are evidently demonstrated in every department of society in that civilized land.

A more conspicuous manifestation of intolerance is yet to come: for behold yon chapel, and enter it, and listen to what is said. Every seat is filled, and all look to the pulpit with emotions of awe and fear! All are silent, and each one is seemingly in deep meditation. Just now one arises and remarks to the audience as follows:—

"Perhaps many of you have heard of the audacity and boasting presumption of one in our community who has professed to work miracles, and to reveal truths which we know are false and damning," &c.

Reader, this man is followed by another man by his side, whose looks indicate age, and countenance erudition. His deportment reveals his superficial enlightenment, and his general appearance bespeaks devotion and seriousness. He now addresses the audience, saying:—

"Many of you, my beloved, have read and heard it said, that in the last days false prophets will arise; that they will be as wolves in sheep's clothing, professing to do many marvellous things, thereby endeavoring to corrupt the people of God. Lately such a one has appeared. He is sowing the seeds of disunity, corruption, and infidelity, in the world; and it becomes us as Christians and righteous men to spurn this teacher, and reject all disseminators of his errors, from our tables of communion and from a seat in our sanctuary. For, my beloved, it is written that 'false Christs and false prophets shall arise and show great signs and miracles, insomuch that, if it were possible, they shall deceive the very elect.' My beloved friends, how strikingly the prophecy is fulfilled even at this day, among us! Let us strenuously oppose the invasions of all such anti-Christian principles, by meeting frequently, and invoking the strength of our God, who will visit such deceivers with a *consuming vengeance!* And let us repulse this man's sayings from our families, lest they pollute the rising generation, and thus damn their souls for ever."

Reader, this speaker has concluded, and is again seated.—And now do you see the audience delighting and exulting among themselves that they have overcome the spirit of the evil one? See with what an air of circumspection they arise and depart. They approach their homes and retire, each having a *misty* impression upon his mind, the cause of which he perceives not, and is thus deceived. Be-

lieving that their devotion to the teachings of their clergyman is purity and safety of soul, and believing that what they have heard is all truth, they are hence *afraid to see* what their clergyman denounces as error.

Such are and will be the manifestations of clerical influence in this "*Christian land.*" Certainly if it were not distinguished by the term "Christian," no one would suspect it of Christianity. So indeed it is with those who are converted to any sectarian faith. They *call* themselves "*righteous;*" and were it not for this expression, their nearest neighbors would have no knowledge of their righteousness. In almost every instance, the most safely-converted are obliged to tell the fact before a person in community is aware of it. Is it not strange that men are "born again" so mysteriously, and yet their friends discover no visible change in their deportment?

Then what are men converted to? It is to sectarian prejudices; to a mysterious faith; to an undefinable impression, and to an open enmity to their unconverted brother without the denomination of which they are members. They are converts to *sectarianism*, then, and not to divine morality; converts to *prejudice*, and not to the *free* and *unrestrained* exercise of the spiritual faculties; converts to exclusiveness, and not to universal benevolence; converts to a mysterious faith, and not to the open revealments of Nature, which is an expressed thought of the Deity!

Men are thus self-deceived, and they are constantly suspecting others of practising deception. They perceive that they are constantly being deceived themselves, and hence are compelled to deceive others. Such men often become misanthropists, and ultimately forsake society, because they are suspicious of its purity and disgusted with its conflicting elements.

Clergymen, what are the causes engaged in producing and perpetuating these things? What are the causes of "evangelical" distinctions, and the belief that one is evil and the other is good? What are the causes of these disunities in society? What were the causes of the crucifixion, the inquisition, the crusades, and of the martyrdom of good and enlightened men? What were the causes of the massacre of St. Bartholomew? What are the causes of war, devastation, and national poverty? Why do men in each nation love their own local associations and despise all others? Why are vice and misery existing?—and why are ignorance, prejudice, and restriction of thought? Why are, *you*, clergymen, fearing that the

"*carnal reason*" will discover too much truth? Why do you admonish your hearers not to think or read much on subjects of a high and elevating character?

Clergymen, consider these interrogatories? Remember the world requires a *full* and *candid decision;* and remember, too, that language is inadequate to express the importance of these questions, and their answers. If you do not *candidly* decide for the world, the world will for you ere long; and then your situations will be changed: your influence will be arrested, and your personal existences made useful. And then if you will not cheerfully consent to be happy, you will be compelled to breathe happiness, by your unceasing industry, to the inhabitants of the whole earth.

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§ 16. "What!" you exclaim, "would you have us abandon our spiritual efforts to elevate the degraded, and to reform a sinful race? Would you have us withdraw our sympathies from this great work of spiritual reformation, and desert the requirements of men, that they may become more evil and contaminated? Would you have us desert our sanctuaries and temples of holy worship, consecrated to God and his divine revelation, and open the floodgates of infidelity, that this may drown the religious world and desolate the earth? Would you have us sanction unrestricted investigation concerning that of which men are ignorant—the effect of which would be universal presumption and blasphemy? Would you have us arrest our benign labors in the great spiritual vineyard, and leave all the vines, and flowers, and shrubbery, to wither and decay? Have we not visited the widows and fatherless in their afflictions, shed tears over and prayed for them, invoking the blessings of our Father to rest upon them and bless their existence? Have we not mourned for the condition of the poor and necessitated? Have we not encouraged them by offering the balm of Gilead to their wounded and lacerated bosoms? Have we not proclaimed from our pulpits—'Blessed are they that mourn, for they shall be comforted: blessed are the peace-makers, for they shall see God'? Have we not offered hope, and rest, and consolation, to the barren bosom? Have we not unfolded the blessings of heavenly bliss, and specifically pointed out the strait and narrow way that leads unto eternal life? Behold these things," you again exclaim, and ask, "Are we not most impiously misrepresented? For our labors have been unceasing, we have suffered deprivations and perils by sea and land. We have

deserted our friends and homes, and travelled as missionaries to foreign lands, to instruct and inform the poor heathen of his imminent danger, and of the means to escape it? We have made an estimate of the saved and lost souls among them. We have come to the conclusion, that fifty thousand are sinking to hell every day! This mathematical calculation we have presented to an enlightened and Christianized world, and called upon them to bestow means for our support, that we may labor for these poor, ignorant, and abandoned souls. We have missionaries distributed in every portion of the earth, seriously and incessantly devoted to their appointed labors. They suffer cruelties and persecutions of the most inexpressible character. They forego all pleasure and experience all pain, that they may accomplish the great work of spiritual reformation." With surprise you again exclaim, "Would you have us withdraw our sympathies from the heathen, and leave them to irretrievable destruction?"

Then, again, you say, "You misunderstand our holy religion, and call it '*manufactured*,' while we know it is an express revelation from God to man. The effects of our holy religion (as you informed your readers) are evidently righteous, from the great dissimilarity between the heathen and Christian nations. The Hindoos are exceedingly ignorant. They have long pilgrimages; they expose themselves to imminent danger—prostrate themselves in the sand, and let men and horses walk over them; they crawl upon their hands and knees, and draw themselves, with the most idolatrous veneration, toward the temple of Juggernaut. The ponderous car of their heathen god rolls over and crushes their bodies. They undergo all this with a confidence in, and devotion to, their religion, unparalleled by any nation upon the earth. And when a loved husband dies, an altar is erected, on which he is placed, and the widow is obliged to accompany the dead body as a sacrifice on the burning pile. The babes are placed with their parents; the torch is applied, and the consuming flame destroys the living with the dead!—And all this because they have not the *Christian religion!* Then," you say again, "reflect—for the whole heathen world are like these in their sensuous devotion to a polluted and unmeaning system of idolatry."

You also refer to the heathen philosophers, and point out their infamous iniquities. You represent that their morals were debasing to the lowest degree; that all principles of virtue were crushed; that all privileges enjoyed by the female sex were restricted; that their

chastity was polluted, and their existence rendered miserable. You say that no teacher ever lived who promulgated the same morality, virtue, and high principles of celestial purity, as those who penned the book whose truths you proclaim from your pulpits and in your sanctuaries of divine worship and moral instruction.

Again, you say, "Our labors are misinterpreted, and our high calling improperly spoken of: for behold what our religion has done! On emerging from the heathen into the Christian world, we perceive wealth, wisdom, and happiness, distributed in every direction. Well-constructed and opulent cities, governed by our principles of morality, are visible, and happy villages are blessing the land, whose lofty spires bespeak Christian purity and a righteous nation. Every art is cultivated; every privilege is granted tending to advance the agriculturist in his pursuits; every facility is offered for establishing and perfecting navigation of all descriptions, and all modes of expedite travel. Every man has the freedom of his own mind, thoughts, and sentiments, except the black man, who is in slavery, because slavery is sanctioned by our religion. And behold the wealth and prosperity of the American nation! Everything in its possession has flourished from the beginning, and continues to thrive, with all the blessings a nation can desire. See, then, what our religion—our principles—our high calling—has done for the civilized nations of the earth!—And in view of all this, you rise in rebellion against our efforts and our profession! You misinterpret our most holy intentions, our deepest yearnings, and our serious devotion to the principles of morality and of human improvement!"

The voice of Nature replies: Abandon your *present*, but establish *new* efforts, whereby the social world may *harmonize*, and morality bloom as a rose, from the superior situations of mankind. Do not cultivate the *flower* of morality, before you have planted the *seed* of human industry. Do not begin at the *top* of a building, before you have laid its foundation in the earth. Open the floodgates of infidelity to all the *useless* and *unrighteous professions* of the age, and thereby establish a *fidelity* to the indestructible laws of Nature, and to her divine morality. Cease your mourning for the widow and the fatherless, and go forth and *labor to supply their necessities.* Cease your long and unmeaning prayers and invocations, and honor the God of your being by laboring in the vineyard of a fertile earth, and thereby bless your own and your neighbor's existence, with abundance and happiness. An instance can not be shown in which a

sigh has healed the injured breast, or a prayer has given food to the hungry.

Brethren, you *mean* well, but your labors are useless and impoverishing to the human race. You repose unlimited confidence in the Divine Mind and his providence toward his creatures—and you are anxious to have your Father in heaven do that which you can do yourselves. You call for assistance when you are depressed with the afflictions of those around you. Your supplications are *pure*, but alas! they are *unavailing*; because, clergymen, though you are *seriously* you are *immorally* employed!

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§ 17. Moreover, learn this truth: that morality is not in your systems of religion, but is immoveably established in Nature and in Man; and if you desire to elevate the race, strive to establish conditions adapted to its proper development. Verbal prayers are insignificant, ineffectual, and unprofitable.—But every true and righteous prayer consists in an unchanging devotion to the principles of Nature, and the teachings of a benevolent Father. Then pray in *action* and in *deed*, but not with your *tongue*, though seriousness may prompt the utterance. Be religiously devoted to *practice*, and not to *theory*. Tell no more what men *should* do, but go forth and *assist* them to do it.

The voice of Nature replies again, that your system and profession are *not* misrepresented: for in them are concealed the elements of evil and disunity.—For behold how much the more devotedly the Hindoo is attached to *his* religion, because he *hates yours!* He despises your sanctimonious offerings, and repulses all your missionary innovations. It is this *antagonism* that retards his abandonment of all heathenish and idolatrous worship. He beholds other nations smothered in a sectarian faith imposed by a God he knows not. Thus he loathes and despises them. Heathens thus centre their affections in, and restrict their thoughts to, the deified principles of their speechless god—and all this to manifest an increased devotion by way of *retaliation* upon all Christian invaders and mysterious teachers.

The heathen philosophers taught some *good*, but more *evil*. They believed all they taught to be the highest morality, but as they descended into sensuous observation, they drew conclusions that were both erroneous and impure. Their minds had just emerged from an immense ocean of ignorance and fanaticism; and they rushed impetuously to the indulgence of unrestrained animal gratification! Their

wisdom was uncultivated; their perceptions were acute, but their moral faculties were undeveloped.

Between these two extremes sprang up the modified and rational system contained in the book which you, clergymen, are promulgating. Hence this book contains more real and useful principles than any collection of manuscripts on the earth. Those who wrote them were enlightened, because the extremes of the heathen ignorance and philosophy were an unfailing index from which central and useful truths could be deduced. Nothing is contained in these manuscripts but what is of the highest importance to the human race; and this is especially true of those portions indicating the morality derivable from universal industry and reciprocal justice. They are plain—all can read them—they need no expounding. They are intended as incentives to an end which all should be employed to accomplish—even love to the neighbor, and peace on earth, and good-will to men. *Preaching* will never effect this: *action* will accomplish it in a brief period.

The voice of Nature again replies, that the effects of your system, and of its promulgation, have *not* been righteous. But how is this to be proved? Is not the distinction evidently visible between the heathen and the Christian world?—and can it be denied that Christianity has produced the great elevation of the one, which renders the degradation of the other conspicuous?

Reader, in the distance a form is visible.—It is an aged man, whose countenance indicates purity and benevolence of soul. He seems like one of the primitive inhabitants. His pace is slow and firm; his form is well proportioned; and with a smile upon his countenance, he approaches you. Just inquire of him concerning his birth and experience, and concerning his knowledge of the heathen and civilized nations—and of the *causes* engaged in producing the manifest dissimilarity between them.

In answer to your question, he replies that he is an Anglo-Saxon; that he is acquainted with the causes of civilization, and can give you some wholesome advice, so that you may recognise and perpetuate the causes, that their effects may hereafter be more conspicuous. Listen, now, while the venerable man utters his experience:—

'From the beginning, man had necessities, which he labored to supply. His increasing wants led to the development of his physical and mental attributes; and this enabled him to accomplish many useful inventions. Impulsed by a powerful desire, he perpetuated his

species, not knowing the wisdom of this purpose of Nature. Each new being, however, was made useful in tilling the earth. Natural desires were gratified, social requirements abundantly supplied, and man's domestic happiness was in a measure complete from his own industry, invention, and development.

"It was not long after this period that man launched his mind on the ocean of imagination! Having no wisdom as a helm to guide his thoughts, he ran upon shoals and bars, and among icebergs, rocks, islands, and strange regions, until, alas! his mind, like a vessel, stranded upon the beach of a dark and gloomy philosophy, from which *theology* had its birth.

"The nations thereafter continued their physical improvements and industry, meanwhile cherishing and fostering the various remnants of the mental wreck which constituted their peculiar modes of chimerical and imaginative worship. Each succeeding generation confirmed the opinions of the preceding ones, until the various nations were prejudiced and infatuated, being devotedly attached to their peculiar idols and forms of religious veneration. They sacrificed their lives, their homes, and their peace, in defence of their religion. Sectarian hostility raged like a consuming fire through the earth, which led to the invention of warring implements, and of all plans of personal and national destruction. The moral and social faculties of man were crushed and perverted. Their little wisdom was turned to ingenuity and deception—their affections to bitterness and vindictive vengeance. Then it was that the whole world was divided by the walls of sectarian envy and religious fanaticism. The heathen, exasperated, fought those who were more fortunately situated, and apparently blessed with a better God and a better religion. Those who had cultivated their intellectual faculties, and abundantly supplied their physical necessities, founded cities characterized by wealth and splendor; and they believed that their *God* caused their prosperity, and not themselves. With this conviction, they rushed against and strove to subdue the heathens and their systems of social government and religious devotion. In this manner, nation after nation was destroyed, and new ones were established. Each nation was as a sect; each dominion as an exclusive party; and each one pointed the sword of vengeance at its neighbor's breast. Men became so suspicious of each other, that forts, and castles, and monasteries, were erected, and cities were built with walls about them impossible to be demolished.

§ 18. "Thus the world was interiorly degraded—the exterior expression of which consisted in all these exclusive institutions, castles of defence, cities of suspicion, and walls of forbidding vengeance, on whose heights were stationed cannons of destruction. All of these were outward representations of the condition of the mental world.

"While the world was in this condition, a number of manuscripts were collected from the writings of different historians and of persons interested in the social welfare of the race. After their collection, they were voted and revoted as celestial, by various councils. They were ultimately adopted as canonical: and from that moment to the nineteenth century, their contents have been deposited in the *affections* but not in the *judgments* of men. Inasmuch as the affections are *passionate*, they gave forth a religious *prejudice*, which it was and is almost impossible to subdue by the genial light of Wisdom.

"Such," continues the aged man, "was the condition of the religious world, that the Persians, the Hindoos, and the Mohammedans, loathed the Christians, as the Christians did them. This established the lines of demarcation between the interests of nations and families of the earth; for all were opposed to each other, because Prejudice wielded her sceptre, and the nations bowed in submission.

"The Christian religion was far the most acceptable to the enlightened, because of its pure maxims, and principles of truth and sympathy. Soon after it was adopted, it became blended with the social relations of those who received it; and local hostility began. Sects, creeds, and denominations, sprang from the many interpretations of the Bible. The latter, like a tree, has put forth branches which extend into the mental atmosphere, and absorb the feelings, interests, and affections, of men. But the nations continued to be industrious; and hence a portion of the world became greatly advanced.—And so it was when *my* nation was confirmed in its present condition.

"So things were situated, when a man proposed to discover other portions of the earth. At this time, navigation was greatly perfected; and Christopher Columbus, impulsed by a disposition to explore, discovered the American continent. The first settlement in the New World became established. Immigration thereafter was immense. The families having good social habits, made the land fertile in useful productions. Not long, and religious intolerance and potential tyranny endeavored to crush the free and equal rights of the Ameri-

cans, and to destroy their peace and prosperity by imposing unjust claims upon their property. The inhabitants, being inspired by a sense of justice and love of freedom, prepared to defend their rights. A council was called, and a noble mind was intrusted with the execution of its mandates. He was called the Son of Liberty, and is known and loved for his vigilance and his unfailing prosecution of the work assigned him.

"The council decided that 'all men were born free and equal, and were endowed with certain inalienable rights, among which were life, liberty, and the pursuit of happiness.' Thenceforward they proceeded to break the chain of despotism, and to conquer the opponent of their freedom. They succeeded. Republican government was adopted by the voice of the people, and the race was made happy and united. Meanwhile the various sects sprang up, and endeavored to divide the affections of the nation. They have in a measure succeeded: for a proof of which behold the civilized nations of the earth!"

Reader, notice the puritan father, how he turns pale and his voice falters in uttering this last sentence! But listen;—he speaks again:—

"Brethren and clergymen, your system *did not* cause this civilization; but it was caused by primitive invention incited by necessity, and by subsequent cultivation of the social and intellectual powers. It was *actual industry*, and *not preaching;* it was a knowledge of physical necessities, and the supplying of them, that erected your beautiful cities, accumulated your wealth, distributed your splendor, and developed your elegance and your fertility of mental powers. It was this that unfolded the genius of your natures, and that gave you your worthy citizens. But all your *disunity, conflicts of interests, prejudices, fear of thought*, and *sectarianism*, are owing to that system which you are locally promulgating, and endeavoring to extend to the heathen nations.

"Brethren, I have only one question to ask, and to this I demand an answer: Are the causes of civilization owing to the prevalence of Christian principles?—or to the actual industry of those who could hardly read them? Were those wars caused by industry or by religious intolerance and fanaticism? If industry was and is the cause of civilization, will the promulgation of your principles assist this cause to advance, or arrest it? If not, then can you say that the heathen is sinful because he has no religion? and that you are

righteous because you are blessed by the *partial* favor of a *universal* Father?"

The old man has turned his face and departed. His experience, and knowledge of civil and religious history, are valuable to the race. Reader, ponder well upon these revealments—and then decide whether the clergy and their system are misrepresented.

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§ 19. Many people believe that evils in society are referable to personal vices and individual constitutional tendencies, and thus they impose on man a responsibility which is unjust, because he can not assume it. He may cherish the above belief, but he can not practise the principles of his conviction, because they are not found in Nature, nor in Man, nor anywhere in the constitution of divine creations. Owing to the ignorance of parents concerning their own nature and its laws, the rising generation are made imperfect, because they imbibe vices or improper inclinations from their parents *hereditarily*. In this defect only are the evils of society referable to personal vices.

But it is a truth that human character is unfolded, either favorably or unfavorably, perfectly or imperfectly, by the influence of the social and religious conditions that surround it. The human character is always a representative of the soil that gave it birth, and the atmosphere in which it was developed. Inasmuch, then, as man can not make his own being, character, or disposition, it is impossible for him to assume the responsibility of an unactuated free agent.

Mankind are all composed of the same materials, differently combined, and of the same essences differently distributed; and these different combinations constitute the varieties of mankind, and the dissimilarities of their passions, necessities, and spiritual possessions.

Man can not think what he chooses at will; for he is compelled to create influences, or court them, before he can arrange and concentrate his thoughts. In order to read, a man must have a book; in order to converse, he must have another to hear and respond. In like manner he is governed in all his physical and mental tendencies. He can not love and dislike at will; for he is compelled to love that which is lovely, and he can not love that which is disgusting or uncongenial with the susceptibility of his affections. He can not believe or disbelieve by desire; for his mind invariably decides *for* or *against*, according to the preponderance of *evidence* presented to his spirit by the senses. Therefore man can not be good when influ-

ences are *evil.* He can not be *perfect* when he is *imperfectly* constituted. He can not love when his affections are displeased. He can not *think* without internal or external causes being engaged in inciting and evolving thought. He can not believe when there is not sufficient evidence; he can not *disbelieve* when evidence preponderates. Thus man is a child of Nature, as Nature is a child of the Deity. He is governed by her principles; for they run into and constitute his being. Man's only *free agency* or *free will* is subject to the promptings of Wisdom, which is his peculiar endowment. This he is enabled to exercise over his own feelings, inclinations, and all things below him on earth. So far as this sanctions, he is free to act or not to act; and this makes him a passive being, subject to influences from within and without.

Then it is proper for all mankind to know this important truth: that man in nature is *passive*, because of his Wisdom, which is a counterpoise established against the Life and Love of all created things; and that to make man *moral*, all influences from within and without must correspond to the nature of his constitution, and the highest suggestions of an enlightened Wisdom. Such is man; and such is his relation to Nature, her laws, and the Divine Mind.

Reader, if you are elevated to a seat of honor to govern and direct your brethren the people, your interest *now* consists in an exclusive distribution of favors and privileges to those under your government. To be in accordance with the laws of Nature, your position should be determined by your superior constitutional qualifications. And your government should contemplate the interests of all living creatures, and your privileges should be distributed according to the peculiar wants of each one. Thus you should assist all; and that by a feeling of unrestricted benevolence, and a wise and impartial distribution of justice, liberty, and equal rights.

Reader, if you are a representative of your state or portion of the earth, your interest consists in advocating those measures which would benefit those who gave you the office, and in legislating for the exclusive classes and their aggrandizement. To be in accordance with Nature, you should be as an unblemished mirror in which would be vividly reflected everything existing in the state or portion of the country which you came to represent. Then your government would be equal, and one person would have an unbounded confidence in another.

Reader, if you are a *wealthy* man, your interest consists in establishing a monopoly which no other person can overcome, thereby to accumulate more wealth. Hence you are doing injustice to the rights of men beneath you, notwithstanding you subscribe liberally to the support of the institutions of education, in which literature, and art, and elegance, are taught; also to sustain asylums, and almshouses, and prisons. The support of all these may be derived from you; and yet you are doing injustice to the interests and rights of your subordinate brethren. To be in accordance with *Nature*, you should feel no monopolizing disposition, nor should you expend so much wealth on local institutions. Each one of these being isolated, costs at least one third more than the same education, privileges, and benefits, would if they were arranged according to a system of reciprocal interest and the promptings of a benevolent soul.

Reader, if you are a *clergyman*, your interest consists in limiting thought, and restricting the spontaneous investigations natural to the human mind. You are also compelled to smother your own convictions beneath the prejudices of your own congregation, and the society in which you move. You dare not express the highest convictions of your judgment; for in that case your influence would sink, and your occupation would no longer afford subsistence and emolument. To be in accordance with Nature, you should be teaching that which Nature teaches, and should expound that upon which mankind are ignorant. You should unshackle the human mind by cultivating its Wisdom. You should inculcate no mysteries that the human mind can not solve; for rest assured that whether such mysteries are imaginative or true, they are unnecessary to the inhabitants of this sphere. You should teach those who need to be educated; and teach them only that which is practicable, and tends to benefit the whole. Restrict no mind that is capable of reason; and if men's thoughts are not well directed, it is your duty to cultivate their Wisdom, so that they may think properly. You should take your text from the simple and well-written Book of Nature, whose language all understand, and whose teachings all will receive; and thus you will be teachers indeed.—And then your influence will purify and elevate the spiritual elements of the whole human race.

Reader, if your profession is the *law*, your interest consists in the numerous vices and disturbances occurring in society. You are not devoted to *justice* so much as to *favoring* him who rewards you most liberally. To be in accordance with Nature, you should be con-

stantly engaged in equalizing the movements of society, and teaching the world justice and love. You should be earnestly engaged in giving justice to those who need it most, by elucidating its principles to all. And then you would be a blessing to society, and would be honored with the title of "peace-makers," which can not *now* be applied. You should be interested in *peace* and *universal justice;* and then the principles of Nature would fully correspond to, and sanction, your useful labors.

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§ 20. Reader, if you are a *physician*, your interest consists in vice and sickness, and in all manner of infractions of the physical laws, and in the prevalence of abuses in society, whereby disease is generated and your profession is rendered eminently flourishing. To be in accordance with *Nature*, you should be as the *good physician*, interested in the health of the whole world, earnestly studying the interests of others, improving their minds, unfolding the mysteries of their constitutions, and duly engaged in curing and preventing disease. Then you would breathe an impartial favor, and a healing influence, to all about you; and you would thus be blessed while you were blessing the existences of your brethren.

Reader, if you are a *mechanic*, your interest consists in all inventions that tend to reduce and depreciate the labor of man. You feel desirous of obtaining knowledge of art sufficient to establish your monopoly, and to insure your success over the competitions of your neighbor. Therefore your studies and inventions are selfish and isolated. To be in accordance with *Nature*, you should study the geometrical attributes of, and the mechanism manifested in, all things. You should apply your discoveries to machinery, and to all things profitable to the human race universally. Labor should not be *isolated*, but *general*. No strife should exist, but on the contrary there should be a constant desire to advance the interests of the world. Thus your own wants and the wants of others would be supplied, while your existence would be a blessing, your labor attractive, and your occupation happiness.

Reader, if you are a *poor* man, your interest consists in a hurried and inferior tilling of the soil; for even the movements of your labor are governed by the amount of reward which you receive. You feel no interest in labor itself, in improvement, or in the occupations of others: therefore your existence is displeasing and unhappy. To be in accordance with *Nature*, you should feel an attraction to labor

as arising from its just organization and distribution. You should be interested in all the inventions of others, and in all things tending to beautify and render the earth productive.

Mankind, your interests are opposed to each other; and hence all the innumerable evils that prevail in society, and which are marring the beauty and usefulness of the human race. You are as a Man whose organs are diseased, and whose requirements are opposed to each other. You are as a body diseased *internally*, and whose disease is not visible to the sensuous perceptions of men. You are striving to keep the surface healthy, and to make it appear sound and perfect, while the disease is raging among the organs invisibly, and these are absorbing each other's strength, and each one is striving to transcend and govern another.

But it is impossible to continue this policy of superficial healing much longer. The disease and corruptions of society are bursting forth and contaminating the body with sores of filth, and with unhealthy abominations. An effort to heal these outbreaks and running sores would be like a physician striving to heal a bile when the blood is diseased. Mankind as one human body must have a constitutional cleansing and renovating. Then the body will rise to the fulness of the stature of a perfect man, and all will be health within and peace without. Strive, then, to feel these truths and apply their teachings. Do not exert yourselves to keep the *surface* whole, while the disease is *constitutional;* but renovate your system, equalize your situations, and thus harmonize one with another. Be as a brotherhood, and love each other. Do this by making all things attractive, and existence a blessing. Do this by fulfilling your destiny, and thus honoring the creation of your Father which is in heaven. Do all these things, and you will be a *moral* race, united in your feelings, elevated in your affections, refined in your sentiments, and perfected in wisdom. Do this, and you will know no distinction; for your interests and personal existence will be blended into one harmonious Whole. Do this, and goodness will be the result of your efforts, and righteousness the temple of your habitation.

Thus it is proved that society and the human race are *diseased;* and I now proceed to prescribe the REMEDY.

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§ 21. There is a constitutional and mutual affection manifested between every particle and compound in being. This is the *law of association* — which is the rudimental principle of Nature established by God, who is Love. This law creates, develops, and perfects Man — and distributes the race, together with all created things, to portions of the earth congenial with their respective natures and qualifications. Every form in the vegetable world is distributed by this law of mutual affection. The huge trees are rooted in soil and grow in climates where the delicate flower can not subsist. A garden can not exist where the wilderness is, at least until the soil is cultivated and rendered fertile. Neither can the delicate forms in the animal world exist among those that are huge, gigantic, and possessing dissimilar habits. The fish can not live with the bird, nor the bird with the quadruped. That is, one can not subsist upon that which sustains the other: but each requires different food, and this distinguishes their individual necessities and habits.

So with the human world: They are distributed in various portions of the earth, and in different climates, all surrounding things in Nature being adapted to their peculiar constitutions, and congenial with their physical requirements. The law of association being the rudimental law of Nature, and flowing into and uniting all things, is fully developed in the human form. It constitutes men differently, gives them different passions, inclinations, and essences and properties of soul. It creates the diversity, the multifariousness, manifested in the human world. But although it makes men unlike each other, the variety is necessary to harmonize and unite the whole. The diversity manifests the order of development. It is the mode of perpetual progress, the cause of happiness, and the spring of all life and energy, of all passion and its gratification. Therefore the diversity is the order of Nature, the requirement of man, and the foundation of harmony.

Mankind inherit their diversified attributes from the womb of Nature, these having been there deposited and impregnated by the Love and Wisdom of God. These attributes constitute the affinity which man sustains to Nature, and to her provisions to which he is entitled. There is no passion or desire of man which Nature has not provided means to gratify, especially when such passion or desire is governed by *Wisdom*, by which also its gratification should be regulated. Man is entitled to liberty, plenty, and happiness, by Nature. She be-

queaths these to him, and presents her larder stored with bounteous provisions, and invites man to receive, enjoy, and cultivate them, and be what she intended he should.

This inseparable relation between man and Nature and the Principles of God, is established by the law of association. There is no possible way to annul this reciprocal relation, or to escape from the obligation to bow in obedience to the laws which govern it. This law of Nature is divine, because it is the Love and Life of the Deity. It distributes impartial blessings to all, and for every action it dispenses an adequate reward or punishment. There can be no denial of the absoluteness of the connexion, and there is no escaping the effects accomplished by the workings of these principles.

Man is, then, a child of Nature, caressed, and guided into all wisdom, by her unchangeable possessions. Man is well formed, well constructed, and well distributed, on the bosom of Nature; and he, as a dutiful child, should acknowledge the relation and submit to her wise commands and dispensations.

As the law of association thus unites Nature and man, and establishes diverse and multipotent characteristics in the race, it is upon this indestructible basis that rests the law of reciprocal justice and consequent morality and happiness. Every being, then, is entitled by Nature to liberty and happiness; and if every one does not receive these, injustice is done in some portion of the human world. If the desires of a single being are not gratified, then there is an unjust and isolated absorption in some parts of the great Body, which is an injury both to the absorber and to those subject to the absorption.

All men have not the same desires, and do not need the same gratification. Each one has peculiar wants, and the wants of each one differ in their degrees of development. Hence it follows that happiness should be dispensed by bestowing blessings in proportion to the capabilities of men to appreciate and enjoy them. Those who have superfluous gratifications are as miserable as those whose wants are not adequately supplied. In the one instance, desires become morbid, unhealthy, and corrupting; while in the other, they are impetuous and constantly generating vice, disease, and unhappiness. It is therefore an injury for any one to have more than he can well employ, appreciate, or make useful; while on the other hand, it is unjust to deprive any one of that which is necessary to his existence, or of any blessing to which he is entitled by Nature.

To prevent absorption in any part of the great human Body, there

fore, the Wisdom of men must recognise the divine law of *Association.* This law must be applied by making all situations and all degrees of human industry correspond to its uniform requirements. Here, then, is the *first* item in the remedy for the disease of the social world.

Mankind, remember you must become acquainted with your nature, your Creator, and the laws which inseparably unite and harmonize all created things. You must become *enlightened*, and feel the force of this divine truth ; and in doing this you will remove a part of the disease which now corrupts your mental constitution.

The law of Association, then, establishes *harmony*, and imperatively forbids injustice to anything which it comprehends within its dominion ; and this is only limited by the expanse of inconceivable space.

Another truth, then, is necessarily evolved, and must be acknowledged ; and that is, that every man is not only entitled to liberty, plenty, justice, and happiness, but he has an important office to fulfil, an end to accomplish, and a destiny to fulfil. Hence each man must have a distinct position in the great structure of human society ; and that position must be determined by his constitutional qualifications, and his ability to discharge the obligations it imposes. He must *gravitate* to his own peculiar centre, as this is determined by the law of association : that is, to whatever soil, climate, occupation, and situation, may be most congenial with his natural inclinations as modified and governed by Wisdom.

Men *now* occupy situations which they are not capable of filling ; and therefore everything they do is injurious to some, beneficial to others, and disgusting to themselves. Being compelled to engage in that which they are not qualified to perform, creates discontent in the mind, and does injustice to all dependent on their labors. But every one is entitled to a position determined by the quality and abilities of his constitution.

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§ 22. Each man is but an *organ* of the great human *Body*. In the present condition of things, one organ is opposed to, and absorbs the strength and happiness of, another. This generates every species of evil, pain, wretchedness, and disorganization. But it is proper that each individual, as an organ of the body, should occupy a position agreeable with the demands of his own nature and the nature of others ; and thus distributive and impartial justice would be gener-

ated, which would remove the disease, renovate and perfect the body, and promote unity and happiness.

Suppose a man to have a disease which affects each organ by obstruction, absorption, and a disturbance of the equilibrium in their forces and essences: would it not be proper to remove the obstruction, destroy absorption, and equalize the forces and essences, so that they might create health? Then if this is the correct process, is it not equally correct to remove all absorption, obstruction, and want of equilibrium in society—so that every man, like an organ of the body, may perform his appropriate functions, and not only be happy himself, but generate happiness for others?

One effect of the law of association is known as *harmony;* and *harmony* is the soul and element of *music.* Music is a representation of divine *Order;* and *Order* is the Wisdom of the Deity. To establish *harmony,* therefore, in society, every man must be well instructed and properly situated, so that his movements may accord with the movements of the whole; and thus the movements of the human race will be in concert.

Suppose a musical instrument well constructed, and capable of giving forth perfect and beautiful melody. Suppose also that the notes it is capable of sounding all accompany it, but are *confused.* Think you that harmony can proceed from that instrument? Notwithstanding the notes are all there, if they are not well placed, well timed, or properly concerted, the consequence will be that the most disgusting and frightful discord will proceed from the instrument. So with the human race: the *structure* is *perfect;* the notes are *all existing;* but they are *misplaced:* and vice, antagonism, and immorality, are the consequences.

The instrument of society can not be tuned except by an enlightened *Wisdom.* Wisdom may arrange society, and place every man in a position congenial with his own nature and the universal requirements of the race. After mankind are so situated, *discord* can not arise, but most happy harmony, morality, virtue, and righteousness, will prevail.

Man has no desires that can not be gratified. He has no peculiarities but what some position would render agreeable and proper.—And these peculiarities must be considered as a musician would consider the notes used in the composition of a tune; and Wisdom must arrange them in concert, so that *melody* may be fully developed. There is not, nor will there ever be, one being too many. But in

order to make man fulfil his destiny, place him in a *situation* to do it. Make industry *attractive;* make every dispensation just, and determine every position by specific qualifications. Advance the lower strata of society by pervading them with Wisdom and pure influences. Then every man will perform the use for which he was destined, and all contention that now prevails will be lost in the harmony of the whole.

Mankind must be so distributed, and every person must be so situated, as that the position of each may correspond to, and harmonize with, divine Law, such as is established by God in Nature and in Man unchangeably. Every individual must *gravitate* to the position suggested by his nature and its necessities, and also by the requirements of others, above and below him, in the Brotherhood. There should be no restriction to individual movements, especially when all movements are determined by the wisdom and righteousness of the supreme governor and director of human society. Every person should be as harmoniously situated as the notes in a well-arranged piece of music; and then all feeling, inclination, judgment, industry, progress, and intellectual attainment, would completely correspond to the law of uniform development and the combined interests of the whole.

No person upon the earth should exist inferiorly situated, because such is not in accordance with the nature and order of divine creations. No faculties should be crushed for the want of mental liberty; no powers of a mechanical, mathematical, or philosophical tendency, should be obstructed; for Nature prescribes liberty and unrestriction of thought. Hence man should be so situated as that all his spiritual qualities and faculties may be uncontrolled, and their unfoldings unbounded. That these things may be so, men should occupy those positions *only* which they are capable of filling, and in which they are happy and at home. But at present, some are teachers who are not so capable of teaching as many of their pupils. Some are occupying important offices by a voice of the people, and yet are not so capable of governing as those who are governed are to control themselves.

And one truth prominent among all nations and in all ages of the world is, that the most useful, pure, benevolent, and intelligent men, are those who, receiving a perfect constitution by birth, and being naturally situated, have unfolded a teeming intellect, such as never proceeds from any institution or any mode of obtaining superficial

education. Hence it is clear that all those who are good and perfect, and have the most truth, are the unsophisticated offspring of Nature. Such minds possess all the qualifications of mechanics, philosophers, and philanthropists, and love truth and wisdom for their own sakes only, and not to acquire the character of being learned, and thus be advanced to honor and emolument. It is proper, then, that all should be perfectly arranged and well situated, so that all the movements of men, whether industrial or mental, may accord with their own nature and the interests of the whole society.

Men must become acquainted with the law of association and its distributions, before they can conceit an harmonious brotherhood on earth. And after men are well situated, so that the whole will correspond to a system of undisturbed harmony, then will be developed the law of *Order*. This Order will unite them, and also represent the same displayed in the structure of the Universe. And thus the lowest and most imperfect will occupy the lowest point in society; and a graduated development will characterize the ascending groups, until they rise to the highest point of human perfection. And then he who is the most perfect in his physical and spiritual constitution, will occupy the highest position in society, as governor, and will pervade the whole by Wisdom, and direct them righteously according to divine harmony and universal order.

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§ 23. Then there will be an order in human society, in which every group may represent a *planet*. And the groups may be so arranged as that their interests will revolve around the central object of their own industry and the Temple of Knowledge. Let the Sun of the race be the centre of all human wisdom, whose enlivening influence may generate industry, abundance, and happiness. Let each group, society, or state, be a planet; and let the whole give to and receive from the central Sun congenial reciprocations, so that there may not exist any *inertia*, restriction, poverty, or unhappiness. Moreover, let each group, as a planet, revolve within or around the orbits of others, according to their relation to the Sun of Knowledge and Centre of pervading happiness.

Each group will occupy such a position in relation to the Centre or Sun of society as is determined by its degree of progress, and its department of industry, so that its movements may be profitable and well defined. And there will be a uniform movement of all the

groups, both within themselves and in their revolutions around their central governor or Sun of attraction.

And the various departments of society will represent the Solar System also in their mutual exchangings of purified and perfected particles. In other words, persons in the first society who advance and become capable of associating with the second, must be permitted to ascend and occupy the positions in the scale of progressive development for which they have become qualified. And this mutual exchange be continued through all the groups, even unto the central power. And he who arrives there first by natural qualification, will succeed to the throne of government. And so there will be a constant supply of particles (or persons), both at the seat of government and at the extremities of society.

Individual advancement, to be pure, must be unceasing and perpetual. A person in the lowest society will gyrate through all the positions he is there capable of occupying, and ascend in like manner through all the societies to the Sun or seat of Wisdom. A perpetual reciprocation will be an inevitable consequence of the arrangement of society according to the divine law of association. Therefore an incessant progression will characterize human society and its component parts.

This mutual exchange of particles, or individuals, will result naturally from the order of refinement in each group or society; for their degree, or nearness to the centre, must be determined by their innate capabilities, and their absolute relation to the centre of Wisdom. So every individual will feel an inclination toward the centre of attraction; and all his efforts will be concentrated to gain the lofty seat. Also his interest will consist in the *purity* of his progress; for deception and *impure* enlightenment would only render a person more gross, and cause him to remain in a lower society longer than he otherwise would. Besides this, persons will mutually assist each other, inasmuch as a reciprocal assistance, without any isolated absorption, will materially accelerate the purification of all, and accomplish it more in accordance with natural law.

Each group will of itself constitute a little world, or a congregation of affectionate and inseparable individuals, laboring for each other's welfare. They will accumulate wealth for each other's enjoyment, and exchange favors one with another, for the purpose of making their group exceed as much as possible the lower, and approach in refinement the higher, and thus a lower and higher interest will be

established. Each group should be like a planet in every particular; for each planet is an accumulation of mutually-agreeable particles, all assisting to effect a universal refinement. And thus associated, they revolve with unanimity around the Sun or Centre of their existence; and so should each group in the Solar System of mankind on earth. Each group, society, or state, as a planet, should be constituted of mutually assisting particles (or persons), congenial with each other and with the sun or centre around which all societies should revolve in their movements and efforts to advance and become perfect.

This, then, should be the order of society. Then mankind would represent the harmony of the Solar System, in which no disturbance is discoverable, because the great central Sun is both the parent and governor, whose pervading influence sustains an indestructible equilibrium.

After having established this *Order*, a *Form* will be developed. This will be an expression of human wisdom, and will indicate the beauty of developed social happiness. This form will be as a *human body* in its arrangements and interior movements, but will correspond externally to the structure of the Universe. By *Form* is meant the mode of preserving and perpetuating Order, giving, as a chart upon which will be impressed the situation of each person in society, and the relation of each to the central power. This Form will not only be the mode of preserving external Order, but of perfecting interior industry and individual character. It will be the Body of Mankind—a perfect representation of interior order, harmony, and association. It will be the means by which all mankind can associate with the beauties of Nature and the laws of God, even as a man associates with external things through the senses of the organization. And the human race will have a Form that will be a perfect representative of interior purity, harmony, and spiritual loveliness—that will be a perfect likeness of its interior, even as the human body is an image of the soul.

Mankind always had and always will have a Body, and that will represent the interior; and therefore a knowledge of the *Soul* of society may be had by carefully viewing its *Form*.—And at present this is very imperfect and very much disconcerted.

This, then, should be the plan of reorganizing society and the human world: First, develop *Light*, or the law of association. Unfold its teachings and apply them to the race. By this means, *Life*

will be established, which is industry, harmony, and happiness. Then perfect *Love* will reign; for Light and Life are Love.—And association and harmony are the legitimate effects of Love, and Love is God.

After having developed these, an Order will be displayed in the structure of the race. This order will be the standard and law of human industry and mental qualification. It will confirm a united interest, and an unchanging reciprocation of feeling, affection, and mental associations, from the lowest to the highest degree of human advancement.

From this the human world will receive a *Form*—which will be the fulness of the stature of a perfect Man. And this Form will be the great exterior representative of interior love and industry, and also the mode by and through which the great Soul of Mankind will commune with the excellences of higher Spheres. Then Order and Form will be established, which are representatives of *Wisdom*—such as will emanate from the centre of social government, and spread distributive justice over the earth.

Then society will be in this condition: Perfect *Light* and *Life*, which are association and harmony, the whole of which will constitute Love perfectly developed:—and *Order* and *Form*, which are movement and mode, and which will constitute Wisdom, perfectly developed. Thus the human race will display Light and Life, which are *Love*, and Order and Form, which are *Wisdom*. Then will be established *universal happiness*—because the whole race will represent the harmony of all created things, and typify the express majesty of the Divine Creator.

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§ 24. Not only can human society be made to represent the harmonious movements displayed in our Solar System and in the Universe, but it can be made to correspond in every possible division and particular to the uniform kingdoms and creations of Nature. The lower stratum in the human world will, when properly arranged, take the lowest point, and correspond to the primary stratification of the earth. And the strata or groups of society may be uniformly situated one above another, as relative innate purity and capability may determine, and as is represented in the geological formations of this terrestrial sphere.—And the highest group may, in all its intellectual and brilliant excellences, correspond to the bosom of Nature, or the last stratum of the earth.

But human society may be organized on a more definite plan even than this. The first or incapable group of society may be so constructed as to represent the *mineral world.* That is, it may have three divisions: the first being the lowest, the second being the mediatorial, and the third being the highest—and the whole composing a perfect structure, and meanwhile naturally immerging into the society or group next above. Every particle in the mineral kingdom is incessantly engaged in activity, whereby the good of each is mutually established, and a reciprocal interest is caused to pervade the whole. So it may be with the first group or lower stratum of society. One may assist to sustain and develop another, which in return will react upon others; and thus will be established an interior industry so perfectly organized that no person will be compelled to labor excessively, to sustain unjust responsibilities, or be in any way deprived of his physical and mental requirements.

The second group may be made to correspond in its structure to the *vegetable kingdom:* and this can be accomplished by understanding the mutual relations existing between all plants as individuals, and how they are inseparably engaged in promoting a general good, observing a righteous reciprocation among themselves. Society, then, in its second department, would be a representative of the vegetable kingdom.

The ascending group may correspond to, and typify in every department, the *animal world* and its harmony. So may the highest or *central* group correspond to *Mankind*, in their relation to Nature and the various kingdoms. And as man is lord over of all subordinate creations; as he possesses the wisdom of love, and is a crown of material perfection, it is suggested that the central group of human society should manifest all the intelligence and perfection of the whole race concentrated. It may be the throne of human government, and the unfailing source of justice, benevolence, and liberty. This may be the centre of attraction to which all should be inclined, and by which all will be assisted to attain any degree of eminence possible for Wisdom to desire.

Society may be divided and subsided into as many groups or families as may be suggested by Wisdom and existing circumstances; and each individual group may correspond to the infinite variety contained in each kingdom in Nature. That is, the lower stratum of society may comprehend as many towns, counties, or states, as may be determined by general desire, and by a just estimate of human

character and its qualifications; and these again may be subdivided into a variety of families or associations. And then they will correspond precisely to the specific compounds that are contained in the mineral kingdom. There is an infinite variety in this kingdom, and all have distinctive existences. So society may be constructed: and harmony will be the inevitable consequence, inasmuch as harmony is invariably manifested in the mineral kingdom, as a result of its structure.

So also the *second* stratum may comprehend as many portions of towns, counties, or states, as will harmonize with the situation of the lower; and this may represent the *vegetable* kingdom. Yet it should only be distinguished from the lower and higher by a different structure, though one calculated to perpetuate individual progression.

So with the *third* stratum; and so also with the *fourth*, which may be the centre of the human family, either on one continent or on both, and situated where all facilities exist, or can be made to exist, by which its influence may descend through all the lower strata and contribute to their health, happiness, and advancement. From this centre, a just administration must and will proceed; for no one can be the governor, emperor, or lord, of the human race, unless he has attained the highest possible degree of human wisdom. Such a one will be calculated to rule and govern all the departments of human industry, direct and perfect the establishment of all conveniences, explore and investigate all phenomena, and distribute peace, justice, and harmony, to all without distinction.

Society may be thus organized, inasmuch as the structure and laws of Nature suggest the plan. Moreover, the latter constitute a foundation upon which the superstructure may be erected indestructibly. And all its parts may be united by the same laws, actuated by the same general interests, and be preserved in the same undisturbed harmony.

Such is the *anatomy* of society presented for human contemplation and analysis. It is merely a *general* suggestion; and although *true*, it may be deemed *impracticable* by many good and intelligent minds. Such must analyze the features of this suggestion; and if it is not found to be true, and more suggestive than it would at first appear to be, it should lead to a *better* structure; and then its impulse will be pure, useful, and remedial of the present disorganized state of all human society.

Such is the cure for the corroding disease dwelling in the vitals of the human race, and existing in every society, state, nation, and empire, upon the earth. The disease has been revealed unexaggerated; its remedy is simple and will be effectual, if properly applied.

Having presented society in its disorganized condition, and the principles to organize it, it is proper to explain how these principles may soon be comprehended, and their teachings applied—and how men may proceed, without much destruction of interests or violence to local prejudices, to accomplish the reorganization. This can be done without changing the component parts of present society, and also without dislocating men from their present positions, or destroying their situations, except in a qualified degree, to which they will cheerfully accede, and thus effect the general millennium. Remember that all this harmony may be established without creating any serious conflict or disturbance in the present organization of social affairs. But in order to accomplish this, a living energy must inspire every philanthropist and every enlightened teacher, and they must be unceasing for a little time in preaching to the inhabitants of the earth, "Repent ye, for the kingdom of heaven is at hand." For all must repent, or, in other words, receive the conviction that distributive justice must pervade the social world before God's kingdom can come, and his will be done on earth as it is in heaven—or throughout all the higher spheres of celestial happiness. Keeping this in memory, I will now proceed to direct how the great remedy may be obtained, how the disease may be arrested and the system renovated, and how the divine kingdom may be established, and the new heaven and new earth wherein dwelleth righteousness may be understood, acknowledged, applied, and established, throughout the human race.

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§ 25. To SUCCEED, the primary movements to elevate social relations, and to establish individual industry, may be commenced on this wise: Six agriculturists, inspired with the principles of charity and the spirit of improvement, and having a desire to associate, may form themselves into an association or corporation, with combined interests and desires for prosperity. They must fully under-

stand each other, both as to their physical and mental qualifications, and must know how near they can approach a unity of interests, and how much each can contribute to the interests of the association.

They may enter into an agreement, such as will constitute them a corporation. This agreement must be based upon a plain diagram representing their individual possessions, interests, intentions, and proposed mode of condensing and organizing labor. This instrument of agreement must be as a map, representing their farms, with their value, their situations, their qualities of soil as to fertility or barrenness, their various locations, and the positions which they respectively occupy in relation to the nearest village, to the rivers or ports of commerce, and the existing facilities of effecting an access to the most populous and opulent cities. Moreover, it must represent every kind of soil, with its precise condition, as productive of vegetables, oats, rye, wheat, barley, corn, and also state the amount and condition of meadow and wood lands. A clear and lucid investigation, calculation, and statement, must be made in reference to the amount of labor necessary to bestow upon each division of one or all of the farms in order to render it fertile, productive, accessible, and remunerative.

Each individual must make a clear and truthful statement of the embarrassments, obligations, and expenses, to which he is at present subject; and also of the probable amount of money required to advance the condition of his farm to a high state of cultivation.

This agreement must be the spontaneous expression of their benevolent and united minds, impregnated with the desire and intention to remedy their own estrangement in industrial pursuits, and to correspondingly benefit community.

Six men, possessing farms in proper relations to each other, would be the least possible number who could concentrate and produce power among themselves, such as would be sensibly felt by all surrounding them. To this number any additional number may be joined, if the land occupied by them is in close connexion, and unbroken by any opposing landholder or agriculturist.

After deciding on the structure of their corporation, one of the members, who is most competent, should be chosen to officiate as governor, or president, and recording secretary. He should be qualified to suggest improvements, and to decide upon the most proper mode of organizing and distributing labor advantageously. This person should be the centre around which the rest should re-

volve or act in unity, and to whom they will look for justice in his dispensations and propriety in his suggestions and plans of labor and improvement. This one will manage the affairs of the association, and be as a standard to the corporation.

After having spiritually associated, devised their plan of agreement, and having all arrangements in order, agreeable to the situation and interests of each one, it is proper to institute the most searching investigations as to what may beautify their land, and restore fertility to the barren portions—and as to the most feasible plans to arrange and condense their labor for the accomplishment of this end. They must understand the science of organic chemistry in all of its ramifications, so that they may restore to weak soil its required equilibrium of organic matter, and thus fertilize and render it productive. They must also understand and apply in the tilling of their land the teachings of modern geology and magnetism. They must learn never to exhaust the soil of its requisite chemical properties, which is now frequently done by uninformed farmers. Soil can only retain its thriftiness and capacity of vegetable production by having restored to its bosom as much elementary matter as is taken from it. To sustain the fertility of the soil, then, it is necessary to understand the principles of geology and chemistry; the qualities of marine and alluvial deposites; the action of decomposed vegetable and animal compounds; the constitution of the earth and atmosphere, and the mutual relation which exists between them, and their co-operation in rendering fertile a parsimonious soil. Understanding these important principles, and perceiving their practicability, they will be enabled to devise the most agreeable means of applying them, so as to make them profitable in promoting their individual wealth and general advancement.

Then they must inquire into the various modes and plans of organizing and combining labor; how much labor it is proper to bestow upon any given object; at what time it should be bestowed, and how many can labor profitably to accelerate its accomplishment. Knowing these things, and adopting the proper plans of proceeding, they should call to their assistance as many laborers as can properly and profitably be employed.

They should not work *over* three quarters of the period of sunlight; and the employment of each one must be of such a character as will agree with his constitutional abilities and his desire to be engaged.

Thus organized, the distribution of labor for each week may be determined at the close of the previous one; and in this way each person will understand the portion assigned him, the position he is to occupy, and the amount of labor he is to accomplish. The laborers should be distributed in *groups* of numbers and strength sufficient to perform within the week the amount to them allotted.

Each member of the association must keep a strict account of his personal and general expenses, of the amount of labor accomplished in each six days on his farm, and of the number of men by whom it was accomplished. Thus each one, at the end of the week, should bring to the governor a truthful register of labor received from the groups of the association.

The quarter of time not devoted to the field may be set apart for individual diversion, instruction, study, and contemplation. Let it be exclusively devoted to all things pertaining to mental and moral improvement.—And thus he who labors will labor with a pleasure and profit to his physical being, and will change manual labor for mental advancement in every department of science, art, agriculture, and spiritual truth.

In this manner can labor be condensed, made attractive, profitable, and elevating. And this is the rudimental step toward establishing among the tillers of the land a reciprocal movement, and a privilege of assisting themselves and community to a more congenial and useful existence. This may be called an "*Agricultural Association.*" They will discover that they have the advantage over all individuals of like occupation in society, and that they will be enabled to supply the requirements of a populous village with more ease and profitableness than any dealer, merchant, or speculator.

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§ 26. The Firm, in some thriving and populous village, town, or city, should erect a large and capacious *Storehouse*, which should be wisely constructed and adapted to the reception of their various productions. It should be situated conveniently, and made in every possible manner suitable to receive their abundant productions, which may be distributed according to the wants and requirements of the people. In this storehouse they must deposite in order the various creations of their industry, which should be valued at the same price which the community are compelled to pay for the same articles to merchants and grocers under the present system of trade. This storehouse and its abundant possessions, belonging to the Agricul-

turist Firm, would be a living illustration of the advantages of organized and rewarded labor, and a blessing to community.

This establishment may be conducted by any well-qualified person chosen by the association, and his assistants may be of his own choosing; and they all should belong to the association, and to a greater or less extent have an interest in its stock and wealth, so that each individual may have an interest centred in the prosperity of the Firm, both in respect to the farms and the establishment. Thus a unity of action would exist as a spontaneous result of the situation of each individual; and this would remove all deception, and develop justice and honesty in each being.

Each farmer should receive credit in proportion to the amount of stock by him deposited, and should be rewarded in proportion to its increasing revenue. A value must be placed upon each article of produce by the united voice of the whole Firm. This should be a standard by which each parcel should be valued as it enters the establishment: and credit should be given the depositor accordingly. The amount of stores in the establishment will be governed by the productions of the farms, and the reward of each laborer will hold a relation to the amount of production, and the benefits derived from, the establishment. Thus there will be a reciprocal exchange of interests, which will secure the permanency of the association, and render inexhaustible the capital of the Agriculturist Firm.

The contents of the storehouse may be sold to the community as they demand, at a price determined by the benevolence of the Firm, —who under such circumstances can sell at least fifteen per cent cheaper than the same articles can be sold by individual tradesmen in villages and cities. And even then the productions will yield the producers at least twenty-five per cent. profit. And according as the distribution of labor is advantageous can this ratio be increased, even to double.

There will be a mutual deposition of capital, and a corresponding interest, which will constitute the whole association an established monopoly, and which will compel a change in the present order of industry, trade, and commerce. The influence of such an association, properly situated, would extend to adjoining townships and counties, and would be sensibly felt in various portions of the state. This would attract one farmer after another into the association, to arrest the depreciation of his land, and the decrease of the inflow of wealth from its productions. No individual farmer could compete

with the association, and consequently its influence would continually widen by taking more into its constitution. And an influence, corresponding to that exerted on all members of the association, would be exerted on the inhabitants of the adjoining towns and counties; so that by a gradual yet permanent expansion, this system of agricultural labor would ultimately comprehend a whole state. Then other states could not resist its tranquillizing influence, and would adopt a similar mode of combining wealth with industry, and interest with energy and knowledge.

At first it would be best for associations of not less than six to form in various parts of towns, counties, or states, where all necessary facilities are existing, and all circumstances are such as to justify the enterprise. These small associations being once established, would enlarge until the interest of one would run into and become the interest of another; and ultimately a whole state would be combined as one Firm, governed by the same principles of justice and industry, and actuated by the same interests to all physical and intellectual improvement.

The first good object of such an association will be to combine interests, wealth, power, sympathy, and benevolence, and to bring men in closer relations as to their social and intellectual natures. Their interests will consist, not in the accumulation of needless wealth, but in *happiness*—which each person will enjoy, from being so situated as to render *others* happy. ' Not for the purpose of speculating upon community will the association labor, but to ameliorate the condition of the mechanic and the various professions, by supplying their wants abundantly, and at a price which falls within their resources.

The second object will be to combine labor so judiciously that one man, by working no more than under the present system, may produce twice the amount of labor, and create more food for general consumption. And thus it will be proved that organized industry is the only proper and effectual means of supplying the requirements of consumers, and making labor agreeable, healthful, instructive, and remunerative.

Another object will be to increase the demand for laborers, and advance the reward of labor—thereby giving employment to those who are now idle, and providing a proper subsistence for those foreign immigrants who are becoming citizens of the United States, and are being distributed in various portions of each state, destitute of property, health, and food. By increasing the demand for labor,

and augmenting its reward, industry will become *attractive* to those who are compelled to labor for a subsistence. And by having this labor well distributed, and applied wisely and scientifically, it will make the soil productive, so that under any atmospheric vicissitudes it will yield enough to supply the wants of the whole association, the laborers included, and supply the storehouse with sufficient to redeem all expenses, and dispense an adequate and agreeable reward to each member.

Another valuable object will be attained; and that is, that *six* farms of ordinary size, conveniently situated in reference to the ports of commerce or towns and cities, would be made to produce as much as *ten* farms of equal size and quality of soil under the present system of cultivation. Three fourths more may be derived from one farm than is under the existing crude system of labor and agricultural science. An application of the principles and teachings of chemistry in the cultivation of the soil, would restore to it the most surprising thriftiness and richness of production. It could in a little time be made to produce sufficient to preserve its equilibrium of moisture and fertility, and also to supply the increasing wants of the association and the community.

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§ 27. If six farms, then, can be made to yield as much as ten do under the present system of agriculture, is it not reasonable to suppose that the various vicissitudes of the seasons can not destroy more than the amount ordinarily produced by four farms? And then the productions of six would yet be preserved, which would afford an ample reward to the laborer and the capitalist. No season, however unfavorable, ever destroys more than one half of the ordinary productions of the soil. And even what would remain in such a one would, in association, more than supply all wants, and leave untouched all individual investments.

Men who engage in this enterprise must not feel that the accumulation of *money* is their object, but the greatest amount of *happiness*. Therefore the six agriculturists must be men having a high sense of justice, benevolence, and sympathy, not only for each other, but as respects the social condition of the community at large. They must feel that *money* is not valuable as productive of happiness; that it is no security against the invasion of disease, poverty, or destitution; that it is no benefit to their children, to community, or to the world. They must feel that money is now but a subject of individual

and general infatuation—and that it is a most useless substance, and should not attract the attention of the noble mind, nor command the obedience of that dignified soul who feels that he lives for *wisdom* and *happiness*, and not for slavish degradation. With these feelings, they will come together and join their individual possessions, for the purpose of increasing power, charity, benevolence, and happiness. They must not join for the purpose of increasing individual wealth, or speculating on the laborer or the community; but for the purpose of increasing the demand for, and the reward of, labor, and to beautify the soil by applying scientific principles, and thus perfecting its fruitful qualities.

These men must well understand the depths of their own judgments, and of their feelings of benevolence and desires for unity.—And if each can arrive at the conclusion that they are living here to live again, and that their true desires and destinies are to procure *happiness*, then they may form an association impervious to all selfish and aristocratic innovations. They must not join their farms for the purpose of receiving as much interest as under their present mode of cultivation, but for the purpose of feeling as *one family*, united in their interests and enterprise, and one in their intentions to benefit the laboring classes, themselves, and the community at large.

In justice, there is no right to claim a stipulated interest for the appropriation of any portion of land, inasmuch as the soil is a bestowment and dispensation of Nature, unmerited by the existence, ingenuity, or industry, of any human being. In truth, *labor* is the use and destiny of man on earth, especially when that labor is attractive, well distributed, and well compensated. Then the association must exist on this wise:—

The existence, person, or body, of every laborer, must be considered as the only *real* and *natural* investment in the capital of the Firm. The industry of each individual is the personal bestowment of capital, for which each is entitled to every blessing and real requirement of life, and for the bestowment of which the association as a body is accountable. In this way, each individual would feel an interest in the amount of labor accomplished, and its results, and therefore an interest in the action of the whole. *Labor alone* must be remunerated; *capital* should be considered as an auxiliary—as a dispensation of Nature—and the foundation upon which the proposed superstructure can rest and be successfully established.

The object of having a standard price to each article, and a con-

ventional rule as regulating the creation, deposition, and distribution, of the productions, is to facilitate the preservation of *memoranda*, and to conform as much as possible to mercantile arrangements that are existing; and also that there may be a definite value affixed to each article, to labor, and to the goods or property which each member appropriates to himself from the productions of the whole. These rules of procedure would be proper, in order to conform in a measure to present usages and cherished prejudices, and to a distaste for a too sudden transition from the present system to such an association of labor and interest.

Labor must have a reward prescribed in the rules of the compact; and that must be in proportion to the amount and kind of work performed, and the circumstances under which each one labors: each having a position assigned him in the field, which he is qualified to sustain. And this rule must apply to all, from the one who digs the trench, to the governor of the association; and the reward in all cases must be graduated according to the labor accomplished by the individual, and must be determined by the wisdom of the enlightened members and the sanction of the governor.

Remember that each one must be situated *advantageously* in the field and in every other department of the Agriculturist Association. Let *Wisdom* govern the distribution and compensation of labor, and not *desire* or *impulse*. Things being situated in this wise, labor could be rewarded justly and proportionally; and this by a conventional sum established by the *wisdom*, *justice*, and *benevolence*, of the first associates. And these must be careful not to have more interest in self-emolument than in the cheerfulness and happiness of the laborer.

Understand, then, that each man is to labor three fourths of a day, for which he is to be credited, and is to have as much as is necessary for his comfort, for which he shall be charged. At the end of each season, a general statement of affairs must be made and presented to each member, stating the amount of labor performed, its reward, the amount of produce received, and the balance of its proceeds after expenses are defrayed. And after each laborer is duly rewarded, the unexhausted wealth must be justly distributed to each primary depositor of property, as the just interest on his investment.

Labor is the *first* and *only* thing absolutely demanding reward. An interest must be paid upon *its* outlay; and after this the capitalists may receive the remaining sum, more or less, as interest on their primary deposition of property. The land can not be destroyed —

will not lose its value—will never fail to be a substantial guaranty against poverty or destitution. The human *body*—the *laborer*—is the only *real* capital demanding an interest from the wealth, strength, and opulence, of the association. And it is the *man* and his *efforts* that must be appreciated, and not the *unmerited soil*, to which no man by nature has a just and exclusive claim.

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§ 28. And in order to conform to the present state of education, and to existing social movements, it is proper to commence a new heaven and a new earth with as much caution, gentleness, and judgment, as can be brought to bear, in reference to the present and a better system of social and intellectual affairs. And hence the necessity of having *good* and *benevolent* men to give the *first* impetus, and to consequently compel the remaining portions of the community to adopt a new system of social organization. A sacrifice must be made for the purpose of attaining a glorious reward, and a more desirable state of things.

The generality of minds will oppose this benevolent system, and believe it to be impracticable; but this will not arrest the efforts of six well-associated agriculturists, and the influence which they will exert over all the portions of each town, county, state, kingdom, and continent.

These are the incipient movements necessary to institute or create from the *old* a *new* world in respect to social interests and happiness. These first movements, after having been in operation for a few seasons, will resolve themselves into systems already conceived and partly established. New suggestions will be made, leading to improvements in every department of agriculture, science, social reform, and happiness. After being thus organized, each person will conceive how he can improve and advance his individual interests, and also the objects of universal benevolence. Therefore the community will glide imperceptibly from this crude system of association to the highest point of physical, social, and intellectual cultivation; and ultimately they will arrive at that eminence of perfection which will establish peace on earth, love to the neighbor, and good-will to all men.

On this rudimental principle may the association be conceived and established. And it will resolve itself from one system into another, and incessant progress will exemplify the constitutional tendency of human nature, until the earth will yield abundantly; until

the farms appear like gardens; until industry is appreciated as a blessing: and every member, participating in the goodness thereof, will fulfil the destiny of his creation. And all being associated in interests and wisdom, will exercise distributive justice, and be HAPPY!

Love, unity, peace, power, wisdom, wealth, and happiness, will be the inherent attributes of the constitution thus formed. And these attributes will spring up and flow forth among the various and higher branches of art, science, and mechanism. Once establish such an association, and the demand for the invention, perfection, and manufacturing, of agricultural implements, will be increased. This will arouse the genius of every inventive mind, as men will see the need of instruments to till, beautify, and make fruitful, the soil. The influence of this will extend to all mechanics and their various objects of pursuit. Consequently a corresponding association must be formed among them, so that they may supply the demands of the farmer, and so that the two associations may freely exchange productions and wealth with each other.

An association of MECHANICS for the purpose of perfecting and utilizing machinery may be composed of from *fifteen* to *thirty* members. An article of agreement must join them in unity, and specify all their various investments, their proposed distribution of labor, the kind needed, the qualifications of the members to perform the various and specific branches of mechanical labor, the number of hours to work in one day (which should be with them not more than two thirds of sunlight), the advantages which they will have in respect to commerce, and the proposed location of their association, which should be in a convenient and accessible place. These things must be all clearly stated upon their articles of agreement. They must have their principles of mechanism distinctly impressed upon each laborer; and in the same things must all their novices and apprentices be instructed. They must comprehend the requirements and demands of the farmer. They must understand the relation which exists between chemical and mechanical principles; they must study well to adapt each movement in their employment to the various occupations and labors instituted by the agriculturists. They must learn well to perfect and condense labor, by inventing and establishing machinery within the circumference of the farmer's interests, in the form of saw-mills, flour-mills, manufactories, and establishments for the construction of agricultural implements.

An association of mechanics may so diminish their individual liabilities and expenses, as to render machinery available to all demanders, and that at a price corresponding to the cheapness of the soil's productions. As mechanics are now situated, they lose all the advantages of invention and wealth, because they are existing isolatedly, each striving to compete with, or take advantage of, his neighbor. They have power and wealth immense, but this being distributed among individuals, loses in influence and profitableness: and thus they are weak, though strong; and are contending, though one in occupation.

An association will remedy all these evils; for instead of each mechanic having an establishment incurring individual expenses, they may conjoin, combine their power, wisdom, and wealth, unite their movements, and organize their laborers; and then the expenses of a large association will not exceed those of five individual establishments as these now exist. Instead of having workshops disconnected, they may have them all combined in one well-constructed establishment erected by the association, sustained by their united wealth, and supported by the immense productions of the Agricultural Association. Every laborer could obtain provision for himself and his family with ease and without fear of destitution, because provisions would exist in abundance. Thus cheerfully impelled onward, each mechanic would gravitate to the establishment of the association, and enjoy a pleasure in industry. His mind would be unclouded with the fear of poverty and domestic necessities. He would work the time allotted, and devote the remainder of the day to amusement, instruction, contemplation, and investigation. He would feel an interest in labor, both for his own personal and for the general welfare. He would not be fatigued with gratification or monotony—but the hours of labor would be a relief from other pursuits in which he might be engaged; and the variety would make existence desirable and render it a blessing. Such would be the situation and condition of each member of the association.

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§ 29. Each member must be interested in his own success and the success of the whole establishment. Each one must consider his person—his body—as living capital invested: his labor will be the interest of that capital, which will supply his individual necessities, and conduce to the wealth and emolument of the whole association. For remember that labor, when justly appreciated, organized, and

remunerated, will yield more *absolute* wealth than it now can, under the present system of fatiguing and disgusting employment. One man would accomplish as much in two thirds of one day, thus situated, as three would at present. Then the reward of that labor, being proportionate, would more than supply his necessities, and would contribute to enrich the treasury of the association besides.

As labor is distributed at present among mechanics, at least one third of the labor apparently accomplished results in no good, but an absolute injury. Among mechanics, there are some who obstruct the process of business and counteract the efforts of others : for what one does is undone by another. They are like a machine disabled, and unmoved by any adequate power, foreign or inherent. The parts of this machine are the laborers. They, as cogs in a wheel, should be situated with reference to each other so as to produce harmony in their motion, and power in their action and influence. Each man, as a cog-wheel of the machine, must be relatively and wisely placed, in order to realize all the harmony and accomplish all the labor desired.

On this principle must labor be organized : In the mechanical establishment, each member will have his position and labor allotted to him by the judgment of the governor or qualified judge of justice and industry. Each member, then, will assume a position in the living machine of human industry in which he may assist those below and above him, and contribute to the wealth, strength, and harmony, of the whole.

This establishment should be near some thriving village or opulent city, and accessible to some seaport, so that they may hold commerce with regions where their materials exist. and with all manufacturing establishments in the state or states of the continent.

Their chief object must be to assist the agriculturist in his ennobling enterprise. They must feel an interest in beautifying and perfecting the soil, so that all wants may be supplied. An association thus constituted would not long exist before their interests would run into and inseparably unite them with the Agriculturist Association. For farmers, being enlightened in the *science* of cultivation, would feel the immediate importance of mechanical invention, and of the application of mechanical principles and machinery in the cultivation of the earth. They would discover that machines, not yet in their possession, would be useful as auxiliaries. Thus their demand for mechanical labor would be increased. This would stimulate the as-

sociation to study, construct, and perfect, machinery to suit the requirements of the soil and its cultivators. This would give them labor immense; and hence they could not resist the feeling of interestedness in the welfare and improvement of those requiring their inventions. Thus the mechanic would feel an interest in the agriculturist—the result of which would be a combination and condensation of wealth and power; and thus the whole would become an *Agri-mechanical Association.*

The bodily necessities of the multitude thus employed would create a substantial centre of interest for the various tradesmen and mechanical productors that now exist individually in society. The abundance of cattle and herds produced would contribute very largely to the interests of the *manufacturers of leather*; and they, by following similar suggestions and improvements, would concentrate and combine their occupation in a form so as to compete and correspond with those who supply them with business, at a price in inverse proportion to the abundance of the stock produced. The leather-manufacturers would soon discover that the articles of their creation can be supplied with more abundance and ease under this system than under the present, and their processes would be so greatly improved and accelerated as to enable them to manufacture their leather with more promptness and pleasure, and then to afford the community their productions at a price corresponding to the price of that which they receive.

The *shoe-manufacturers* would then find it proper and profitable to form themselves into a similar association. One association in this branch may be composed of from seventy-five to one hundred members. With an equal distribution of labor according to individual ability and desire, they may combine their stock, labor, and movements, and produce one third more than the same number of men at present, under the most favorable circumstances. Each one may have his peculiar branch allotted to him, and not be compelled to do any more than his interest may dictate—remembering that his interest must be the interest of the association. Similar principles of labor and investment must be adopted as in the other associations; and the object of their labor and productions must be centred in the desire to supply as abundantly as possible the demands of the Agri-mechanical Association and the poor in society. Inasmuch as their

expenses will be decreased from one third to one half, thus associated, it is agreeable to reason to suppose that what they may produce will flow forth and supply all demands with a spontaneousness that will encourage every laborer and bless every destitute being.

In like manner may an association of *hatters* be formed—the number of members being the same. There should be with them the same investment of body, interest, and labor, and the same reciprocal and harmonious movement should be established. And the object to be attained must in every particular be similar to that of the shoe-manufacturers.

So likewise may the *clothiers* or *garment-makers* be joined, and be producers of wealth and happiness upon the same reciprocal principles.

And there are minor occupations, all of which should be comprehended within the three great associations. They may be so situated as to have their interests parallel with the interests of the organized bodies, which will be planned and elucidated by those who will study the principles of social industry, interest, wealth, and power.

Men may pass from the present into this system without any material sacrifice, and with the full assurance of retaining their present personal possessions; and if vigorous in their enterprise, they will acquire much more.

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§ 30. There is no means at *first* to ameliorate the condition and curtail the labor of *females*. At present, each female parent has as much labor to accomplish in her household as three can with propriety do. The reason is clear: Every woman having a family is obliged to struggle through isolated labor unassisted, and with domestic embarrassments which are frequent and increasing. And the labor of every family is as much as the labor of *three* would be if they were situated nearer to each other, so that one large and well-constructed machine, by the assistance of a few females, would do all the washing of a large number of families. And baking, sewing, embroidery, horticulture, and all labor suitable to each qualified female, may be performed with more ease, less embarrassment, and with delight. These are among the progressive steps not as yet well to urge, inasmuch as they will be the spontaneous effects of the primary movements herein recommended for the farmer and the mechanic.

The order, form, and influence, of these co-operative associations, will legitimately extend to the *manufacturers of cotton and woollen*

fabrics; and the action upon them will be effectual and salutary. They will find it impossible to subsist under their present system of labor: for the opulence and strength of the Agri-mechanical Association will indicate the possibility of establishing manufactories of a more agreeable and productive nature. The manufacturers, then, will be driven to the exercise of reason and justice, a conformity to which, however, will be found more profitable and agreeable than their present isolated operations. The result will be a reorganization and condensation of labor among this class; and its remuneration will create an interest and happiness among the operatives.

Of the cotton and wool manufacturers, the proprietors of, from four to six establishments may associate, unite their wealth, combine their strength, and become a powerful monopoly whose influence will extend through every state and into other kingdoms. They, like other associationists, will discover the proper means of establishing their interests and organizing their labor in due relation to the interests and labor of the agriculturist and the mechanic.

In foreign kingdoms, operatives are compelled to labor from two-thirds to three fourths of every twenty-four hours unrewarded. Their physical energies are prostrated, their labor is misdirected, and their productions are not much honor to the employer, being associated in the mind with poverty, disease, and death. An association may so direct the movements of the laborers as to make them all productive, pleasurable, interesting, and remunerative. Those who engage in and become members of, the association, may have their respective positions assigned to them in the various branches of labor in the establishment. So well may they be arranged in forms, series, and groups—in positions, movements, and qualifications—that all united will be as a moving machine, exceedingly productive of the various articles they conjoin to create. In the manufactories, this system of labor has already arrived to some degree of perfection. Manufacturers exercise more wisdom in the distribution of labor than do most other men. Yet they are laboring under disadvantages and monopolizing influences, foreign and immediate, which compel them to enforce the operatives to more labor than they in justice can be required to perform, and to reduce their compensation—and all for the purpose of overcoming, and yet sustaining, monopoly and competition. Their form of association will be derived from those established before them. The most active means must be instituted, the most enlightened ingenuity must be exercised, and the most benevolent

and just feelings cultivated; and these will secure harmony in their proceedings, success in their enterprise, and unity in their stock, strength, labor, wealth, and benevolence.

Their interests are so intimately allied to those of the *wool and cotton growers*, that it will be impossible for one to thrive without affecting the other correspondingly. The perfection of agricultural science, and the knowledge of the constituent parts of the vegetable and animal forms, will give to the cultivator of the soil a controlling influence over the mechanic and the manufacturer. He will learn to produce well, cheaply, and abundantly, and even not to feel the expense of the production. The wool, selected in parcels of various degrees of refinement, may by the Agriculturist Association be made suitable to enter the machine to come forth in cloth for the community.

If manufacturers will not unite their operations with those of the cultivator, the mechanics, so intimately connected, will unite in establishing a manufactory for their own benefit and objects of benevolence—and thus drive those, who are not willing, to organize themselves correspondingly without, to flow into, and become members of the united Establishment. Once join the farmer and mechanic in unity and benevolence of action, and the whole social world will be obliged to follow their example, or form a close relation to the associations that will be already established.

Thus the sympathy will be communicated from the agricultural association to the various departments of trade, mechanism, and manufacturing. And the germ once deposited on the bosom of the soil, will grow up unimpeded, until all other departments of society will come into corresponding unity of action and interest.

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§ 31. The next and most important movement will be among the various *professions*. The great load of corruption and social disease arising from their vitiating situations will then be nearly removed, and every member will become a useful wheel in the great machine of humanity. The immediate effect of the preceding associations will be felt among the *legal profession*. For men will have learned to exercise the principles of legal and moral justice in their own lives, and in the affairs of their various establishments. There will be no necessity for long and tedious suits concerning personal or real estates. The business of chancery will be diminished. The exercise of *su-*

perficial justice will be discarded and despised; and the profession will glory in the downfall of that which they are *now* convinced is neither righteous nor beneficial in its influence.

There may then be an association of this profession consisting of from seventy-five to one hundred and fifty members—each member to contribute capital of valuable *information* to the treasury of *knowledge*, which the chief and best-qualified mind must preserve. They must not confine their attention exclusively to the principles of legal and social jurisprudence; but they must investigate, and accumulate valuable information to benefit the farmer, the mechanic, and the manufacturer. They must promote justice in the discovery and application of *practical principles;* and this should be the *chief* object of the legal association. They may devise, according to their associated wisdom, the most agreeable social constitution similar to those already established.

And it is proper for each member to have his field of investigation allotted to him: and all should observe the various changes of occupation necessary to sustain physical and cultivate intellectual health.

Their labor, then, may be distributed in this manner: Four hours of each day may be devoted to the demonstration of the practicability of discovered principles. Their work should pass through the various Series, one being higher than the other, for criticism, until it reaches their governor, who shall reject or sanction their conclusions. In one association there may be six Series. The first or rudimental Series should be engaged in the useful departments of elementary science and literature. The labors of this should be modified and corrected by the second Series, enlarged by the third, demonstrated by the fourth; their various ramifications may be unfolded and their practicability determined by the fifth; the whole may be rejected or sanctioned by the sixth, which shall consist of the governor and his associates.—And thence the discoveries or principles will flow perfected to the farmer and the mechanic, and their application will enrich the soil, bless the farmer's industry, inspire the mechanic with confidence in the foundation of his movements, and make his efforts successful; and their general influence will be adapted to the wants of the community, and the results will be honoring to the legal profession, as displaying distributive justice and harmony in their highest modes of manifestation.

This association must be watchful of, and interested in, the various

movements of the associationists. They must elucidate and explain all principles of justice and amicableness to each member; lecture to them, and instruct their minds in the mysteries of Nature, her beauties, her bestowments, teachings, and requirements, and in all principles which are necessary for each individual to comprehend, for happiness.

Four hours of each day should be thus occupied by the various Series of the legal association. The governor must be the supreme judge of equity and harmony, which he must freely dispense among the various groups of each association when required. He and his courtiers or associates must be the just jurors or judges of every apparent discrepancy that may occur. Every one should repose confidence in them, because their objects and interests must be reciprocal. They must not rest when there are any elements of dissatisfaction in any of the various groups of the community. They must not, as they now do, wait until such disturbances involve families and estates in long and tedious discussions; but they must be *peacemakers*—and go and extinguish all corrupting disaffections ere they are fanned into a dissolving flame of passion and social contention. Thus they will not only *teach*, but *practise* the principles of distributive justice, the tranquillizing influence of which will advance them to honor, and elevate every member in the various associations.

Thus labor is to be distributed in this association for four hours of each day. The remainder of sunlight will be devoted to the cultivation of the floral kingdom, to the fine and refining arts, to amusements, to *any* diversion, so long as that benefits the physical and elevates the moral being.

An association can not long exist on this wise before they will be attracted to the beauties of the soil. They will appreciate its blessings, and resort to it as a diversion and pleasure, and as a relief from the incessant fatigues of wealthy gratification, and the depression of mental attention and emulation. They will discover in labor an attraction; and they will devote themselves, as inclination may dictate, to the farming, mechanical, and manufacturing employments. Some will be predisposed to the invention of *machinery*, to which a portion of their time will be with pleasure and profit devoted. Others will be interested in the artistic pursuits, employing themselves in sculpture, portrait and landscape painting, and also in expressing their instincts, affections, genius, and intelligence, in the multifarious

creations which will spontaneously flow from their association and general unity of interest.

All that should be done in the way of legalizing and demonstrating the principles of justice to the community, can be accomplished in the brief period of four hours in each day. And in whatsoever additional pursuits they engage, their time and talents will be remunerated in proportion to all their physical and mental wants, remembering that *Wisdom* is to be the administrator. Their existence will be useful, honored, elevated, and generally purifying to all the lower yet happy laboring classes.

Immediately will the fire of this association be communicated to the *physicians*—who will form a similar association or institution, constituted of a similar number of congenial and well-qualified members. The medical institution will be devoted to the *discovery* and *arrest* of disease, and not to the tiresome practice of *curing* diseases which are already contracted, as is the mode at present.

This institution must also be composed of six Series, or states, or parts, the centre of which will be their Professor and Judge. Labor is to be distributed among each Series such as they are qualified and willing to perform. Their interests, as a whole, will be the interest of the other and subordinate associations.

The labor of the first Series must be to explore the physical condition and structure of every individual, and to communicate their discoveries to the *second* Series. These are to investigate the facts and place them in a proper juxtaposition to the name of the diseased or defective individual, and the group of which he is a member. The statements in this form must be given to the *third;* analyzed by them and given to the *fourth;* the proper remedies and treatment must be stated by them and given to the *fifth*—who will decide upon the appropriateness of the remedy to the cause and nature of the disease. The *sixth*, consisting of the Judge and Professors, will sanction or disapprove the proposed treatment, and despatch the proper members to officiate in the application of their remedies to the patient.

In this way may every disease be discovered, properly understood, and most permanently cured—which never can be done under the present system of isolated investigation and practice. Then all professional discussions, anathemas, and denunciations, will be abolished, and conflicting systems of practice will not exist: for all will

be combined as one true system, taught and established in the nature of things.

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§ 32. Four hours of each day may be thus employed. Let the chief object and interest be to keep the people from violation by teaching them the constitution of their being, the necessity of obedience, and the propriety of cleanliness, exercise, and judgment, in all their individual and social relations. Each individual must learn the importance of exercising a clear and potent *wisdom* in his living and occupation; and the various associations must construct all the conveniences for bathing, washing, and thorough cleansing, as they are directed by the physicians. They must be governed in their household relations, in their diet, in *all* things relating to health, according to the dictation of the physicians. Such must be the labor of the physicians; and such must be its results.

Each association will reward the legal and medical institutions in proportion to the good they accomplish in their four hours of industry, which will be vast and appreciated. For talent will be deeply esteemed, and proportionally remunerated. Each association will discover that they can not succeed without the existence of the legal and medical professions; for the first will disseminate the principles of justice, and the latter the blessings of health and the knowledge of personal physiology. One will be indispensable to the other; and thus they will approve, assist, and bless, each other's movements.

Another object of the medical institution must be to investigate the principles of chemistry, physiology, allopathy, homœopathy, hydropathy, magnetism, atmospheric and solar electricity, and all things appertaining to the human body, either directly or indirectly. They will discover that each one of the various systems of medical practice at present existing contains some, but not *all* truth, as is claimed for each one by its respective professors. They will discover that each system recognises some principles susceptible of the most beneficial application. They must combine all the medical discoveries and sciences, and, from a searching investigation, produce one grand and unequivocal System of medical practice. Let their superior wisdom direct the application of each discovery, principle, prescription, rule of regimen and therapeutics. And by the conventional sanction of the judge and professors, an incontrovertible system will be established, which will arrest, overcome, and dispel, every species of organic and functional disease.

Each Series and Degree of members must have their field of labor and investigation so wisely adapted to their abilities as to make the distribution of industry in the whole institution to precisely correspond with that of the associations upon which they depend, and among which they officiate.

The remainder of the day may be devoted to social festivities and all species of gymnastic exercises calculated to promote physical vigor and energy of intellect. Or they may participate in the various and agreeable branches of agriculture, mechanism, and art. They may enter into every species of amusement, so long as an unclouded *Wisdom* sanctions the justice, propriety, and profitableness thereof.

On this wise may one legal and medical association be established; and they will constitute an established central and attractive power, such as can not be resisted. Its influence will extend over all the relative professions, and form them into a similar community of wealth and elevation.

And now will the highest profession be compelled (for they will not make the move without compulsion) to form a similar constitution, for the unrestricted dissemination of knowledge, the crushing of prejudices, and the advancement of the moral and intellectual world? The CLERICAL profession must form an institution for the purpose of moral culture and spiritual progress. And inasmuch as they are, or at least *should* be, the most worthy of all professions and individuals in the constitution of society it is necessary to explain the most feasible and congenial plan of reforming them, so that they may reform society.

Clergymen, associated in numbers of from fifty to seventy-five, may organize an institution in which each member (the whole being distributed in classes) may occupy a position according to the requirements of the institute, and the use it is intended to accomplish. This institution is to be arranged upon principles similar to those controlling others—with members so arranged as to produce an harmonious movement, both among themselves and with reference to the community. It is to be the seminary for instruction, especially for instruction in the higher branches of knowledge. It is to have concentrated all the combined literature, science, philosophy, and theology, that now exist in the universities and collegiate institutions of the land. Their object must be to understand the depths and widths

of natural law and science; to bring forth and analyze all the theological *isms* of the land; to reject the evil and preserve the good out of the vast congregation of systems; to understand the theology of Nature, and the manifest constitution of the Divine Mind, and to blend science, and theology, and reason, and philosophy, into one grand system of education. They must discard all restriction of thought and investigation, all circumscribing prejudices, all unholy teachings and systems, that now pervade the mental world; and finally, they must discard all things tending to establish sects, or to promote distinction or prejudice, and receive only that which flows spontaneously from the indications of Nature, and the sanctions of a free and well-constructed judgment. This must be the object impressed upon such a number of clergymen before they can effectually reform the social and moral world, and form an immoveable institution of knowledge and righteousness.

With this object duly in view, the institution may be established in this order and form, to succeed, and bless society: Seventy-five members are as many as should enter into one association. These may be divided into six classes. To preserve form and order, they should be situated in progressive relation to each other, so that the six Series may be so many *steps* of literary, scientific, and theological development, commencing at the primary class, and ascending to him who presides in the sanctuary of the people.

The first class must be composed of qualified individuals whose degree will be above the office of the highest physician in the previous institution. They are to be the transition-step from the legal and medical field into the scientific and philosophical. They must take up the various subjects where the physician leaves off. And the results accumulated by them must be transferred to the *second* degree—and so onward and upward to the sixth, who shall be the emperor of social righteousness. Thence their vast scientific and spiritual accumulations will flow to the lower associations, be comprehended by them, well adapted to their wants, actualized, and made eminently useful and practical.

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§ 33. The six Degrees are all steps of relative perfection. Each person, according as he has advanced, may be designated by the peculiar brilliancy, taste, and elegance, of his habiliments. A distinction must thus be established, in order that there may be an attraction for the situation of every individual that will extend to and

elevate the lower classes. The members in the various degrees are to be situated in positions agreeable to their most wise desires, and according as their abilities to sustain and render themselves useful may suggest.

The *establishment* to be erected by this institution may in its architectural qualities display all the superior combinations of beauty, use, order, form, adaptation, agreeableness, and magnificence. It may be decorated with examples of every mechanical and architectural invention. It may represent in structure externally the combined contributions of art, science, and architecture, and be a standard of magnificence: and all this for the important purpose of representing the advancement of this age beyond those that are gone by, and for the purpose of indicating the progress of the race. The structure should be such as to captivate all tastes and affections. and to suit all desires in respect to order, form, and splendor; and it should be a standing representative of the wisdom, wealth, strength, opulence, and refinement, of the whole nation.

Interiorly, it should possess the attributes of cheerfulness, fascination, splendor, convenience, and refinement, and should imbody all the architectural conceptions of what should be the sanctuary of human wisdom and righteousness.

It should have six apartments, which must, in structure, correspond to the degrees of their respective occupants. Each chamber, or apartment, should possess all the conveniences suitable to the department of the association to which it belongs: and the appearance of each member must fully correspond to the position occupied. Thus the building, both internally and externally, must be adapted to, and must correspond with, the use and end contemplated—as also must its occupants to the offices respectively assigned to them; and thus the whole institution will display the harmony of Wisdom in actual demonstration.

The emperor and his courtiers and counsellors are to legislate for the several associations within the circumference assigned to their institution. They are to disseminate, irrespectively, justice and judgment to every individual—and to be the governors, presidents, kings, or lords, to exercise justice and wisdom as derived from science and the savings of combined systems by them accumulated, analyzed, refined, and practically applied. They are to be the governors in respect to all which subordinate classes require to bless and make them happy. They are to have perfect confidence in the

people, which the latter, as brethren, will desire and reciprocate. The lower associations will represent the successive developments of the great human machine of industry and happiness ; and the *highest* or *clerical* institution must be the pervading power to penetrate and start into unceasing activity all the subordinate departments of society. They must legislate for, and apply the principles of morality, science, and refinement, to every individual who requires, and thus sustain a watchfulness over the whole flock, feeling desirous to perfect and perpetuate social unity, and thus contribute to the interests and requirements of the Whole.

Seminaries and universities at present existing, are not such as disseminate the *kind* of knowledge that mankind require. And as they are isolatedly and conventionally situated and supported, they are not accessible to those classes who need education and refinement. Therefore, to prevent the perpetuation of this educational system, let an institution be formed as has been proposed. Let the reward which is now given to pastors by their congregations, the wealth lavished upon the erection and gorgeous embellishment of the churches and systems that are now individually or collectively supported, within a given territory, be combined and concentrated, with the strength and intelligence of the people, into just one institution of seventy-five members. It may be supported by the same amount of contributions that are now made to individual societies, clergymen, and universities.

This project can be easily accomplished by presenting the public mind with a clear calculation and statement of the funds required, the movements necessary, and the amount of good to be legitimately derived therefrom by all. In each county, shire, state, or kingdom, there is wealth expended sufficient to organize and sustain more institutions of this character than will be found absolutely necessary. Then collegiate technicalities will be bestowed upon those who are qualified to justly appreciate and apply the immense and useful attainments which they will denote.

But the identity of these several institutions now existing will be lost, and their isolated wealth will be distributed among deserving individuals. It will extend to the almshouse, to the asylum, to the hospital, to the mariners' association, and to the poor of every town and state ; and it will not lose its force until it descends, by the industry of every restored and elevated being, to the soil, whence it will send forth an abundance to all in return. This all may be done

without seriously depreciating the capital or riches of one person in society. On the contrary, it will enrich and advance them to honor and happiness.

The change must be only in this particular at present, viz., that the various sects, with their clergymen, should, instead of dividing, unite their strength and wealth, with their bestowments upon missionaries and upon isolated institutions of education; and thus an alliance should be effected between all sects. Their clergymen should meet, assisted by the same as they now receive, or *any* proper sum, as a reward for their industry, and form an institution upon the principles of distributive justice and wisdom. And those who now support religious systems and benevolent institutions will find it much to their advantage to cast their bestowments into the treasury of such an enterprise; for all would be correspondingly enriched and elevated thereby. On this wise, then, may clergymen be improved in situation, and be advanced to personal and general honor, wisdom, and righteousness.

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§ 34. The form and structure of society is now made manifest. The formation of the agricultural, mechanical, and manufacturing degrees or associations of industry, strength, and wealth, are the three movements necessary for society, that it may preserve its identity, and establish a foundation on which to exist and thrive immensely. These are the *rudimental* forms necessary to establish. They, as one, constitute the body of Love, or of reciprocal movement. The *farmer*, *mechanic*, and *manufacturer*, are a *trinity* composing one body of industry and equal distributions of labor. They are at the bottom, and support all else, and hence correspond to the principle of Love contained and demonstrated in the nature of the divine creations.

Then the *legal*, *medical*, and *clerical* associations, are a *trinity* forming one Whole, which corresponds to Wisdom. The first arrange all conventional movements on the principles of equity, harmony, and practicability. They restore all deranged or defective personal and conventional bodies to a state of health and harmony, and consequently are those who recognise justice and display it without distinction in their various administrations. The *second* seek out and restore all the subjects of disease, whether personal or general, to a state of health and strength; and thus assist the legal profession in their occupation and influence. The *third* accumulate

science, art, theology, and philosophy, which they make perfect and practicable. These they disseminate among, and freely apply to, the members of each association, as they in wisdom desire or require. Hence the clerical institution will be the great court of justice, the temple of liberty, and the sanctuary of knowledge and righteousness. Their influence, in practice, will proclaim, "Fear not, for behold we bring you glad tidings of great joy which shall be unto all people." The response will be, "Glory to God in the highest, on earth peace, good-will to men."

Thus the legal, medical, and clerical associations, are three parts of one whole system, which corresponds to Wisdom. So the structure of society will be an imitation of the structure of the Universe; and its Soul will be like the structure of the Divine Mind, which is Love and Wisdom. The kingdom of heaven will be on earth, and under its dominion each one may repose in undisturbed confidence, fulfil the destiny of his being, and glorify the unbounded blessings of higher spheres.

Family forms, sympathies, and relations, it is proper to preserve — inasmuch as it is not necessary to change any of the conjugial attachments that now exist, to successfully establish the principles and movements of an association. Directions concerning these things will naturally arise from the wisdom and investigation consequent on such a social organization.

But education, both primary and scientific, needs to be essentially changed: that is, there must not exist so many and dissimilar modes of impressing youthful minds with doctrine instead of practice, and with useless instead of practicable principles. There must exist a *unity* in education, and a progress in administering instruction to the young. And, agreeably with the sympathies and present prejudices of every family, the present system may be essentially and profitably modified in the following manner:—

The Agricultural Association may have a department and system of rudimental instruction for their young, in which may be taught the primary rules of orthography, etymology, syntax, and prosody. These should perfect the instruction in this department.

The Mechanical Association may have a system in unity of plan with the latter, taking from this lower branch into their own hands the charge of the education which may be given to their children. This stage of education should range from the primary, through geography, arithmetic, and mathematics, comprehending all the primary

principles of mechanism, and the general principles of the whole Agri-mechanical Association.

The *manufacturers* will likewise adopt a system of educating their young—which will proceed from the general education of the latter class into its various ramifications, and will also consist in practically demonstrating the principles impressed on their children in the school of the mechanics.

The *legal* association may have a seminary for taking up the various instructions of the last system, and carrying them on through the rudimental branches of their own attainments.

And so the *medical* and *clerical* associations must proceed—the latter to bestow every species of valuable information in possession of the race. They are to teach none other than sound, unprejudicial, and practical principles of life and happiness. And the instructions in this department are to be considered the completion of every proper and useful education.

The various associations may have systems thus successively established, so that in the ascension from the farmer's to the highest institution, one perfect system of education may be completed.

It will be discovered (according to various writers on education) that children should not be mentally fatigued with instructions derived from books, a monitor, or anything that may interfere with the *natural* process of the development of their tender faculties; and that an age of from six to eight years is necessary for each child to attain before being introduced into any school of education. In this way all fatigue may be escaped, and all youthful interest for instruction be preserved.

At the age of eight years, the natural predisposition and mental and physical qualifications of each child will be sufficiently unfolded to indicate to the parent the *kind* of education or employment which would be agreeable and proper. It will be found that some children will pass from the farmer's family through all the systems, until they attain a high seat in the people's sanctuary. And this will be determined by the innate aspirations of the mind indicated even in childhood. If the child is born amid the circumstances of the agriculturist, and if, as the faculties unfold, he indicates a disposition for science and philosophy, and manifests a general veneration, he should pass directly from the primary school to the legal, and thence to the clerical. If a child is inclined to the medical profession, let his inclinations be cultivated, and let him pass directly from the primary

to the medical school, where he will receive his required instruction. A pre-qualification and predisposition should never escape the observation of a parent, in any of his children. His convictions must be communicated to the institution to which the child is by nature attracted, and by which its education will be freely given.

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§ 35. It will also be discovered that some children born amid the circumstances of the legal, medical, and clerical profession, will be disqualified for any of these, and by nature will gravitate to the mechanical or agricultural employment. So there will be an equal and just exchange of desires and attractions among the children of each association, which will gratify their parents, and banish all social disturbance from the community.

On these principles will education of every low and high degree be perfected—distributing equality or preference to all according to innate ability and natural attraction.

As men are *at present* situated, education does violence in many instances, both to body and mind. Some who are now debased, digging the trench, laying the wall, or slavishly tilling the earth, are better qualified by nature to be physicians, or teachers of science, than many of those who are thus situated. Many who are now clergymen would be in their element if in the workshop or in the field. So with many physicians, lawyers, manufacturers, and mechanics. Men are now compelled to engage, for a subsistence, in that in which it is neither their nature nor desire to engage. This is the reason why the various professions have men who dishonor their employment and prostitute their superficial education. And so men in the various branches of farming and manufacturing who do not succeed in their employment, being always dissatisfied, striving to escape from their situations, and being finally compelled to remain, lose all interest in their avocations, and are neither useful to themselves nor to society. Details concerning these important truths may be found in the writings of valuable men who have thought upon and investigated the causes of social disunity, and unfolded the errors of present education. But it would not be important to multiply examples in this place. Yet these can be perceived by every enlightened mind who can distinguish the relation between cause and effect.

Association would remedy all these evils—would not only cultivate all the good interests of the human soul, but give them a truthful and proper direction. Men who are now engaged in the various

modes of employment, would at once gravitate to that which is most congenial to their nature and qualifications. Children would inevitably do the same; and therefore an equality would be the highest result of such a social and educational organization. Every facility must be conceived and practised by the superior association, for the purpose of instructing and refining each child and parent.

Women, in each association, should exercise as much taste as the men—inasmuch as they suggest all the life-imparting impulses to the male department. They must cultivate and display their conceptions of the beautiful as manifested in any of the delicate arts and sciences, which must be among the chief objects of the ascending and superior associations to cultivate. The floral kingdom can be greatly advanced in beauty, order, and instruction. All the high degrees of beauty which may be displayed in dress and ornament, and the various possessions sanctioned by the wisdom of the governor, can be derived from the delicate textures of flowers. This may be the primary field of the females.

Thence they may ascend to the refined arts of painting, embroidery, and all the higher branches as relating to beauty and grandeur, and cultivate all the lovely conceptions of Nature and art. These things must be the essential attraction of the female. And she will receive all the accomplishments which a superior wisdom can dispense, and which well-constructed institutions abundantly possess.

Thus the education of youth, male and female, may be conducted; and the result will be a total destruction of all disunity now caused by individuals occupying situations for which they by nature are in no wise qualified.

Such must be the *Body*, and the movements within must be the *Soul*, of society. The superior or clerical association should thus be the seat of justice, legislation, and dispensation; and all subordinate ones will perform the important offices assigned them. And from the harmony and unity of the whole, will proceed SOCIAL HAPPINESS AND SPIRITUAL ELEVATION.

One facility, one most powerful engine of freedom and of the distribution of thought, must be attached to the superior association, and thus be a part of it, and that is THE PRESS. This wields an omnipotent sceptre over the public mind, and is a rightful vehicle for the dissemination of personal, local, scientific, and general information. A printing department, then, should be composed of a congregation

of present proprietors, and conducted upon the most expeditious principles which the science of mechanism can without difficulty supply. A multitude of presses may be governed by one well-constructed engine, and labor may be so distributed as that as much labor as is at present accomplished may be performed in one third of the time.

This must form an important part of the superior association. The interest of printers must be concentrated on the great end of *social unity*, and on the *equal distribution of knowledge*. Until they agree to this, there will exist as much disunity in their pursuits as now exists. Those who are competent to preside at the editorial table should perceive at a glance the consistency of this proposed system. They, moreover, should exert their influence in promulgating the high principles of magnanimity and benevolence of soul.

One truth, however, is particularly impressive, and that is, that if he who wields the pen to inform the public mind through journals and books of the day, does not perceive the importance of these principles of social reform, he is most certainly not qualified for the office which he is compelled by circumstances to occupy. A movement can not be depended upon as commencing in this class, but only among the laboring classes—the *farmers* and the *mechanics*—who, when once organized, will draw the social world into their consociable embrace.

The *mercantile* business as now existing will be essentially changed. The provisions sold by the grocer will be procured from the Establishment of the farmers. And this will consequently compel those of this branch to congregate into a large association, or submit to be attracted into the various employments adopted by the six associations. The same destiny awaits those who are now engaged in the retail of manufactured goods: for the manufacturers will also have an Establishment for their productions—which will be distributed according to increasing demands. And this will be more convenient and profitable than to have their productions gyrate through the hands of the tradesmen, which is nothing more nor less than advancing the first profits to a price almost equal to the cost of the goods primarily.

The detached mechanics in villages and cities will be drawn into the associations, for they can not exist separate from them.

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§ 36. Finally, the rudimental movements of the association must begin on these gentle principles; and then they will gradually modify

the present system, until it is resolved into a new one. This plan will not offend established prejudices, nor disturb the present relations of families, friends, and social organizations; but it will address itself to those who are advanced and prepared to enter immediately on this grand and elevating enterprise of social and moral reformation.

I am not impressed to enter into *details* concerning the *advanced stages* of the reorganization, nor of the movements required—as these will be for future consideration, and the careful investigation of their promulgators. *Wisdom* and *circumstances* will govern the *details* of the several associations; and therefore it would be premature to attempt now to unfold the subject.

The machinery, the structure, the primary movements have thus been suggested and explained; and if they are in their essential teachings obeyed, the legitimate consequences will be the peace and happiness which the race desires.

This will be the era of peace. And remarkable as it may appear, it is true that the most prominent writers, from the time of Confucius and Zoroaster to the present century, have spoken of this period with a great deal of prophetic delight. Each one has contributed some principles that are true and practicable. They descend from the heathen philosophers, and flow through the Old and New Testaments, and are presented in various forms at the present day.

SWEDENBORG has done more than any other person to accumulate, sift, and preserve, the useful productions of each nation: and he has formed them into a system that is practicable and serviceable to every mind. Yet they can not now be understood or applied so extensively as when the superior Association is formed, and their wisdom is concentrated for the purpose of accumulating and applying all truths.

Heretofore I have referred to the several revelations that have been given by men in every century within the limits of national chronology. Their teachings in the main are important. They can only be proved so, and applied with a benefit after society is formed into a closer and more agreeable relation.

Now it is made manifest that the teachings of Jesus were descriptions of *effects* to flow legitimately from such a social organization. And likewise the prophets indulged in the same delightful anticipations of glorious *effects* to be one day enjoyed on earth. Men have not distinguished properly, in examining the teachings of Jesus, the

nature and relation of cause and effect. These they have *confounded*, and generally the *effects* described by him are taken for primary *causes* to reform society. The golden rule, the feeling of brotherly love, love to the neighbor, and such like, are not *causes*, but *effects*, which will be realized and consummated ere long on earth. He taught what *should* be, not that which would *produce* it: he spoke of *effects*, not *causes*. He spoke of *unity*, and *spiritual consolation*, *elevation*, and *happiness*; but not of *social evils*, their *causes*, and the *means* to remove them.

Then he who loves and admires the doctrines of this great and glorious Reformer, should abandon immediately the preaching of *effects*, and exercise his wisdom to reconstruct society—to introduce *causes* which may harmonize social interests, so that those very desirable *effects* may be realized. He who would honor his Master (or the type of the human race, which is Jesus), must abandon mere *speech*, and proceed to *action*. Preach in *deed*, and not in *speech*. Cease unmeaning prayers, and go forth into the sinks of social wretchedness and desolation, and offer an *assisting hand*, which is a prayer divinely manifested. Discrimination must be made between the causes of social evil and the effects of brotherly kindness and charity, which latter *only* were described by the elevated moral Reformer. This being done, no man will be called a *heretic* if he proposes movements of reform not intimated in the teachings of Jesus; for one thing is certain—that no man can transcend the principles of these teachings in his most active imaginations of social unity and peace, inasmuch as they are the highest principles of social and moral reciprocation. This once acknowledged, and it will be conceded that *he* honors the teachings of Jesus, who is active in instituting principles and movements of reform, so that the grand *effect* of love to the neighbor may be fully and unchangeably established.

Recurrence to the writings of Charles Fourier is necessary for the purpose of bringing his social system before the world, so that mankind may investigate it, and give a just verdict as to its truth, morality, and practicability. It is impossible to escape the conclusion that he revealed many truthful causes and principles of reform that must be in some degree practised before the kingdom of heaven can be established on earth. I am impressed, then, to suggest that those who engage in the reform should accumulate the various principles and suggestions of moral and philosophical writers. They must

discover how much *real* truth each author imbodies, its relation to present existing evils, the extent of its application, and the results if practised.

The great movements of the day are all advancing the public to this desirable consummation. The efforts for the abolition of slavery; those for the repeal of capital punishment; the reform of prison-discipline; the temperance reformation; the liberality of the various sects; the general open demand of the public mind for some relief from social and mental embarrassments; the agitations in various portions of Europe; the elevation of the public morals; the manifest sympathies toward the poor and degraded; the excitement among the inhabitants of Scotland for the relief of their poor; the general condition of France; the liberal investigations of Germany; the researches among the tombs and monuments of Egypt, revealing the truths of national antiquity; the absolute predominance of *facts* over *imagination*, and truth over error; the general condition of the heathen world; and finally the movements among every nation of the earth, both social, scientific, and spiritual—all proclaim the approach of this sublime era.

Our country, its interests, wealth, and government, are fearfully involved in a peace-destroying war, the result of which will be a powerful reaction on every mind; and this will accelerate the insinuation of these principles, and their practice. The era is nigh: the judgment-day, when wisdom shall predominate, will soon arrive; and this will banish ignorance, error, prejudice, and fanaticism, from the earth. A general revolution is at hand. It is already kindled—Wisdom will fan the sparks into a flame, and this will consume contention and sin, and all will come forth purified, elevated, HAPPY! This is the flame of LOVE—the consuming vengeance of TRUTH and GOODNESS. For it is a fact that whatever new truth is presented to the world, no matter how gentle, lovely, and fascinating, it may be, it is to *establish a prejudice* like a consuming fire of vengeance. Hence it is opposed: and the conflict demonstrates the difference between truth and error, reason and fanaticism. But the prospect is clear—the purifying fire of Love, Truth, and Knowledge, will consume all else, and vengeance will only be manifested in the conflict of established prejudices.

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§ 37. Such is the era foreseen by David, Isaiah, Jeremiah, Ezekiel, Daniel, Zechariah, and Malachi. Such was the period impressed

upon Confucius, Zoroaster, Brama, Jesus, Mohammed, Fourier, and upon male and female writers of every century down to the present day. It was sung in the Orphic hymns of Egypt, described in the writings of heathen poets and philosophers, preached and anticipated by Paul, and metaphorically described by John in the Apocalypse. It is that which gives consolation to every writer who feels the importance of a social reformation; and it is that which inspires the bosom of every philanthropist, gives consolation to the depressed, hope to the disquieted, promise to the philosopher, and an asylum to the admirer of Nature and worshipper of her manifestations.

Unspeakable inducements have been presented to an aspiration for this sublime consummation: for behold the deepest and most secret recesses of Nature have been searched, and their immense possessions revealed. The magnificence of the material Universe; its undying energies, qualities, essences, and combinations of beauty—have been unfolded and brought forth unexaggerated. From the central power of terrestrial creation, the successive degrees of development; the manifestations of each step; the results of each creation; the unvarying tendencies of all, their teachings and their practicability, have been shown forth in their enchanting grandeur. The creation of the earth; the form, essence, and production, of each kingdom; the general concentration of power in the creation of man; his attributes; his social and spiritual qualifications; his unlimited and righteous exercise of power over the various created things beneath him; the relative positions and offices which he and the subordinate creations sustain, and the unity, order, wisdom, grandeur, and excellency of all divine developments, have all been unfolded to man. More than this, the stupendous grandeur of the spiritual habitations has been reflected upon his spiritual vision. Their celestial attractions, their dispensations, their requirements, have been presented to the lively and willing intellect of man. The grand architecture of all terrestrial and celestial things has been presented in a true form for the purpose of impelling man onward and upward in the improvement of his natural life and spiritual being.

The laws of Nature have been clearly unfolded, from which may be drawn a code of just and righteous laws of social government. These have been applied to society, and directions have been given for their practice. Society has been arranged so as to represent the material and spiritual creations of the Divine Mind—so that an equal harmony may pervade it, which may restore the disunited and

conflicting race to the bosom of Nature, to her principles, and to the love of God.

Then, tillers of the soil—*agriculturists*—who among your vast number shall be the *first* to deposite the germ of social happiness, and bless your brethren? Multitudinous as you are, are there not *six* among you ready in social and moral culture to enter upon this glorious enterprise? *Mechanics*, who among you shall first manifest the righteousness of your cause, your industry, your art, as the art of Nature? Who among your number shall be the advocates of distributive justice, attractive labor, and a proper compensation? *Manufacturers*, will you not concentrate your wealth and power to effect a general good, and assist all co-workers in the vineyard of industry and happiness?

Lawyers, who among you shall give the *first* impulse, and promulgate and establish these principles of association, of justice, of human brotherhood? Who in your vast numbers is qualified to ascend to the honorable seat of government, to be a supreme judge? Who shall bring forth his energies, his mental strength, to accomplish this desirable end? *Physicians*, in your midst, who is the one to be the grand professor and governor of your elevated and useful occupation? Who shall ascend to the various degrees of honor and usefulness? *Clergymen*, what one among you is qualified to be the grand king and lord of social righteousness, such as shall be derived from the laws of Nature, and shall flow to and comprehend every being of the earth? Who shall be the number to congregate and legislate for the people? Who shall prove by actual demonstration that he is a nobleman by nature, and a philanthropist in action? Who among you shall go forth and disseminate the principles of social reform, preach the kingdom of heaven, dispense intelligence, and elevate the depressed? Upon you and your holy proceedings depends the success of those teachings which it has been the burden of every intelligent mind to conceive—and *suppress*, for the want of mental liberty.

Agriculturists, mechanics, manufacturers—do you not feel the importance of changing your own and your laborers' situations?—of supplying all wants, and establishing universal industry? Lawyers, physicians, clergymen—do you not feel the omnipotence of Nature's truths? Do you not see that they are immortal and can not die? Give ear to her proclamations and her admonitions, and proceed to change your situations in life, and strive to represent the

heavenly societies on earth. Nature demands obedience. Upon her and her laws depends your misery or happiness. She everywhere proclaims this truth: that at her hand is the punishment of every vice, and the reward of every virtue; that in her bosom is nourishment and inexhaustible provisions for all her creatures—but that they must bow in submission to her commands to receive her spontaneous bestowments.

Finally, I will leave you all to interrogate Nature and the Divine Mind, to determine whether error shall reign instead of truth, vice instead of virtue, misery instead of happiness, or contention instead of harmony. I discover that your inquiries will be fully and satisfactorily answered, your reason convinced, your minds elevated, your movements righteous, expeditious, and immediate. And the results thereof will be the destruction of all sorrow, and the ushering-in of joy unspeakable and blessings immense. This once accomplished, and behold—your uncultivated fields, dense and fearful forests, untraversed morasses, barren deserts, gloomy wildernesses, are all beautiful gardens, yielding the choicest productions of earth. Happy villages are visible in every direction. Valleys are teeming with all the excellences of life and industry. These bespeak prosperity and happiness. Even your valleys are exalted, your rough and impassable places are made smooth, the crooked and fantastic are made straight and beautiful, and all nations rejoice in social unity and righteousness!

Innumerable contributions of science and art are derived from every village. In every continent, nations converse through the medium of the electric fire. Powerful engines are in motion perfecting commerce, convenience, safety, wealth, and science. Every port is thrown open, and each county enjoys the blessings of unrestricted intercourse with all others. Mutual exchanges are made, reciprocal justice is displayed, and a halo of peace is the crown of every nation. The deserts are cultivated and bring forth abundantly. The wilderness blossoms as the rose. Earth is a terrestrial heaven, peopled with superior beings, typifying in their lives the grandeur and holiness of Paradise. All contention, all strife and national animosities, have for ever ceased. The flag of Liberty is unfurled, and the ocean of Truth is rising, and the fount of Love is on earth, springing up unto everlasting life. Behold—every child of the Eternal One is laboring with pleasure in the field, in the departments of science, in the courts of justice, in the temple of health, or in the sanctuary

of peace and brotherly love! Each one is situated as is prescribed by Nature and her Creator. His kingdom has come, his will is done on earth as it is in heaven.—And all rest even while they are beautifying and gardenizing the soil. Strength, opulence, grandeur, and glory, are visible in every department of social life. None are weak, depressed, diseased: all are strong, elevated, healthy. The *millennium*—the day of peace—the era of righteousness—is established. Everything proclaims glory, and honor, and immortal life. Nothing is lost—all are saved. He who rules omnipotent hath spoken from the solitary deserts, and from the monuments and persecutions of ages bygone. He has revealed his character in every particle, leaf, flower, and tree, and arched the heavens with his glory. He has impressed on man the express image of his nature and attributes. He has crowned him the lord of creation. He has elevated, refined, and perfected, the formerly-misdirected race of man, and brought the whole to the fulness of the stature of a PERFECT BEING!

Such will be the appearance of the earth ere long! The vision indicates prosperity and peace. It is an object for which all should labor; it is an end yet to be accomplished; it *will* be: but who among you, brethren, shall deposite the *germ*, establish the *nucleus*—the central power—of righteousness? Your reason—your unclouded intellects—will decide. To prove your superiority, your innate magnanimity and goodness of soul, do not rest in pain while you may be active in undying pleasure. All that has been promised in every age to this century, will be fully realized. When distributive justice pervades the social world, then virtue and morality will bloom with an immortal beauty. The sun of righteousness will arise in the horizon of universal industry, and shed its genial rays over all the fields of peace, plenty, and human happiness!

THE END.

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